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Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
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You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, JANUARY 5, 1933 No. 1

EDITORIAL

Attention has been called to the fact that the proposal for four percent beer would not protect children from its evil effect since, at least until the eighteenth amendment is recalled, it would be regarded as legally intoxicating. Suppose at every corner surrounding our high schools, this beverage were sold. It would mean the demoralization of the school and its pupils. Suppose the stuff were sold by the quart, it would mean that a cluster of boys at the corner or up an alley would soon take to "chasing the kettle." We do not accept the claim that four precent beer is intoxicating. We know people who have tried beer of a less percentage and confessed to having gotten "gloriously drunk" on it. It has not been demonstrated to a scientific certainty that beer of that content cannot make one drunk, and if the thing cannot be demonstrated it cannot be legally permitted. The fact of the matter is that our statesmen want to satisfy the demand of the rabble for "real beer" something with a "kick" in it and anything with a kick is intoxicating and therefore illegal, no matter what kind of a bill that Congress may pass in its favor. Politically the "drys" seem to have lost out. Potentially they still have on their side, law, morality and decency.

Most congregations hold their annual meetings some time about the first of the year. At such times there is a taking of stock. Reports are given and plans are made for the coming year. It would be well if all of our churches and their members would consider that their interests extend beyond the confines of the congregation. We are all participants in the responsibility for Home and Foreign Missions, Publications, Benevolences and Education. Each one of these interests is facing a crisis and, if relief is to come, it must come from the individual congregations and members. Remembering that the Boards who carry on these works are the servants of the churches and that they were called by the churches to do the work they are undertaking it is sheer neglect to leave them to whatever may happen because times are hard. This is not a plea for money, it is a plea for a recognition for responsibility. We must somehow keep what we have started going and that at considerable sacrifice of much that we think we cannot spare. Our Boards are running things on a shoe string and are making heroic efforts at doing it. Let us not leave them in the lurch, even though it may mean that in our own congregations and even in our homes we must pinch as never before.

We live in an ever changing world. Old things give way to new. Some of the old things were not so good and some of the new may be worse. In the material world just now we are compelled to think of the disappointing and trying circumstances we have to pass through and it is not with a feeling of great certainty that we look foreward. Many of the sores with which society has been afflicted have still to heal and the process will be long. Much of what we once thought was ours has gone and probably willl never return. With such a feeling concerning the best what is our attitude toward the future? Will we only face it with a feeling of resignation and say that things are what they are bound to be? Will we feel that we are fighting for a lost cause and that the best we may do is to face things till we fall, since that is nothing else to do?

Let us see that even though we have passed through hard ways there have been some things that have made our paths easier than they otherwise would have been. Some of us have had health, most of us retain our friends though we have been tempted to think that we have been battling alone. The best of all is that hard times have been a good discipline. We have learned that the material world need not be our only concern. In our darkest hours we have been conscious that there is a divine power that sustains us. Others have been less fortunate than ourselves and it has been our privilege to help them. We have had more time to be alone with God. We have also learned to place greater dependence upon the things that were more than material. Then, after all has been said, let us remember that others in times past have seen harder times than we and to them they have lasted long. Bad as has been our situation in the past months, let us recall that we are only in such a period for a short space of time while many of other nations have had such conditions with them all the time. Even now there are people of other lands who would feel that ours is still one far beyond their dream of what a prosperous land might be.

Let us look forward to the coming year as the opening of another door of opportunity. With the strength, the healthy minds and the stout hearts God has given us things must go on and they are sure to go on to the better, if, with the faith that is ours, we place ourselves in God's hands to do as he directs and as he gives occasion for service and love.

GENERAL CONFERENCE BUDGETS FOR 1933

We have crossed the threshold of another year. Did we not feel that we were co-laborers with God, we might well tremble. As it is, it behooves us to remember the words of our Lord: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." May we concentrate our efforts and consecrate our gifts to the part of this work especially entrusted to our Conference.

1. Bro. P. H. Richert, Secretary of the Board for Foreign Missions submits the following greatly reduced budget:

Current expenses, including helpers' salaries	$21,528.00
Missionaries' salaries	37,050.00
Repairs	1,500.00
Children money	3,412.00
Auto money	1,700.00
Board expenses	200.00
Mission Numbers of Church Papers	225.00
Interest	900.00
School debts	900.00
Rent, Insurance, etc.	1,000.00
Incidentals	1,000.00
Total	$69,415.00

2. The Secretary of the Board for Home Missions, Bro. W. S. Gottschall, Quakertown, Pa., wrote me some time ago that their Budget was circulating with the members and should be in my hands, but unfortunately thus far it has not arrived. As the constituency will know, this Board is burdened with a heavy debt, and its work thus is handicapped. Drastic reductions have been made in salaries, etc. Let us not forget to uphold their hands.

3. The Chairman of the Board of Publication, Bro. H. J. Krehbiel, Reedley, Calif., submits the following:

The Board of Publication has a debt of approximately $6,000.00. The deficits on our periodicals for the past year were as follows: Bundesbote $860.00; Mennonite $1307.00; Kinderbote $490.000; making a total of $2,657.00. We make enough profit on the Lektionshefte to cover the deficits on the Year Book and the Bundesbote-Kalender. We kindly ask the churches of the Conference to take up offerings during the year to cover the deficits on the periodicals. If they will do this, we hope, with improving conditions and reduced expenses, to make enough profit in the Mennonite Book Concern at Berne, Indiana, (Our Conference book store from which all churches and members can get their church literature, etc. and thus aid the cause) to cancel our indebtedness in a few years.

4. The Board for Emergency Relief cannot well submit a definite Budget because of the nature of its work; but all will be aware that in these times, if anything, there is greater suffering and need than normally, and any and all gifts and contributions will be gratefully received and applied as designated or where most needed. There are many calls that cannot all be satisfied with funds available. The treasurer

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is Bro. C. F. Claassen, Newton, Kansas.

5. The Secretary of the Board of Publication, Bro. J. H. Langenwalter, Wichita, Kansas, stated that in view of the burden of indebtedness under which other Boards that must employ and pay workers are trying to carry on, he thought this Board could possibly render the best service to the common cause by asking all to concentrate on these.

6. The Treasurer of the General Conference and the Trustees, Bro. Karl A. Richert, Newton, Kansas, probably has funds enough so it will not be necessary to take any offerings for that purpose till after the conference session. So this treasury will also give way to those that are in financial stress.

In times like these the average individual, seeing his income shrink, finds it increasingly difficult to give as usual; not because he does not want to, but because he has not received as usual! and after all, one cannot give unless he first receives. But every gift now takes on larger proportions, and it would be a fine thing for those who have been bountifully blest now to come to the relief with larger contributions and bequests. The words of our Master are still true: "Give, and it shall be given to you; good measure, pressed down, shaken together, running over. . . ." He gave himself. Shall we do less?

C. E. Krehbiel,
Conference secretary.

RETURNING THANKS

Last Christmas again bore witness of the fact that we are not without friends. Neatly "dressed" birds came flying into our house, and decorated later on our table (and did even more than that). Very, very many congratulation cards were sent to us, and if we would answer all of them, it would cost us far more than $5.00. We therefore decided to send a Torgsin-Order to some poor fellow in the prison camps of Russia, hoping that by this, the many sparks of joy which we would have strewn over a great area by sending cards, will gather into one great blaze of joy and flare up to the throne of our Heavenly Father from the hearts of those now in distress.

Many thanks to all of those who have remembered us during this time, have sent us greeting cards and presents, and have offered intercessory prayers for us, myself and my seriously sick wife.

May the Lord reward you for what you have done to us by the expression of your love and sympathy!

Yours in the Lord,
Eliese and Jacob H. Janzen.

Waterloo, Ont.

NOTICE

On account of the death of Brother J. F. Lehman the office of treasurer of the Trustees of the Middle District Conference was made vacant. The four remaining Trustees have elected one of their number, D. J. Basinger, to succeed Brother Lehman as treasurer for the remaining time of the conference year. All contributions for Trustee funds should hereafter be sent to D. J. Basinger, Bluffton, Ohio.

D. W. Bixler, Sec.
Middle District Conference.

Bluffton, Ohio.

MENNONITE BROTHERHOOD

Topic suggested for January 1933, "Family Worship"

Aim:—To increase number of families in congregation conducting Family Worship daily.

Scripture Passages—Deuteronomy 6:4-18, 8:7-20.

Lay Speakers—Not to exceed five minutes each.

"The Place of Prayer in Our Family Life."

"The Christian Needs the Bible daily."

"Family Worship—A Means of Leading Children to Christ."

Outline for Leaders—

Family Worship, once common practice in Christian Homes, served to—

1. Familiarize the children with the idea of the dependence of the family upon God.
2. Strengthen with invisible ties the family bond.
3. Make of religion something less formal than the public worship of the church.
4. Offer a model of worship to the young Christian.
5. Make the Bible familiar.

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THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.……Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance……$1.50
Foreign ……$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

6. Cultivate attitudes of reverence, humility and gratitude.

If Family Worship was restored in Christian Homes would produce same benefits.

Present Condition—Not always possible before breakfast.—Family together sometime during day, possibly for evening meal. Set time for service and adhere to it.

Type of Service—Suit needs of family especially younger members, let all have part in turn. Should include—Favorite hymn, Scripture reading and prayer of prayers. Should be devotional, not hurried.

We should render thanks to God at every meal for his goodness in providing the needs of our daily life.

Suggested Material—

Daily Altar—Willett	$1.00
A Quiet Talk with God Each Day—Wallace	.35
God's Minute	.60
A book of Family Worship by Benson, Henick—Robinson and Lukens	.50

Daily Readings in Sunday School Quarterlies.

Discussion or Open Forum—Each Speaker limited to two minutes and to keep to point.

Family Worship—Its Value

Suggestions to continue the topic and

Appoint Committee to develope the idea of Family Worship and have them report periodically. Also to secure literature and recommend books in connection with the service in the home.

Ask pastor in advance of meeting if he would designate a Sunday as "Family Sunday" and prepare a sermon on "Family Life," "The Value of Family Worship," or kindred theme. If he concurs, announce the date of the Brotherhood meetings and lay plans for publicity.

Urge start be made on "Family Sunday" to hold "Family Worship" daily in home.

Designate January meeting as "Ladies' Night" as they have joint responsibility of leading in the restoration of Family Worship in the home.

CORRESPONDENCE

Whitewater, Kansas, Dec. 10, 1932. Dear Editor and readers of the Mennonite!—We are again in a time when we hear the joyful voice, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory will come in." In a time when the stars in the sky seem to shine brighter as if they too were to proclaim the coming of the King and Saviour of the world. And our hearts respond to the glory above us in an expectant waiting for the full arising of the morning star in our hearts. But these heralds not only point us to the King's first coming in great love and humility. We are yet to have a King on whose vesture it is written, "King of Kings and Lord of Lords!"

The memories of the advent days are of the sweetest memories of our childhood as we used to learn the songs and Bible verses that told of His coming to Bethlehem and into our hearts. May we from year to year as the Lord bestows His grace upon us learn to receive Him better as our only hope, desire and as one that gives complete satisfaction.

Our ministers, Rev. B. W. Harder and Rev. Henry Thiessen preach the gospel to us in a faithful and self-forgetful way.

Early in the summer this year we had the privilege of hearing the various choirs of practically every Mennonite congregation in Kansas. I believe it was the greatest gathering ever on our church ground. A tent was erected for that purpose and every choir first sang to one audience and then to the other so both those in the church and those in the tent could hear it all. It was a great day to see many faces one hadn't seen for years.

At present we are having a series of Bible Study meetings conducted by Rev. P. H. Richert, taking the book of Joshua for our course. Rev.

A. Warkentin of Newton, also conducts a Sunday school course of old Testament history. Both of these meetings are well attended and one cannot but be stimulated and strengthened anew to use every effort in the battle of gaining the prize of our high calling.

We are having real winter now. Last night a snow fell quietly which is rather a rarity in Kansas. The wheat will be helped very much by it.

With Greetings,

Henry J. Wiebe

Bethesda Church, Henderson, Nebr., Dec. 10, 1932. Dear Editor and readers of the Mennonite:—If we remember correctly we stated in our last report of the two shucking bees that the good people of this community had performed. Since then D. C. Peters hitched four horses to a wagon and drove to town, last winter. On his way home, for some unknown reason, horses, wagon and Mr. Peters, tumbled down a 10 foot grade, Mr. Peters losing his life. Mrs. Peters' friends and neighbors shucked her corn in one day. A number of women helped with the dinner. A deed, which Mrs. Peters accepted with great thanks.

On Thanksgiving Day a special program was rendered in our church. Rev. Albert Klaassen, Beatrice, Nebraska, was the principal speaker. A chorus of about 60 voices, sang a number of very appropriate songs, under the leadership of Rev. Toews, followed by a mission collection.

On December 6 our church building committee called a special meeting, at which it presented a complete report, covering the building cost of the old enlarged and remodeled church which burnt down, when it was just about completed and the new church which was dedicated on March 6th, 1932. The sum total of the two constructions showed a cost of about $36,000, with an indebtedness of about $4,000. The enlarged and remodeled church, however was covered partially by insurance. A large amount of the work was done gratis by the congregations and the neighboring congregations.

Our pleasant fall weather has very suddenly changed to real winter, followed with a light covering of snow. On these calm cold mornings, a rather light colored smoke curls lazily from most of the chimneys, indicating that nearly all are burning "Nebraska coal" or wood, a very evident sign of the keen effect of depression. In a good many instances it is used as a medium of exchange or money. The business men exchange the needed articles of food and clothing for wood and heat their homes and places of business with it. Even some of the churches use it. We hear very little complaining but have seen a very large quantity of wood cut, sawed, split and placed into stoves. It reminds us of the early "seventies," when our parents had brick ovens in which they burnt the long basin grass, that they had cut in October and stacked properly to keep it dry. With a small iron fork they put small bunches of grass into the oven, so as to produce a flame. In this way they produced heat for about an hour. Then the oven was closed up. The heat then radiating from the oven and nicely warmed up their "soddy" that consisted of one or two rooms. It just seems good to us to think back to those old times. Every one was happy and satisfied if he had food, shelter and clothing. Often we heard the expression: "Having food and raiment let us be therewith content."

Wish the editor and readers a merry Christmas and A Happy New Year.

J. J. Friesen.

Wayland, Iowa. Dear readers of the Mennonite:—When the writer and her family returned, from a summer spent at the home of her father, P. C. Suter, Pandora, Ohio, on August 20 the union meetings in town were still going on for several Sunday evenings.

But I shall try to mention a few of the events of the summer.

May 18—The Mauch Sisters of N. Dakota, students of Moody Institute, gave a program in the interest of their personal education. They seemed to be very earnest and zealous workers. They sang very easily and spoke in a similar manner.

June 10—The Get-together meeting of the four Iowa churches took place at our church. The day was ideal. The program was interesting. Rev. W. B. Weaver was one of the speakers. The dinner at the noon hour was served in the church basement while the recreations were carried out at the grove. All churches had a good representation.

In June also was the Children's Day Program. This is always a very happy time for them.

July 3—Ten C. E. members accompanied by the pastor went to the County Home to sing.

October 9 in the evening Rev. Delbert Welty from Donnellson, Iowa, began a series of meetings which continued till Tuesday evening, October 18.

During the same week, October 12, Dr. J. E. Hartzler gave us his lecture on the "European Muddle" to a well filled house. The following evening while Dr. Hartzler went to Donnellson, Rev. A. J. Miller of Noble, Iowa, brought the message in the absence of Rev. Welty.

This was Rev. Welty's first attempt to give a series of meetings of this kind and we bespeak for him a splendid future. We hope that he may come to us again sometime. While here Rev. Welty also spoke to the high school students one morning as did also Dr. Hartzler.

October 23, Rev. Basinger conducted a preparatory service in preparation for the communion service on the following Sabbath. A large number were present to partake of these emblems.

On this occasion Orval Meyer was received as a member of our church by the right hand of fellowship. He was formerly a member of the Sugar Creek Church.

November 6—The young people of the church gave a very interesting Peace Program. To enlist the young people in the work of the church makes them feel more as if they were really a part of the church.

November 14—Rev. Basinger left for Berne, Indiana, in company with Rev. A. J. Miller and Rev. Welty, to attend a ministerial conference. While there Rev. Basinger attended the funeral of Brother J. F. Lehman. Incidentally he also visited his parents at Pandora, Ohio.

November 25, in the evening, and November 27, in the morning, we had the privilege to have in our church Missionary Paul Wenger of India, who is now on furlough and at present the family is located in Newton, Kansas. He brought us splendid messages of cheer and courage and told us that missions were wrought through prayer and could be carried on if supported by prayer. May the Lord bless him and his family that they may go back to India much invigorated physically and spiritually.

Sunday evening, December 4, the Junior C. E. gave us a splendid program in place of the regular church services. The children did their part well and joyfully. Back of it all we could see that quiet conscerated devotion of their leader, Miss Marie Imhoff, who labors faithfully with the children year in and year out. Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap.

May this advent time make us rich in Him whose birthday we are about to celebrate. May we all in the words of Annie Johnson Flint, enjoy the Spirit of Christmas deep down in our hearts, and may the New Year give us visions of faith. and hope and love.

Mrs. Selma C. Sommer.
Church Correspondent.

West Zion Church, Moundridge, Kansas. Readers of the Mennonite: — Another year draws swiftly to its close and we pause now and then to count the many blessings which, in spite of the depression, we've been privileged to enjoy. One of the blessings of the past year, was the fellowship we enjoyed with Brother and Sister P. A. Penner, since they spent a generous portion of their furlough with Mrs. Penner's mother and sister in Moundridge. On Sunday morning, November 13th, as their furlough drew to a close, our congregation and the First Mennonite Church of Christian united in a farewell service for them. This service was held in the H. S. Auditorium and was attended by several hundred people. The program opened with a piano solo "Meditation" by Mr. John Voth, followed by the singing of "Throw out the Lifeline." Rev. P. P. Wedel then led in the devotion, using Isaiah 60 as a Scripture lesson. A ladies' sextette from the Christian Mennonite church sang, "Toiling for the Master." The offertory "The Old Rugged Cross" was played by Mrs. B. M. Dirks of West Zion. Mrs. P. A. Penner in the German language, gave her farewell message and a beautiful testimony as she read the old hymn, "O, dasz ich tausend Zungen hätte!" The West Zion Men's chorus then sang, "Onward Christian Soldiers" which was followed by Rev. Pen-

TWENTY-THREE——MENN

ners' farewell address. He told of the great need for foreign mission work and of their love and interest in that work. He said in part, "Mission work is the main issue of the church" and when even the non-christians ask the missionaries to return to India, then there is something vital back of missionary endeavorers. There are four major reasons, Bro. Penner said, for foreign mission work: "It was Christ's last command to His followers," "The crying need," "The condition of the people" and the opportunity, "the open doors," for missionary activities. Rev. P. K. Regier gave the closing remarks and prayer. Josh. 1:1-9, was used as a farewell thought to our beloved missionaries. "God be with you till we meet again" was the closing song. Today our thoughts and prayers go with them as they journey "toward the east."

Our congregation observed "Thanksgiving Day" with services conducted by Rev. A. F. Tieszen of Newton, he brought us a fine message from the 103d Psalm. The following Sunday we celebrated the sacrament of the Lord's supper, a large number partaking. Also four members were added to our church by letter.

West Zion was again called upon to give up two of its older members, who were called by death the same week. Bro E. W. Rupp, for many years a deacon, was called on Tuesday night, November 29th and Bro. P. D. Dirks answered the summons early Saturday morning December 3d. We are thus again reminded of the uncertainty of life, and the certainty of death.

West Zion will again celebrate a "white Christmas," in this way each Sunday school class makes its gift to somebody—the poor, the sick, neglected or to our mission treasuries. May the spirit of the Christ, whose coming into the world meant the first and best Christmas gift, abide with us during this Christmas season and fill our hearts with thoughts for those less fortunate than we.

Mrs. D. O. Rupp, Cor.

Lehigh. Kansas. December 12, 1932. Dear readers of the Mennonite:—As the Mennonite is to keep the churches of our Conference in touch with each other every church is responsible it seems, to send in at least one report a year of its work. With this idea in mind we wish to share some of the experiences of the year which is almost past with you.

We are glad to note that this "time of depression" fosters some qualities of mind and heart which are helpful in the bringing in of the kingdom of God. The meaning and the need of prayer, the need for sympathy and brotherliness and helpfulness, the value of sacrifice, the sense of dependence on God, all these come more to the fore-ground.

The church has much occasion to thank God for these years of grace that come by way of the depression.

Our church has one death to report, that of Mr. H. Wiederstein although in our town several more of the older people passed away. Baptisms there were 16, all of them young people. Six church letters were taken out by members who have for some time lived elsewhere and wished to join the church at their place of residence.

Our record S. S. attendance is 210. The average attendance has been good. The English class for married folk which was organized for some of our friends in town, who have no church of their denomination here to worship in, has met with much interest, and has been supported by them very loyally. The young folks classes are all large, and one has been divided in two lately. More classes can hardly be formed with the space available. We are having 11 classes now. The collections of the primary and junior classes always go for missions, and during the year the S. S. has decided that the collection from the whole S. S. taken on the first Sunday of the month will also go for missions. It has been interesting to note that so far that collection always seems to be the largest of the month.

One interesting experiment that the church made during the year was that the majority of the families of the church tried tithing during the month of July and brought their tithe in on Conference Sunday in August.

Another change that has been made is to have the short 10—15 minute English service on the 3 Sundays of the month when the longer sermon is German right in connection with the S. S. This idea has met with general favor. It gives all of the young people and those of the older ones who understand no

(Continued on page 13)

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

January 15

How Unselfish Should We Be?

Matthew 16:21-27.

Christianity spells the difference between the law of the jungle and the way of life as taught and lived by Jesus Christ. How Christian are we in our conduct? Do we in our ideals, our decisions and motives belong to the jungle or have we become Christians? Round about us at present we find a decided tendency toward a lowering of morals, are we as young people, belonging to Christ's company, permitting ourselves to join this popular movement or do we dare to keep our banners lifted high?

Our Scripture portion shows that comparatively early in life Jesus saw that His life of unselfishness would undoubtedly lead Him to a cruel end. At other times he reiterated this same truth: "From that time forth began Jesus to show forth unto His disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day." Jesus knew that He must go to Jerusalem to be offered up. We ask, why **must** He do that? To one who possesses Christian character there is a moral compulsion which is stronger than any physical force. There are some things which we **must** do, we dare not do any differently, for to us everything is at stake.

Then Peter took Jesus and rebuked him. He thought Jesus was taking a pessimistic attitude and that such a fate surely could not come to pass. We likewise sometimes think we know better than God as to what is best. Peter remonstrated "Be it far from thee, Lord, this shall no be unto thee." But let us listen to the words of Jesus to Peter and to us "Get thee behind me Satan; thou art an offence unto me, for thou savourest not the things that be of God but those that be of men." Peter was speaking too much like an unregenerated man and not like a follower of Christ. If we are primarily concerned in serving ourselves we are serving Satan. Jesus replied again in the words of that great eternal principle which holds true today just as much as it did in the days of Peter: 'Whosoever will save his life shall lose it and whosoever will lose his life for my sake shall find it."

How selfish way we be? How unselfish should we be? Centuries ago brute strength was law, men believed that might makes right, let everybody take care of himself. Under such conditions the strongest and most clever man wins and the other loses out. War, class feud, and gunman society thrives under such a regime. Slavery is perfectly permissible. If a man is ignorant enough to be cheated in a business deal that is his fault. Ideals are but sentimentalisms. But today such thinking is no longer considered Christian. Jesus Christ's influence is being felt in these things. We read with a new interest that Jesus is Master. To all of us Christ is the Lord and His way is the way of life. At the fountainhead of Christianity is Jesus Christ. His life with the Father, His belief in the worth of every human being, His devotion to the Kingdom of Heaven, His story of the Good Samaritan, the 15th Chapter of Luke which deals with those articles and personalities lost, the Golden Rule, His Sermon on the Mount, His law of losing life to find it, all of these things compel those who seriously consider themselves Christian to act and live differently. Every human being is now a child of God in reality or in possibility, we no longer dare to take life by the way of war, in self defense nor even in the protection of things. Men may say that we must use violence to bring about the good but the world has come to experience that any questionable means will always defeat any good which otherwise might be accomplished. A non-violent Christianity conquered a violent Rome. Reliance on violence is self-defeating. He who takes the sword will perish by the sword. He who uses trickery and deceit will surely come to ruin. No, we cannot cheat God, we are living in a moral Universe.

"Let self be crucified and slain,
And buried deep, nor rise again;
And may all efforts be in vain,
Unless they be for others."

Questions

1. What is the difference between selfishness and having a high regard for oneself?
2. What are some ways in which selfishness manifests itself?
3. What is the relation between unselfishness and self-preservation?
4. Discuss some of the principles of unselfishness as taught by Christ.
5. What can we as individual Christians do to show our unselfishness?
6. What can our society do to be actively helpful?

"My day has all gone"—'twas a woman who spoke,
As she turned her face to the sunset glow—
"And I have been busy the whole day long;
Yet for my work there is nothing to show."

Humbly and quietly all the day long
Had her sweet service for others been done;
Yet for the labors of heart and of hand
What could she show at set of sun?

Ah, she forgot that her Father in Heaven
Ever is watching the work that we do,
And records He keeps of all we forget,
Then judges our work with judgment that's true;

For an angel writes down, in a volume of gold,
The beautiful deeds that all do below.
Though nothing she had at set of sun,
The angel above had something to show.

—Selected.

Study the Scriptures

Mon.—Read Genesis 13:5-12. Unselfish Abram.
Tues.—Read Numbers 11:24-30. Moses' great heart.
Wed.—Read I Corinthians 10:32-33. Paul's principle.
Thurs.—Read Romans 16:2-5. Even unto death.
Fri.—Read I Samuel 23:16-18. All for a friend.
Sat.—Read Matthew 20:25-28. Christ's idea.
Sun.—Read Matthew 16:21-27. How unselfish am I?

A New Year's Thought

A Happy New Year to all of our readers in this department. May we go forth in hope and with much enthusiasm. We find two texts in altogether different parts of the Bible dealing with two men who were contemporaries. In Genesis we read that Lot pitched his tent toward Sodom, In Hebrews we read that Abraham went out not knowing whither. What a difference. Lot had his choice and he chose to go **toward,** while Abraham went out not knowing **whither.** It matters not so much where we stand today, but it does matter mightily as to the direction in which we are going. In what direction are you going my friend? Is Jesus the Christ your goal or is it self and the titillations of the flesh?

"Tis the set of the sail and not the gale
That determines the way we go."

IS CHRIST SUFFICIENT?

Aganetha Fast

Mrs. Poa can testify to the sufficiency of Christ for her every need. She says: "I am no good as a preacher, for I cannot preach, but I can testify to the wonderful might of Christ my Saviour. Here I am an old woman of 62 years, and I can come to church walking four miles, both ways eight miles and the Lord always gives me sufficient strength so that I can walk both ways in one day and still I do not feel tired after I get home. Some time ago I was sick, I had such awfully severe pains in my legs, and the people in my village admonished me not to go to church on Sunday, but I answered, **I will go to church,** if He wants we to go to church, I will go, and if He does not want me to go I still will go, (meaning of course, if He does not heal me, I will yet go to church). She came even though she had severe pains, and the result was that she had to go to bed and stay there several days flat on her back. The neighbors said, now you will not go to church next Sunday, and she answered: "Yes, I will go, for I will ask the Lord to heal me." Friday she was still flat in bed and on Saturday she was up and Sunday she came to church, and she said: "I have not had any trouble since either. All praise be to the Lord Jesus."

A very intelligent young girl, who was studying for a nurse, suddenly lost her mind and she raved and cursed and carried on something terrible, sitting on top of a wall half of the night or walking the streets almost all night. The doctors at first kept her quiet with injections, but finally had to turn her over to her folks as a case that could not be cured and another doctor was tried, but he too said the same. Many letters were sent out to friends to pray for this pathetic case, and much, much prayer was offered in her behalf. It had been decided to send her to an Insane Asylum, but before that she got in her right mind, and now for about three months she has not shown any sign of insanity, and the glory and honor is given to answered prayer, for doctors had of late not done anything for her, but she had been brought to the Physician of Physicians.

Can a seventy-four-year-old man be converted who has lived in sin all his life, and whose mind seems too darkened, and who is sick at that and somewhat deaf,—how can he ever grasp the way of salvation. With God nothing is impossible with the converted Chinese. A consecrated daughter-in-law in faith prayed daily for the conversion of this her father-in-law, whose heart had been hardened by sin. He took sick and we were often called to his bedside. We sang and prayed and repeated to that very sick man Bible verses and the daughter-in-law prayed. The hard heart melted, and a hunger and thirst for the Gospel which led this man to crawl out of bed as soon as he was somewhat able and then drag himself to church walking for about eleven blocks, all bent up supporting himself on a cane, "all in" but happy, for now he was in church; several months later he was laid low, so that he could not be taken out of bed any more, and the last day before his departure, he pled: "Open the Gate, please, open the gate," this for about a half a day. Then when his last hour came his daughter bent over him and said: "Father is the gate open?" and he said with a beaming face: "Yes it is wide open," and with glory of the other world on his face he left and entered the open gate. Before this he had found his Saviour, he realized his sinful state and confessed all his sin and experienced forgiveness. (The daughter-in-law is the inquirer who prayed for the Holy Spirit).

Christ certainly is abundantly able to do above what we are able to ask, so said a dear old little lady with a beaming face, and a group of non-Christian women listened to her with marked interest, with a hunger expressed on their faces that was pathetic. This little woman spoke conviction and with an assurance that left not a particle of doubt in the mind of the hearers:—"My niece is not a Christian, but she has been sick for years, and she just insists that I stay with her. Sometimes she has great pains and then she pleads: Report to me from your Jesus teaching and pray for me, and then I pray and her pains repeatedly have let down at once and in such a wonderful way, and then there are times, when her heart is so restless and then she asks me to pray and I ask the Lord to forgive her sins and give her peace and her heart always quiets down. Once I had such a severe toothache, (these poor people have no remedy to sooth the pain) so I went down on my knees and asked the Lord to remove the pains and when I got up from my knees, they were all gone. Yes that's what they actually were, Christ certainly can do wonders in His might."—She has been a Christian only two years.

An inquirer had found the Saviour, her sins she felt were all forgiven, but then she realized if she wanted to live a victorious life she must have the Holy Spirit. She came to the mission compound nicely combed and face washed and clothes so nice and clean, one day. She called again the next day. She is ordinarily not a woman who excels in cleanliness, on the contrary. When this happened again, I remarked: "My, I am so happy to see you so nice and clean, face and clothes washed and hair combed." She said earnestly: " Must I not be clean outwardly, if I want the Holy Spirit into my heart? I have been asking for several days for His baptism, I hope the missionary will baptize me, but that will be only water, only an outward sign, I want Jesus to baptize me with His Holy Spirit." "What brought you to this conclusion?" I asked. And she said surprised: "Did not Jesus say, we should be baptized with the Holy Spirit, and we should ask for it?" Then a couple of days later she came and was much troubled. She just did not know what to make of her great burden. She said, I have no peace at home, as soon as I sit down at the loom, the multitude of people still without Christ come before my mind, and I find no peace until I get up and go and preach to the people wherever I find them. And when I go to the marketplace and see the multitudes and multitudes, all unsaved, I get so overburdened that I want to put up both of my hands and plead with them to seek Christ and His salvation to forsake their evil ways and get converted, and I have that same feeling when I walk down the street. Missionary, you must help me pray that this awful burden be taken from me. I cannot sleep, nor can I get a bite down my throat, I have no appetite. And I did something for which I felt very much rebuked after she had left, I namely feared for her mind and admonished her accordingly. After she had left I realized with an overwhelming force that I was wronging her and the Holy Spirit. Had she not been asking for His coming into her heart, and was this not His doing? I had to get down on my knees and ask for forgiveness. She was wonderfully being used in wittnessing for Christ in her community. Upon my inquiry, I find that she is still very earnest in her Christian life and happy in it.

So I could go on and on, telling you of Christ manifesting Himself to hearts that are childlike enough to receive Him and who are willing to believe in Him as the scripture saith. "Unless you become as little children, you shall not see the Kingdom of God." These newborn babes in Christ accept Him in that child-like manner and they are privileged to see Christ. Have you seen Christ? and if not, why not?

Nanlo Hsien, Hopei, China.

CHARACTER OR A JOB

A successful mechanical engineer of an Ohio city relates the following experience as a college boy:

During my freshman year in college, I was under quite heavy expense, even with the closest economy. Near the end of the year, I let my board bill run for a couple of weeks, rather than send home for money, which I knew my people could ill afford to send me. I expected to get work as soon as vacation began, and to pay it from my earnings. At the beginning of vacation, I tramped the city for weeks, looking for a job. Instead of paying up my board bill for the last weeks of school, I sent home for money to pay board while I was idle. It was in the heat of summer. I was disheartened in mind and sick in body. At that stage, I was offered a job serving liquor in a barroom.

I tell you, friends, I looked at that job awfully hard. I thought of drawing on the little earnings of my father and the family at home, and I idle; and I thought I ought to take employment at anything. Then I thought of my people, honorable and respectable, even though poor, and thought again of the job in the barroom. Then I straightened up and looked my would-be employer straight in the face and said, "Mister, I don't want your job."

For nearly thirty years since then, I have heard said that the liquor traffic is necessary for monetary reasons. And now, a great political party and its successful candidate for president, who seek to shape the destinies of this nation of ours, come out flat-footed and propose to solve our liquor question on the basis of money. As if any amount of money could pay for the blighted lives, wrecked homes, crime and misery that follow in the path of drink. Financial gain held up as an offset to the curse of liquor always carries me back to that morning nearly thirty years ago when I stood facing that hotel proprietor. Almost penniless in a city far from home, footsore and discouraged and out of a job, I didn't want money bad enough to get it through liquor, and with the help of God, I never will.

"Sing them over again to me,
Wonderful words of life,
Let me more of their beauty see,
Wonderful words of life.

THE S. S. LESSON

January 15

Jesus at Work. Mark 1:21-25.

Golden Text,—My Father worketh even until now, and I work. John 5:17.

Jesus and the disciples with him went to Capernaum. This town was referred to as "his city." Think what it meant to Capernaum to have Jesus as one of its citizens and what it meant to Nazareth when he was rejected by his own townsmen! It is always a blessing to know that Jesus is with us. It is an eternal doom to those who reject his presence. We note, too, that on the Sabbath he entered the synagogue. In another place we are informed that this was "his custom." We cannot imagine one being a true follower of the Lord Jesus who neglects public worship. The crying shame of our day is that so many in this Christian land are rejecting him as they did in Nazareth and not following his example in going to the house of worship on the Sabbath day.

Not only did Jesus attend worship but he taught. Participating in worship is a duty of all believers. Some are called upon to teach and others are led there to learn. The things that Jesus taught were astonishing. He spoke with the attitude of authority, and why should he not? He was the one sent from God to teach. He spoke not only as a wise and pious person, but he also spoke as God, giving commands concerning the relation that men should bear to Him. The astonishment was all the greater because the teaching really touched the lives of men. It was a teaching with personal directness. He was not talking about God, he was showing God to his hearers.

Not only did Jesus speak with authority to the people, he spoke with authority to the unclean spirits. The unclean spirit did not yield without an effort to resist him, but this he could not continue for he was commanded by one who had power over the powers of evil. His very coming to earth was to give power to his own to resist and overcome the powers of evil.

There were two things the onlookers asked: What new thing is this: and what new power is this? It was nothing new, however, except to themselves. God always is mightier than evil and we have been ever taught to look to him for help to overcome evil. The doctrine that Jesus was teaching the people was concerning the love of God for all who would hear him and listen to him. All through their history God had been teaching his people concerning this Christ who was to come. The sad thing is that when he did come there were so few to hear and heed him.

The miracles that Jesus did were not things meant for display. They were intended to be credentials of his power and his goodness. They especially attracted the attention of the multitude to him as one who possessed a supernatural something and as one who was using this power for the benefits of the unfortunate. We note in the life of our Lord that he did not perform miracles for his own special benefit and there were times he might, had he been just like us, justified in doing so, for example, when he hungered in the desert, or when he was nearing the agony of the cross.

No wonder that the fame of Jesus spread all over Galilee—it spread farther than that, Nicodemus knew that because of his wonders he must have been sent of God with more than just wonderworking powers, to him he became a teacher sent of God.

Jesus was one who delighted to be in the houses of his friends. We find frequent notices of his being the guest in the home of someone. Sometimes he sought the invitation to come into some one's house, as in the case of Zacchaeus. We note that Simon had a family and that he brought Jesus and his friends with him into the home. What an ideal home! Jesus and the friends of Jesus are the honored guests. If Jesus delights to be in the home what better can be said of it? and, if the friends of Jesus are pleased to be in such a home what better company could any one wish?

That home had good reasons to cherish the time Jesus entered it. The restored patient was a living witness of his loving concern. Her ministering to the needs of the guests is characteristic of the good woman of the house. It is a part of womanly piety and devotion to be the generous and serving hostess. Hospitality is one of the outstanding virtues of the Christian home. Many a home is all the happier because it has in it one of the mothers in Israel like the mother-in-law of Peter. They say a mother's work never ends, especially when it is a work of love. Age and feebleness are no barrier to the godly service to mothers that reaches to the children and to the children's children.

The picture that is given in the lesson of an evening in the life of Jesus brings a whole array of miserable and distressed ones who found help in coming to Jesus. Not even the time when most of us would feel we needed rest and retirement was kept for himself. He came to give his whole self without stint to those who needed him. Work was the aim of his life and that work for those who specially needed him. However, he found refreshment in retiring alone with his Father in a solitary place and that long before others had wakened to the duties of the day. In this we have an example for finding time even in a busy life to be alone with the heavenly Father. There can be no giving of godly things to others until we have been with Him to receive them from Him.

CORRESPONDENCE

(Continued from page 7)

German an opportunity to share in the worship program of the church.

The C. E. work is done by both young and old. There are always both older and and younger folks serving on the programs. A few programs have been worked out together with the C. E. of the M. B. church. At one of these the male choir of the Hillsboro M. B. church gave a fine program, at another the Alexanderwohl C. E. gave a very good musical program, at another the whole community talent was drawn upon and the teachers of the grade school co-operated.

We have had two series of special meetings during the year, one in spring led by Rev. A. Warkentin of Bethel College, one in fall led by Rev. P. H. Unruh of Alexanderwohl. Missionary visits we have had by Missionary P. A. Penner's and Missionary Wenger's. The two Chinese boys and Dr. Kaufmann have also been with us. Such meetings are always helpful for the inspiration and the wider outlook they bring to us all.

On Thanksgiving Day Prof. Ebel of Tabor College served us with a most fitting chalk talk. One of the members said afterwards: "I have never felt so thankful as this Thanksgiving Day."

There would be other interesting things to tell, but my letter is getting long enough. May the coming Christmas season bring us a larger measure of the Christ spirit, and may we accept the New Year as a year of grace from our Lord and Master.

With kind greetings to you all,

Mrs. Gerhard Friesen.

MARRIAGE

Miss Edith E. Wenger, daughter of Mr. and Mrs. P. P. Wenger of near Noble, Iowa, was married to Peter Paul Preheim of Marion, South Dakota, at the parsonage of the Noble Mennonite church of which church Miss Wenger is a member. Rev. A. H. Miller, the pastor, read the marriage service. Only the immediate family of the bride were present, Mr. and Mrs. P. P. Wenger and daughter Florence. Mrs. Preheim has been one of the Noble church's faithful church and Sunday School workers and teachers. She also has done meritorious work in her profession as a nurse in private duty and serving in hospitals. She received her training and graduated from the Bethel Deaconess hospital of Newton, Kansas, in the year 1924. Mr. Preheim is a member of the Salem Mennonite church near Freeman, S. Dakota. Mr. and Mrs. Preheim left for Marion, S. Dakota, early Thursday morning where they will reside.

May the choicest of God's blessings accompany them through life.

DEATHS

Krebill.—Mrs. Selma (Leisy) Krebill, daughter of Jacob and Lisette Leisy, was born April 30, 1871, two and a half miles northwest of Donnellson, Iowa. On September 28, 1884, upon her confession of faith she was baptized by the Rev. Christian Schowalter and taken into the membership of the Zion Mennonite church of which she was a faithful and lifelong member.

In 1893, June 25, she was united in marriage to S. S. Krebill, who survives her. To this union were born five daughters: Freda, wife of James Slaughter, who resides at Primrose Iowa; Meta, wife of Forrest Rook, of Marshalltown, Iowa, who, because of severe illness was unable to be presesnt at the funeral services; Linda, wife of W. F. Krebill, of Omaha Nebr., who have a daughter, Betty; Elda, who is at home; Margaret, wife of James Foitle, of Marshalltown Iowa, who have one son, Robert. Her surviving brother and sisters are A. C. Leisy, Salem, Oregon; Mrs. Charles

Schweer, Spokane, Wash.; Mrs. P. R. Krebill, Fort Madison, Iowa; Hulda Leisy and Mrs. Bertha Rest, of Marshalltown, Iowa. Two brothers and three sisters have preceded her in death.

Funeral services for Mrs. Krebill, who passed away on December 13, at 7:00 a. m., at the age of 61 years, 7 months and 13 days, were held in the Zion Mennonite church, following a brief service in the home at 1 o'clock, Thursday, December 15, at 1:30 o'clock. The services were in charge of Rev. Delbert E. Welty, pastor of the Zion church. A mixed quartet sang several selections. Interment in the Mennonite cemetery.

Kirchhofer.—Mrs. Daniel Kirchhofer, who has been an intense, but patient sufferer, for a number of months, passed away at her home near Dalton, Ohio, at 3:30 Saturday morning, November 26. Mrs. Rosina Baumgartner Kirchhofer, daughter of John and Katherine Baumgartner was born south of Kidron, Ohio, on June 17, 1863. With three sisters and a brother she was early in life bereft of her loving parents and was reared to womanhood in the home of an uncle and aunt, Mr. and Mrs. Jacob Baumgartner who were childless and who took four of the orphans to heart and into their home.

On August 9, 1896, she was united in marriage with Daniel Kirchhofer which union was blessed with two sons and two daughters. In the year of 1882 she was baptized by Rev. Christian Sommer uniting with the Sonnenberg Mennonite church and in 1886 transferred her membership to the Salem Mennonite church, where she remained a loyal and active member to the time of her demise. She is survived by her husband and her children Roy, Delvin and Stella at home and Miss Dora of Bluffton; her sisters, Miss Sarah Baumgartner and Mrs. Elias Basinger of this place and one brother, Daniel Baumgartner of Versailles, Mo. One sister, Miss Caroline Baumgartner, died eleven years ago.

Mrs. Kirchhofer was known to her many friends for her devoted life to God, her devotion to her family, her kind hospitality, her sympathetic interest in all missionary enterprises. She will be missed in church, home and community, but our loss is her gain, she is reaping a reward of eternal bliss.

The funeral services which were quite largely attended, took place from the home at 1:30 and from the Salem church at 2:00 on Monday afternoon, and were conducted by her pastor, Rev. A. R. Keiser, assisted by Rev. I. W. Royer, of Orrville. Interment was made in the church cemetery nearby.

THE LITTLE FAMILY

There was a little family
That lived in Bethany,
Two sisters and a brother
Composed that family.
With praying and with singing
Like angels in the sky,
Both morning and at evening
They raised their voices high.

They lived in peace and pleasure
For many happy years,
They laid away their treasure
Beyond this vale of tears.
Though poor and without money
Their kindness made amends;
Their house was ever open
To Jesus and His friends.

While they lived so happy,
So poor, so kind, so good,
Their brother was afflicted
And laid upon his bed.
Poor Martha and her sister,
Wept aloud and cried,
But still he grew no better
But lingered on and died.

The Jews went to the sisters,
Put Lazarus in the tomb.
And then they went to comfort,
And drive away their gloom.
Then Jesus heard the tidings
Far in a distant land.
And swiftly did He travel
To join that lonely band.

When Martha saw Him coming,
She met Him on the way,
She told Him how her brother
Had died and passed away.
Then Jesus cheered and blessed her
And told her not to weep,
For in Him was the power
To wake him from his sleep.

When Mary saw Him coming,
She ran and met Him too,
She bowed before Him, weeping,
Rehearsed her tale of woe.
When Jesus saw Her weeping
He fell to weeping too
And wept until they showed Him
Where Lazarus was entombed.

He said "Remove the cover,"
He looked upon the grave,
He prayed unto the Father
His loving friend to save,
Then Lazarus in the power
Came from the gloomy mound,
And in full strength and vigor,
He walked upon the ground.

Then if we too love Jesus,
And do His holy will
Like Martha and like Mary,
Do always use Him well,
He also will redeem us,
And take us to the skies,
And bid us live forever,
Where pleasure never dies.

Selected by Catherine Culp as a memorial to her husband, Rufus Culp, and her mother-in-law, Catherine Culp.

JOTTINGS

The East Swamp, Pa., church, of which Rev. W. S. Gottshall is pastor, celebrated New Year with its C. E. society, the latter offering an appropriate program.

Mrs. S. F. Pannabecker of our China Mission, was a visitor to the churches about Mt. Lake, Minn., where she gave addresses at the meetings of several missionary societies.

Members of the Eden church, Schwenksville, Pa., visited the Home for the Aged at Frederick giving the home guests the privilege of hearing the Christmas program that had been arranged by the members of the church and Sunday school.

Two scholars of the Second Mennonite Sunday school, Philadelphia, have made a record for perfect attendance that is hard to duplicate. The record of Mrs. Emma Rees is 28 years and that of Howard Spoerel 29 years. Both began attending as infants.

The service last Sunday morning at the West Swamp, Pa.. church was in charge of the junior, intermediate and senior societies when a special program suitable to the New Year was arranged. The Swamp church, of which Rev. A. S. Rosenberger is pastor will hold its annual meeting on the afternoon of Jan. 7.

The First Mennonite church of Newton, Kan., having completed and dedicated its new church building. razed the old church building which stood in front of the new building. An addition is to be made to the new building which is to be used for Sunday School and other purposes. Material is already on the ground for use in this new addition.

The annual meeting of the Central Conference Ministers was held in the North Danvers church on Jan. 3. Among the interesting items on the program was the subject, "My Reminiscence of My Ministry," in which Revs. J. H. King. Aaron Augsburger, J. B. Zehr, Val. Strubhar and D. D. Augsburger participated.

Among the several topics discussed at the meeting of the Mennonite Teachers' Convention held in Newton, Kan., last week. the following were presented: "Mennonite Educational Work an Example of Co-operation; How Can We Inculcate Loyalty in Our Young People Toward Our Mennonite Institutions? Mennonite Co-operation in Teachers Placement and Lyceum Work; Present Economic Situation and World Peace; Opportunities of Religious Education in Rural and Grade Schools; Opportunities of Religious Education in High Schools.

The Committee on Education of the Western District Conference has worked out a plan for Western District Conference Training Schools for Church Workers which appears in pamphlet form. It is an ambitious undertaking and, if followed, will contribute very largely to the efficiency of church workers and the prosperity of the churches. The plan suggests the organization of a school in the church, it provides courses. states requirements for teachers in a Training Course, provides for examinations and credits, suggests how the work may be carried on and recommends appropriate books that may be used as texts and for reference. The plan is so worked out that it might be found useful in churches other than those in the Western Conference.

Dr. E. E. S. Johnson, pastor of the Hereford, Pa.. church, being a historian, naturally expresses himself in terms of history. The pastoral letter prepared by him has for its head piece a picture of the old log church in which the Mennonites of Berks Co., Pa.. worshipped in colonial days and continued to worship until about thirty years ago when the meeting house was removed. The greeting card which Dr. Johnson sent out also contained an item of Mennonite interest. The picture on it is that of the first paper mill in America. We might add the one who erected and operated this first paper mill was William Rittenhouse, the first Mennonite minister in America who established himself on the banks of the Wissahickon in 1690. The section on which the mill and the home of Rittenhouse was located is now a part of Philadelphia's park system. The mill has disappeared but the house remains and is preserved because of its historic significance. In this house David Rittenhouse, the scientist and statesman of the Revolutionary period, was born.

DEATH

Mrs. Louisa Herr, the daughter of Peter and Mary Geiser, was born in Lafaryer, Switzerland, Feb. 26, 1865.

On January 19, 1883 she was united in marriage with Peter Herr who two years ago preceded her in death.

At the age of 21 years she accepted the Christian faith and was baptized by Rev. Christian Steiner of the Mennonite church.

On October 16, 1892, she became a member of the Emmanuel Mennonite church at Pratum, Oregon. where she always evidenced her faithfulness as a member and a sincere Christian. It was very much her desire to attend the house of worship, but because of her gradual failing health of the last few years, it was not always possible for her to do so, however the Sunday preceding her home going she was for the last time privileged to attend her church.

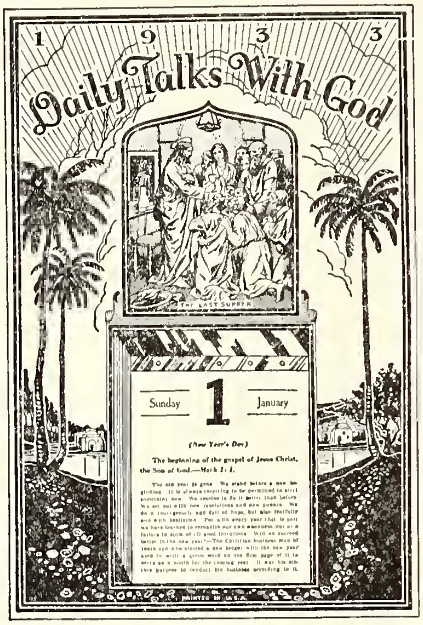
Early Friday morning, November 18, she received a light paralytic stroke from which she partly seemed to have recovered but on Sunday morning early. a second stroke followed and now her much desired wish was fulfilled, to depart and be with her Lord.

She has attained the age of 67 years, 8 months and 24 days, and leaves to mourn her departure. her daughter, Mrs. Witzel of Salem, and her son Elvin Herr, of Silverton, her five brothers, and a large number of relatives and friends.

Funeral was held on Tuesday, November 22, at the Emmanuel Mennonite church near Pratum, Oregon. Rev. J. M. Franz preached the funeral sermon from Ps. 23 and interment was made at the Pratum cemetery.

Daily Talks With God

FOR 1933


1 9 3 3
Daily Talks With God
THE LAST SUPPER
Sunday
1
January
(New Year's Day)
The beginning of the gospel of Jesus Christ, the Son of God.—Mark 1:1.
PRINTED IN U.S.A.

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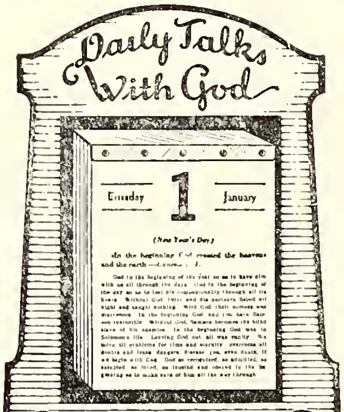
Daily Talks With God
1
January
(New Year's Day)

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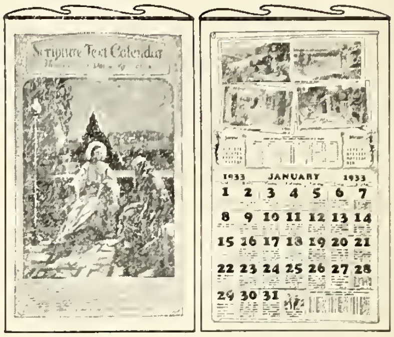
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22 23 24 25 26 27 28
29 30 31

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, JANUARY 12, 1933 No. 2

EDITORIAL

Man is largely a creature of habit. He continues to do certain things because he has been doing them. This matter of habit gets into religious life. Not all habits are good ones but the habit of doing good things is one of the best insurances of good character. Prayer should be a habit, not, however the habit of mumbling certain things over and over again, but the habit of going directly to God and enjoying his fellowship above everything else.

Everyone knows the person who cannot be altogether at ease in the house of God except in the one seat he or she has habitually occupied. There are even ministers who would be uncomfortable if they saw that Sister Jones of Brother Brown seated themselves in a place other than the one they usually occupied. It would mean that something was the matter and those on strange pews were not altogether happy. We have nothing but commendation for those who make their particular pew the holy of holies in their spiritual lives. There surely is individuality and comfort in the life of the one who delights to hear and pray from the place that has been his for years. Often God calls the worshippers to a higher place with him and the very vacancy that remains in the church helps to remind the rest of us of the life and character and inspiration of the one who once occupied the vacant place. We recall a dear old sister who never was missed from her place until she took what we thought would be but a few weeks to visit her relatives in Europe. She never returned from that voyage. She died and was buried at sea, yet, for years her place seemed sacred to the other worshippers and remained an inspiring reminder of her interest in the house of God and her devotion to his service. It seemed as though that empty place was a more impressive monument than the one she might have had had it been her privilege to lay in the earth with her other dear ones who are waiting for the triumphant resurrection.

A dear old sister, who was brought up in another denomination, told us she had been a reader of her church paper since childhood,—for fifty years in fact. That was a record of which to be proud but it was more: it was an education. A few minutes conversation with her revealed the fact that she had an intelligent grasp on all that has been going on in her church during all these years. It almost meant that the leaders and officials of the church were real people to her and that she had been benefitting in her daily life by all that the church paper brought to her. Such a patron would bring joy to the heart of any editor and the hope of the church should be that many more such loyal readers should be found. Indeed, it should be upon the mind of all our ministers and church leaders to urge that every family make the church paper its regular readers. The interests of the church are so large and so varied that denominational literature is not only desirable but necessary—necessary in every church family.

There are those of us who are always interested in anything that has to do with missions. Indeed we find it impossible to feel that one has a right conception of the Christian religion who is not interested in missions. The whole story of the progress of the church is one of missions. Yet, we must not limit our ideas to those that we commonly call Foreign Missions. There must also be a place in our hearts for Home Missions. If it is the Christian's duty to do his part toward bringing a saving knowledge of Christ to those who live ten thousand miles away it is also duty to bring that same knowledge to the Christless in his own country or town, or even next door. In many respects Christian America is a Christless America. There are large sections of both rural and urban American that are not touched by the Gospel. The church, recognizes its duty toward Home Missions, but, like with Foreign Missions, its ability to serve is limited by the means and men at its command. A study of our reports of both Home and Foreign Missions at this time reveals that greatest need for support in this generation. Like in everything else there has been a great effort toward making ends meet and, in spite of it, there are trying and burdensome burdens of debts lying on our Missionary treasuries. In the larger denominations the amount of missionary debts are staggering to us because we have not been accustomed to think in such large numbers, but, in proportion to our numbers and the extent of our friends, the burden is just as severe to us. Again we must be reminded to strain every effort toward continuing the work we have undertaken to do in both fields.

The recent death of former president Coolidge came as an unexpected shock to the American public. Mr. Coolidge was of the type of man who gave the impression of deep sincerity, cool headedness and sound judgment. There was nothing theatrical about him. He simply applied himself to his duties with no thought of personal distinction. It was his good fortune to have served his country in prosperous times and so was spared the bitter condemnation that is usually heaped upon presidents who happen to be in office in times of depression. It is not a beautiful comment upon the fairness of the American people that they are given to placing the responsibility for the faults or the misfortunes that come upon them upon their president. Our present president we note has been blamed for everything but the floods that occurred during his administration. The whole nation paid its tribute to the late Mr. Coolidge as one who will be remembered for the dignity of his bearing, for his sound sense and his simplicity. In his life he represented the better ideals of the American people.

ARE THERE SUCH PEOPLE IN AMERICA?

In India it frequently happens that six to ten people will accompany a patient to the hospital. Recently we had a serious accident case who was visited by many of the village owners from miles around.

About two weeks ago I noticed some seven or eight distinguished looking men at the hospital as I approached in the morning. Being harvest time, when patients are few, I thought there must be a serious case to treat. And such it was. There on the ground before me was a case of congenital deformity which could not possibly live without surgical treatment, but it was only a buffalo calf.

We receive many patients in advanced stages of disease, even to the extent of becoming blind due to neglect. When asked why they did not come sooner I have in several cases received the reply that they were busy in the harvest field. With the expression, "What can we do?" they readily resign themselves to fate. I personally know of many cases of blindness due to cataract living within several hours walk of the hospital. They do not come for extraction, even after we have done all we can to induce them to do so.

The above has reference to the physical, but is at the same time a true picture of the indifference to spiritual things of many in India, and I fear America as well.

H. E. Dester, M. D.

Basna via Raipur
Nov. 28, 1932

A MESSAGE FROM OUR RETURNED CHINESE STUDENTS

Kaichow, Hopei, China.
Nov. 30, 1932

The General Conference Mennonite
Churches of North America.

Dear Christian Friends:

Psalm 103.
Luke 2:8-14.

The steamer letters, written by some individual friends and Christian groups, were received and they were greatly appreciated. We would like to answer them all personally, but time does not allow us to do so, therefore, we want to give our hearty thanks for those steamer letters through this paper.

Again we want to praise God for his wonderful leading, love, protection, patience and guidance throughout our two years' stay in America. He also took us back to our homeland, China, so we can do our share in preaching the Gospel to her people who are anxious to hear the Word of God.

Many letters have been received since we got home. In those letters many questions have been asked, such as: "How was your trip? How did you feel when you got home? What are you going to do?" etc. We want to answer those questions now in a brief way.

As you know, we were booked on the S. S. President Hoover of the Dollar Line and left San Francisco on September 23. Our ocean trip of about three weeks, as a whole, was an enjoyable one. The weather was nice and the ocean was calm. We arrived safely at Shanghai on October 14. We stayed in Shanghai three days and visited the battle field of the Sino-Japanese war in Shanghai about a year ago. Most of the properties in Chia-Pei, the Chinese section, were destroyed. We saw some people building up some new buildings when we were there, but it will take quite a while to build it up as nice as it was. The Commercial Press, the Library of the Orient, was entirely destroyed. It has affected the Chinese civilization a great deal.

After the three days in Shanghai we went to Nanking, the new capital of China. In Nanking we stayed with Miss Talitha Neufeld, one of our former General Conference Missionaries in China. She is teaching in Nanking now. In America we gave our last talks in her home church, Reedley, California, and she was the first missionary friend we met when we got back to China this time. We visited the grave of Dr. Sun Yet Sun, the founder of the Chinese Republic and also the Chinese National Athletic Ground. Both of them are newly built and the total expenses were over tens of millions of dollars. Nanking has become one of the largest and newest cities in China since the Chinese government moved there from Peking six years ago. We surely enjoyed our three days' stay in Nanking with Miss Neufeld.

It took us four days to get to our home in Kaichow from Nanking. We traveled mostly by train except thirty miles by wagon. We arrived home safely on October 24. Our folks were shocked when they saw us because they did not expect us to be at home until the end of October, for we had written to them and told them so.

A revival meeting was going on in our home church when we got back home. Rev. Pan was the speaker. He surely is an interesting and energetic speaker. Through his addresses many people confessed the wrongs they had done and decided to be loyal followers of Jesus Christ our Lord. Thank God, that we could have a share in this wonderful spiritual feast.

After a week's reunion with our folks at home we left for Tamingfu on November 1st. All of our missionary friends on the field went there and had a reception for us. This reception was held on November 4. First we had a meeting after which a banquet was provided. The house where the banquet was held was decorated with things which were related to Bethel College or Bluffton College. Many pictures of Bethel College as well as many other things were hanging about the room. The most interesting thing was the administration building of Bethel College. It was made of paper and our pictures were in front of this building. After the banquet we looked over all the things we could find. Then we sang the Alma Mater of Bluffton College and of Bethel College. All these things made us homesick for the two institutions and our friends in America. We were thankful to God that we could meet our missionary friends again and we certainly enjoyed this wonderful reception.

After the reception Stephen Wang remained in Tamingfu and is now doing some religious and mass education work. James Liu came back to Kaichow and is now teaching in our mission school there. We enjoy our work and are getting along nicely. Your prayers are always greatly appreciated.

Again Christmas is near and we want to give you our hearty Christmas greetings, wishing you A Merry Christmas and A Happy New Year.

Yours in Christ,
James C. Liu
Stephen H. Wang

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D. .... Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance $1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

SPICE IN MISSIONARY LIFE

I propose to relate some experiences that we have had in our work with the hope that it will give you a clearer idea of how we work and what we do.

Recently I went to a neighboring village Koolipoti to talk to the villagers about their salvation. When I came to the village a crowd of men soon gathered in the narrow and crooked street. Directly it began to rain and we had to seek shelter. They invited me to come into a shack where they kept an idol by the name of Mahesh which they worshipped during that season in particular. About twenty men crowded into that low hut and there we sat before that ugly elephant-faced idol, and I hold them about the power of Jesus to save us and make us happy. I gave them several concrete examples of how just recently several people who had become Christians were now very happy and satisfied in Christ Jesus. They seemed to be impressed by what I said. When I elaborated that true worshippers of Jesus, true disciples of Jesus worship only Christ and through Him the Heavenly Father, I noticed that they smiled and winked at each other. That was not in line with their way of thinking. The Hindu mind is willing to receive almost anything, they can easily add any new deities to their already long list of gods; but they are not willing to give up anything. It is only when the Spirit of God gets a hold of the people that they can break loose from caste and all the other things that bind them.

Several weeks ago several students and I went into a Janjgir village to preach. We came to the house of an old and very learned Hindu Pandit or Brahmin-Teacher. He received us very cordially as he always does. He has often heard the Gospel of Jesus. He knows much about the Lord Jesus, but he is not willing to receive the Gospel pure and whole. He always tries to mix it in with his Hindu philosophies, saying that Jesus is equal with Ram and Krishna, that they are in fact one. But he knows in his heart that what he says is not true, that Jesus Christ is a unique Saviour, who really saves and satisfies. It seemed that whatever we said was like water poured on the back of a duck, it seemed not to sink in. Then I told him about the experiences of two pandits thus: Last year from a village several miles away from Champa a very learned Pandit who was a good friend of the Champa missionaries came to the hospital for treatment. He had often heard the Gospel, had many times admitted that it was a good religion, but had never given his heart's allegiance to Christ. He had always turned a cold shoulder to the Saviour although the Spirit of God convicted him of the truth of the Gospel. Several months ago he had died at his home. When the Champa missionaries inquired how his last days had been spent, they were told that the Pandit had been very, very restless towards the end. He had always said, "I am about to die and I do not know where I'll go; I will die and what will my condition be then?" He died without peace and assurance—very sad indeed. The other story I told was this. Several months ago the father of Dr. Bauman's chaprasi (handiman) who was a caste juru, that is a religious teacher who has a number of disciples whom he leads and teaches, died. He knew the Gospel but had never heeded the call of Jesus in his heart. When he was very sick the Champa missionaries did their best to help him, but the medicine was of no avail. When they saw that he was dying they asked him plainly whether he had peace in his heart and was ready to go. "I have no peace, I have no peace" he said. When our Janjgir Pandit heard this he got up and walked away, leaving us to the other listeners who had gathered meanwhile.

During our second year in India I was called one day to a village Deerkot some six miles away to shoot a panther who had bitten some six or seven people in the rice field. The

Lord graciously protected me in the very foolish undertaking to shoot a panther in the rice field with no protection except two feet to run. That story is long. I only want to say here that I got the beast and after that I was the hero of the village. Some time later one of the village owners came to our bungalow begging me to help his son who had an awul sore on the leg as he said. I told him I knew nothing about medicine, I could not do anything. But he insisted, saying that I was their god now, whatever I would say would help, whatever I would say they would do. After making it clear that I was their brother and not their god I consented to go as a brother who would try to help them in their rouble. When I got there I found the young fellow had a big boil on the leg after all the dirt they had plastered on was off. I cleaned the leg carefully and put some ordinary salve on and left, explaining that I was their brother and nothing more. I heard later that in a day or two the boil had opened and that the boy was alright again. I fear that as a result of this little kindness my fame as a god may have spread still more in that village.

When I was manager of the Janjgir station before the Penners came back I had trouble in getting the gardeners to start their work on time in the mornings. So I decided that I would keep a rupee back from their wages, which they would forfeit if they would not come on time. Next Sunday when I came to Sunday School I found one of the gardeners sitting on the steps of the church wearing a shirt that was so torn that it hardly hung on to his back. When I asked him why he had come in such clothes he said with a twinkle in the eye, we have no money to buy clothes because our money is being cut by the malick (boss). I could hardly keep my face straight, as I admonished him that it would not do to come to church in clothes like that, and that he should go home and change. I walked into the church then and sat down. Directly I saw him coming in also. I walked up to him and wanted to put my arm around his shoulders as I sat down by his side and tell him to come along with me, we'd both go to his house and change shirts. When I wanted to put arms on his shoulder he thought I was going to strike him and threw up both his hands in self-defense. It was quite a scene we had there in church. We then walked to his house and he put on a new shirt that he had in his house.

Another incident that will help you to understand the Indian mind—Since the budget is being cut because of the Depression we often advise the people to make plans to become altogether independent of the Mission and not to seek mission employ after this; Recently I spent a whole class period with the third year Bible School students encouraging them to serve the Lord as they worked with their own hands to make a living. They should not expect the Mission to give them work or to pay them for religious service. I thought I had made my speech very impressive. At the end of the class one of the men said very complacently, "It is three months yet till close of school and so we do not think about those things yet." At first sight it may seem that there is a virtue in this attitude, but really it is this thing that makes India so poor. As long as the people can some way or other eke out a living they are satisfied. They do not plan ahead at all. Not long ago a certain man was hired to take some produce to the city. He was paid a certain price for this. In the city some one offered to pay him a fair price to take some goods back into the district. He refused saying, Why should I trouble myself, I have enough money now to live for several weeks. People cannot understand why we are always about doing something. Kipling writes in one of his books I think, "Here is the grave of the man who tried to hurry India."

We missionaries too often put too high ideals up for our Indian Christians. They are not too high, only we must not expect the Indian brethren to become perfect in them at once. To get the best of the next fellow is often considered a sign of greatness. Cheating and stealing is not as bad to them as it is to us. Getting angry is much worse. We have a student in the Bible School who is a preacher, and a very successful one too. Through his work some twenty-seven or eight people have become Christians. He is really a consecrated man and we love him. But he has some weaknesses which are still clinging on to his nature. In a recent examination in the Bible School he cheated as best he could. He had his copy under his leg and pulled it out as he needed it. I noticed this and quietly went to him and pulled it from under his leg and put it on my desk. At the end of the class period he came forward and publicly begged pardon for his sin. I suppose in his mind the worst of it all was that he had been caught. Against this sort of thing we have to preach and fight continually. To the Indian stealing is bad, but it is only terribly bad when you are caught at it. These poor people have many weaknesses to be sure, still they are very fine folks. Cordially,

W. F. Unruh.

BRIEF MISSION NOTES. XV.

J. B. Epp

For Prayer and Praise

Europe

Germany: She still needs our prayers. Extreme suffering from unemployment. Wherever true religion is declining, there Spiritism, Theosophy, and Buddhism come in. Also Mohammedanism is attracting many, especially Catholics and Jews. Pray especially that, if the Hitler party should get control, that Germany may not sin against God's people, the Jews. They are already sending out S. O. S. messages.

France: Prayer is asked by the Society of Evangel. Missions that curtailment of their work may be averted. Praise is offered for the sacrificial spirit of the native pastors, evangelists and teachers; and for turning the financial stress into a spiritual revival. The society has 260 workers in Africa and the Islands of the Sea. No less than 363 Protestant pournals and magazines are edited in the French language.

Spain: There is a strong movement towards a united "Evangel. Church of Spain," to avoid the weakness of a denominationally split-up Church, and to be better able to meet a "united" Catholic Church. Shall we not most earnestly pray for this Evangel. Church? The Jesuit Order is forbidden in Germany, Switzerland, Portugal, France, Russia, and Holland; and is now deported from Spain, where it originated. Coordinated nation-wide evangelism is being planned. Have all readers of these "Brief Mission Notes" earnestly prayed for the training of native evangelists in Spain as requested a month ago? Communism hinders, and the Roman church is very strong yet, and hostile. But liberty prevails, and crowded audiences listen to the Gospel in theaters, and other large halls.

Italy: The religious liberty here, under the strong Mussolini, has stirred the Waldensian Church (who are related to the Mennonites) into fresh action. They have placed almost ½ million Scriptures into homes, schools, prisons, etc. during the past 6 months. This sharpens the opposition of the Catholic Church and the Pope. Other Protestants distribute Scriptures throughout the land.

And "My Word shall not return unto me void."

We can have a part in all these successes of the Gospels, and in the struggles, **by prayer and praise.**

CORRESPONDENCE

Hebron Church, Buhler, Kansas. Dear fellow readers of the Mennonite: The work of our church has been progressing smoothly, with good attendance and a fine spirit of Christian fellowship and cooperation prevailing to encourage the leadership of the church, S. S., C. E., and sewing society. The congregation was glad to receive nineteen young people into its fellowship last June through the rite of baptism.

We have just experienced an eventful day. On December 3 we held our annual mission sale. This is always a big day for us because it offers a special opportunity, aside from the regular monthly collections, to help the mission cause. It is an occasion looked forward to and planned for throughout the year by our sewing society. Quilts, comforts, aprons, pillow-cases and other pieces of hand work are prepared by the society. Many things, including sewed articles and food are also contributed by those ladies who cannot attend the regular meetings of the sewing society. The young girls' class usually makes candy and pop-corn balls.

The sale is an all day affair, with dinner served in the church basement at noon. Special music numbers add variety to the business of the day. J. J. Buhler and Adolf Neufeldt very ably served as auctioneers, the sale netting $322.00.

Miss Linda Balzer, who graduated from the department of music of Bethel College last spring, is directing our choir in a very capable way. Just now members of the choir are preparing a Christmas pageant to be given December 18th as a C. E. program.

A teachers' training class has been started again for the winter months. It meets weekly under the leadership of Rev. P. E. Frantz.

We have had considerable serious illness within our church group the past two months, including four rather unexpected major operations. Such occasions serve to arouse serious thought in all of us. When one member suffers all suffer. We are glad to be able to report, however, that all the sick are well on the way to recovery at this writing.

Christmas is again at hand. Even though everyone feels the depression financially we are thankful spiritual wealth can still be had for the asking. May the Christmas season help us all to deepen and strengthen our inner life.

Correspondent.

Butterfield, Minn. Dec. 29, 1932.—To the Mennonite and Readers—Coming again to the close of another year, we will once more this year write a few lines to let you know we have very many reasons to be thankful for, so many blessings we received from our Lord during the whole year. Our Lord has protected and helped us in so many ways, especially do we feel thankful for the opportunity of having services all Sundays and furthermore for sparing all the members of the congregation, although some are old and feeble, but the Lord cares for all, not any were called to the great beyond, a few were laid to rest but none of the members. We have had a few visitors this last quarter, which we are always glad to have. October 3d we had the privilege to listen to a negro blind man's quartet from Pinywood, Miss., which was worth while to listen to. In October at the Ladies Aid meeting we had with us Missionary Aganeta Regier, who talked interesting about mission, etc. On October 16, Rev. I. Dick from Mt. Lake, spoke in the American language. The 30th of October, Rev. and Mrs. L. H. Linscheid and family visited with their parents in S. Dakota, while in their absence, Rev. P. J. Friesen occupied the pulpit on Sunday morning.

On October 31st, Rev. and Mrs. Herbert Rupp from Bagley, Minn., spoke very interesting in church especially about the work among the Indians they are doing.

The C. E. Society meeting elected officers for the coming year, which are Mrs. H. M. Fast, President; Mrs. R. E. Casey, Vice President; Mrs. Erwin Ewy, Secretary and Treasurer. The 26th of November, Leon Kramer from Olivia was laid to rest here, services were conducted by Rev. L. H. Linscheid in our church, he was a man nearly 80 years old.

On the 27th of November, J. W. Hubin from Olivia, our former S. S. Superintendent, spoke at the close of Sunday School, very encouraging to the S. S., which Mr. and Mrs. Hubin being here they asked to be released from our church, having moved away from here a few years ago, and too far to attend services here so they plan of joining church where they now reside, indeed we are very sorry to lose a family like this, we wish them God's richest blessings in their work.

Our Annual meeting of the church was held November 28. Rev J. J. Balzer was in charge of the meeting, at which Mrs. R. E. Cosey and Erwin Linscheid were elected by a tie of votes as S. S. Supt. Mrs. Cosey was chosen as Superintendent and E. Linscheid as Vice Superintendent. I was re-elected as secretary and correspondent, so I shall again try another year to send in a few news, even if in great weakness and many mistakes. Sister Amalia Rupp had a bad fall on ice the 10th of December, and has been confined to bed ever since, and has quite a little pains at times. We shall report of four new born babies in our congregation during 1932. May the Lord bless each one of these little souls.

The Women's Community Chorus consisting of 29 of us, with Mrs. O. E. Hagen as director and musician gave the cantata "The Wondrous Story" the 18th of December, at the School Auditorium to a well filled house, on the 20th of December we sang at the St. James Hospital for the Christmas program.

On Christmas eve, our S. S. gave a program which was much appreciated, the church choir gave a few songs, and a trio sang "Silent Night." This always reminds us more of the great gift Jesus for us.

Now wishing you all a happy New Year, and God's richest blessing.

Mrs. Gust Miller, Corr.

D. D. Eitzen, Pres.
Mariam Penner, Vice Pres.
Emma Ruth, Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

January 22

Dangers of Living Just for Things.

Luke 12:13-34

This evening we will be thinking of some danger-signals along the path of the Christian life. The one which is chosen as of outstanding importance in this discussion is that of crass materialism over against idealistic Christianity. The rich fool one morning after breakfast told his wife that he had just about decided to build a new barn. When she made some objections he pointed to his large crops which were overflowing his barns. Note in this memorable story overflowing with human interest and seemingly very modern, how many personal pronouns this great big Ego used. Out of forty-eight words we find eleven personal pronouns. "What shall **I** do, because **I** have no room where to bestow **my** fruits? And he said, this will **I** do; **I** will pull down **my** barns and build greater; and there will **I** bestow all **my** fruits and **my** goods. **I** will say to **my** soul. . ." Of course this rich fool was very emphatic it was "my" fruits, barns and goods, and again he was very sure of what he will do on the morrow "I will" pull down, bestow and say to my soul. But the fact of the matter was he never lived to do any of those things. It seems strange and yet not so strange, how God so many times interferes when a man sets out on a selfish path and tries to travel that road in his own strength. Quite often there is a Divine hand which interferes. When men launched that great Titanic they said "She is unsinkable" and sunk she was on her maiden voyage. When a nation and a world becomes profligate and wasteful in their manner of living, it is just natural that there should come a turn in the road and the law of God has more connection with periods of depression than we oftentimes think. A gang of bank robbers may think it pays to rob banks, it may work the first time and perhaps even the second or third time but almost invariably gangsters either shoot each other or are taken into custody. There is a strict accounting of justice in the moral order of our universe. Let us never forget it. God has not yet abdicated from the Divine throne, He has not yet been replaced by the devil and He never will, this is still God's world, it is the devil's only in as far as we give obeisance to him. There is much hope in this world if we "seek first the kingdom of heaven" for then "all things needful will be added unto us."

Sociologically speaking a civilization will usually depend upon three factors, namely, the needs of a people, the production to meet those needs and the extent of social justice. During the past decades there has been no lack of needs, the most common of all laborers thinks he needs such commodities which would have been unheard of luxuries for Queen Elizabeth. Neither are we lacking in production. Our machinery has become so efficient that but a comparatively few men can produce all of our needs in but a very short time. And here comes the difficulty of our very complex civilization, we have the needs and we can produce the products to fill these needs but we are doing it so efficiently, materialistically speaking, that we have succeeded in so improving machinery that we have shoved millions out of work so that they cannot buy those articles which they have come to think of as real necessities so that when the common man cannot buy them he feels that he is being sorely abused, as is true in a large number of cases when it is even impossible to keep body and soul together for himself and his family. What has been happening is this, we have advanced so rapidly in our increased needs and increased production but we have remained several decades behind in our social justice. We have forgotten the welfare of the real man. We have busied ourselves in clothing the man in rich garments, automobiles, radios and houses and have forgotten to pay any attention to his soul and the welfare of the common decencies which every human being deserves.

The greatest problem which is confronting practically every religion on the face of the earth is not atheism, communism or skepticism, but the big danger is secularism and materialism. People in large numbers just do not think in terms of religion, they busy themselves in money and things and try to forget religion and try to put soul development into the background until the soul almost shrivels up. This is a great danger signal today but it may not be such a new thing after all, for when we study the teachings and contacts which Jesus made we find a similar condition. Although the Jews of Palestine were a religious people, the money-making instinct was strong in them then as it is a characteristic of the race in all ages. Jesus felt it necessary to make determined protests again and again against this spirit which permeated even the leaders of his nation. All through the gospels the hum of business may be heard. Note the Sower, the Fisherman, the Pearl Merchant, the man who did not take the time and effort to count the cost, the Rich Fool, the Steward, the Money-changer and Judas who was willing to sell innocent blood for thirty pieces of silver. Oh, how modern this our Gospel is. Are we all free from the guilt of Judas, are there not many men who continue to crush innocent lives for the sake of a few paltry coppers? Let us remember the words of our Master: "Ye are of more value than many sheep," which would you think of greater worth, a herd of swine or a never fordeemed from evil, and again may we never forget that "we are the sons of God and it doth not yet appear what we shall be." One of the great kings of England when a boy often heard his mother say to him: "Remember Henry, you were born to be a king." Likewise, my friend may you never forget, you were not born to be a slave to things, to crass materialism, that is selling your life too cheaply. We have been made for a higher purpose, we were created to be partly divine, we are made in the image of God. Let us not be satisfied with anything less. Let us ever keep in mind that a chain is never stronger than its weakest link. You are not stronger than your worst habit, you are enslaved to it until you show yourself the master over it, it is possible. We can overcome any habit, providing we really want to rid ourselves of it, but as long as we love the titillations of the flesh more than we desire purity and strength of character we are not making a winning fight. Yes, with sufficient will power and a strong leaning on that great Ideal, Jesus Christ, we can say with Paul "I can do all things."

Questions

1. What is materialism?
2. What is the purpose and real worth of money?
3. What are the dangers of materialism?
4. Wherein were the mistakes of the Rich Farmer?
5. How can we become Christian idealists?
6. What does Jesus mean: "Where your treasure is there will your heart be also"?

Study the Scriptures

Mon.—Read Proverbs 30:8-9. A good rule.
Tues.—Read Ecclesiastes 5:10-13. Wealth and weariness.
Wed.—Read Luke 16:19-31. A life that failed.
Thurs.—Read Matthew 19:16-22. Entanglements.
Fri.—Read Acts 5:1-11. Could not give up all.
Sat.—Read Luke 10:38-42. Worry about "things."
Sun.—Read Luke 12:13-34. Dangers of living just for things.

WHAT ARE THINGS?

All day I've been a-wishing
For the things I haven't got;
A quaint old blue delft pitcher,
A rose-filled garden plot,
A dancing dress of silver,
A little gate that swings,

A gently curving high-boy;
Ah, me, the lovely things!

All day I've borne my wishing
A weight against my heart,
And all my thoughts were longings
To burn and sting and smart;
But now that it is evening,
I sit me down and rest,
And watch the twilight soften
The hill's low crest.

Above my small white doorstep
Are stars; the night is still;
Deep are the inky shadows;
Grade is the distant hill;
My heart is hushed with beauty!
My spirit stirs and sings!
Tell me, what is wishing?
And what are Things?

—Author Unknown.

LEISURE TIME

Stanley Tschantz

Leisure time is the hours in which a man is free from his business of earning a living. It is in this time that he has an opportunity to live and enjoy life, providing it is used in the right manner. Without the opportunity of leisure time, life would become very dull and monotonous. Opportunity makes the man only when he knows how to take care of it.

The problem of leisure time is more important today than it was 50 years ago, because we have more of it to spend. Modern machines are rapidly replacing man in the production of material things. There are machines today that do as much work as 26 men could do 50 years ago. If the system of a five-day week and shorter working day is adopted what are men going to do with their leisure time? If it is used right it will be an asset to mankind. They will have more time to spend at home with their family, more time for recreation and many other worthwhile undertakings. However if their leisure time isn't used to a good advantage it would be better for them to keep working. Our country has organized the production of leisure time. What it needs now is better organization of its consumption. The civilization of our country is going to depend a lot upon what the people do in their time off. It is in times of distress, like our present situation, as well as in leisure time that people do their deepest thinking.

As to the individual it is very important what he does in his leisure time, because the strength of his character depends a lot upon the way he uses it. In fact you can tell what a man really is by what he does when he has nothing to do.

We have all witnessed what happens to people who wander aimlessly around in their leisure time and have no purpose in life. Their minds are idle and unoccupied. It is said, "The idle mind is the devil's workshop." Idle minds seem to be a good breeding place for the little germs called evil. If you trace back crimes and other forms of evil you will find many of them were planned and committed in leisure time. All parents know if they keep their children busy there is less chance for them to get into mischief. The hunter who goes searching for trouble in this world never comes home empty-handed. These people don't have to go to law to collect the wages of sin.

There are so many noble and worthwhile things for us to do in this world during our leisure time that there is no excuse for us to waste it in a foolish way. We can spend it on some hobby we have. Our hobby may be reading, study, experimenting, observing nature or something else. Our leisure time should not be spent entirely for our own benefit. Here is a wonderful opportunity to help those people who are less fortunate than we. Thomas Carlyle said, "To give pleasure to a single heart by a single kind deed is better than a thousand head bowings in prayer."

Now let us analyze our situation individually and ask ourselves this question: Am I making the best use of my leisure time? Let's be honest with ourselves.

If we come to the conclusion that we are not, are we going to continue drifting? No! Let's get out our oars and start rowing. After all we are not going to get anymore out of lives than we put into them. There are more people today getting from this world what they deserve rather than what they want.

So let's all make a resolution that we are going to make better use of our leisure time. Now not only make this resolution but abide by it faithfully.

"HOW MEN FOUND THE GREAT SPIRIT"

In the olden time when woods covered all the earth except the deserts and the river bottoms, and men lived on the fruits and berries they found and the wild animals which they could shoot or snare, when they dressed in skins and lived in caves, there was little time for thought. But as men grew stronger and more cunning, and learned how to live together, they had more time to think.

Men had learned many things. They had learned that cold weather followed hot, and spring, winter; and that the sun got up in the morning and went to bed at night. They saw that the great water was kindly when the sun shone, but when the sun hid its face and the wind blew upon it, it grew black and angry and upset their canoes. They had found that knocking flints together or rubbing dry sticks would light the dry moss, and that the flames which would bring back summer in the midst of winter and day in the midst of night were hungry and must be fed, and when they escaped, devoured the woods and only the water could stop them.

These and many other things men learned, but no one knew why it was or how it came to be. Men began to **wonder,** and that was the beginning of the path which led to the Great Spirit.

In the ages when men began to wonder there was born a boy whose name was Wo. As he lay in his mother's arms, she loved him and wondered, "His body is of my body, but whence comes the life—the spirit which is like mine and yet not like it?" And his father, seeing the wonder in the mother's eyes, said, "Whence came he?" And there was no one to answer, and so they called him Wo to remind them that they knew not whence he came.

As Wo grew up, he was stronger and swifter of foot than any of his tribe. He became a mighty hunter. He knew the ways of all the wild things and could read the signs of the seasons. As he grew older, they made him a chief and listened while he spoke at the council board, but Wo was not satisfied. His name was a question, and questioning filled his mind.

Whence did he come? Whither was he going? Why did the sun rise and set? Why did life burst into leaf and flower with the coming of the spring? Why did the child become a man and the man grow old and die?

The mystery grew upon him as he pondered. In the morning he stood on a mountain top and stretching out his hands cried, "Whence?" at night he cried to the moon, "Whither?" He listened to the soughing of the wind in the trees and to the song of the brook and tried to learn their language. He peered eagerly into the eyes of little children and tried to learn the mystery of life. He listened at the still lips of the dead, waiting for them to tell him whither they had gone. He went about among his fellows silent and absorbed, always looking for the unseen and listening for the unspoken. He sat so silent at the council board that the elders questioned him. To their questioning he replied like one awakening from a dream:

"Our fathers since the beginning have trailed the beasts of the wood. There is none so cunning as the fox, but we can trail him to his lair. Though we are weaker than the great bear and buffalo, yet by our wisdom we overcome them. The deer is more swift of foot, but by craft we overtake him. We cannot fly like a bird, but we snare the winged one with a hair. We have made ourselves many cunning inventions by which the beasts, the trees, the wind, the water and the fire became our servants.

"Then we speak great swelling words: How great and wise we are! There is none like us in the air, in the wood, or in the water! But the words are false. Our pride is like that of a partridge drumming on his log in the wood before the fox leaps upon him. Our sight is like that of the mole burrowing upon the ground. Our wisdom is like a drop of dew upon the grass. Our ignorance is like the great water which no eye can measure.

"Our life is like a bird coming out of the dark, fluttering for a heartbeat in the hut and then going forth into the dark again. No one can tell us whence it comes or whither it goes. I have asked the wise men, and they cannot answer; I have listened to the voice of the trees and wind and water, but I do not know their tongue; I have questioned the sun and the moon and the stars, but they are silent.

"But today, in the silence before the darkness gives place to light, I seemed to hear a still small voice within my breast, saying to me, 'Wo, the questioner, rise up like the stag from his lair: away, alone, to the mountain of the sun. There thou shalt find that which thou seekest.'

(To be concluded.)

THE S. S. LESSON

January 22

Jesus Forgiving Sin. Mark 2:1-12.

Golden Text,—The Son of man hath authority on earth to forgive sins. Mark 2:10.

"It was noised that he was in the house." Jesus in the house is a blessing to it and all who are there, but he is not a secret visitor. The word "noised" suggests to us that all must know that he is there. It is the same today. When Jesus is the honored guest all must both see and know about it. They will know about it through the love, devotion, testimony and the consistent lives of those who belong to that house. The Christian home is one of the mightiest witnesses for Jesus in this or any other age.

People are often annoyed by crowds. This was not true with Jesus. He welcomed them and wore himself out serving them. In a crowd there are many people. He loves every one of them for he came to deal with the individual be that one just one or a number or be he the one coming singly.

The picture drawn by the account of our lesson is of the palsied man brought to Jesus. Most people find Jesus by being brought to him by some person or persons interested in their good. If we are unconcerned about the needs of others less fortunate than ourselves, we are nothing but selfish and hard-hearted individuals who may sometime find ourselves very much alone in the world. If we know of anything good that may be done for those who stand in the need of it, it is our opportunity as well as our duty to bring it to them or bring them to it.

We only know that the one brought to Jesus was a sufferer from palsy, a disease which at that time was considered incurable. Everything that humanly could be done for that man had been done except bring him to Jesus. The palsy is a type of sin. Man cannot cure it. Jesus is the only cure for sin.

We note that it was the faith of the four friends, rather than that of the man, that was responsible for his being brought to Jesus. It was a faith that saw no limit to his power. It also was a faith that would help. We may profess faith for ourselves but that faith should be directing toward helping others as well as ourselves. The four friends were not easily discouraged. The crowd stood between them and the Lord but the crowd could not keep them away. How many are there in this world who let the crowd keep them from Jesus? They fear its ridicule and they permit discouragements that men set in their way to prevent their receiving the blessings that only Jesus can bring. These four friends were resourceful. They had sound minds and they had strong arms and they knew how to apply them to their tasks. Too often blessings that might be ours are missed for the simple reason that we do not use the sense and the strength that God gives to reach out for what easily be ours. God always leaves something for us to be done in getting the good things he has to bestow. These four men were faithful friends to the sufferer. Friendship is a noble faculty that always helps to make the world a brighter place in which to live. Real friendship should consist in more than just making material things possible for those we love. It should ever urge us on to use our every power toward bringing friends to know Jesus and his power.

The great revelation in this remarkable instance is the revelation of the power of the Son of man and his power over sin. Jesus spoke forgiveness to the man before he healed him. It is altogether possible that the man's condition was the result of sin. Many of the physical ailments of men come because of their sins. It is just as an important service of God to care properly for our bodies and to keep from influences of evil as it is to do many other things for him. The body is so constituted that the law of the harvest applies to it. We reap what we sow. But even the most hardened sinner may find forgiveness for all his sins in Jesus.

The critics who were present were so taken up with their own prejudices that they had no interest in the help that might be given to the man. Jesus closed their mouths by showing that the healing of body and soul were related and that he was there to attend to both. Wonder took possession of the onlookers, but the more we realize the power of the Christ the more are we amazed at the love of God in sending him to earth to be the saviour of body and soul.

CORRESPONDENCE

Hereford Mennonite Church, Bally, Pa. Greetings to the Editor and readers of The Mennonite from the members and friends of the Hereford Mennonite Church, Bally, Pa.:—

The activities in the past six months have been varied and very inspiring. On July 20th we had the privilege of witnessing "In the Vanguard" by the Bluffton College cast.

Mr. George Smith, assistant superintendent of St. Paul's Lutheran Church in Camden, N. J., visited with us and preached the sermon on Sunday morning July 24th. He is teacher of a Young Men's Bible Class who were with him when he visited our church.

Our parishioners were indeed fortunate in having the privilege of hearing two of our missionaries, from India, speak to us in one day. On Sunday morning, October 30th, we had Mrs. Mary Burkhard speak and in the afternoon a Missionary Rally, sponsored by the Mennonite Young People's Christian Endeavor Societies of the Eastern District Conference; at which time Mrs. Burkhard spoke to us again and also Miss Martha Burkhalter. At this time "The Ushers' Colored Male Quartet" of the Holy Trinity Baptist Church, Philadelphia, furnished the special music.

Dr. Elmer E. S. Johnson, our pastor preached a series of very inspiring sermons on "The Light of the World for a New Age." He preached the last one on the Sunday preceding Christmas. These sermons prepared those who heard them for a better and fuller understanding of this festive season.

Our Senior Christian Endeavor Society again made its pilgrimage to the "Home for the Aged" at Frederick when they rendered a musical program and played the role of Santa Claus, giving each inmate a gift.

Our Primary Department rendered their Christmas entertainment on Sunday morning, December 25th while the Intermediate and Senior Department held their entertainment in the evening at which time the pageant "Star Gleams" was presented.

On New Year's Day, January 1st, 1933 we had our annual Service of Praise. This was mostly a musical service including vocal and instrumental solos. The outstanding feature was the singing of three hymns, "Faith of our Fathers," "Rock of Ages" and "Jesus Is All the World to Mee" by a male chorus composed of the members and friends of The Hereford Church. The pastor delivered a forceful sermon on "God, the Deliverer of His People."

We are looking forward, with anticipation, to 1933. We need not be afraid to embark upon this year if we go with Christ. It is still a closed book and strange to our inexperience but Christ will guide us if we but put our hand in His.

DEATHS

Schrock.—Miss Magdalena A. Schrock, daughter of Elizabeth and Peter Schrock, died at Ft. Hamilton Hospital, Hamilton, Ohio, December 7th after an illness of about three weeks.

She was born at Trenton, Ohio, and lived there practically all her life.

She united with the Mennonite church in her youth, in which she was an active worker.

By her beautiful character and her spirit of helpfulness she made for herself many friends.

She is survived by a brother Jos. A. Schrock, Trenton, O., a sister Mrs. Fannie Pearson, Sidney, Ohio, and a sister Mrs. B. F. Stoltzfus of Laurel, Miss. One brother, Samuel Schrock, Paris, Mo., preceded her in death two months before, his funeral being held in Trenton at the home of his sister. Funeral services were held December 10th, at the home, conducted by Rev. J. E. Amstutz. Interment in the Mennonite cemetery.

Augsburger.—John W. Augsburger, a son of Rev. and Mrs. Jos. Augsburger, died after he had suffered a stroke of paralysis, Dec. 15th, at his home.

He was a farmer living near Middletown, Ohio, a member of the Mennonite church. He is survived by his wife, Mrs. Emelia Augsburger, a son Waldo, a daughter Ruth Helen and several grandchildren. He is also survived by a sister Mrs. Jos. Eicher, Seattle, Wash., a sister Miss Mary Augsburger, Overpeck, Ohio, and a sister, Mrs. Jos. Schrock of Trenton, Ohio.

Short services were held at the home, followed by services at the Mennonite church at Trenton conducted by Rev. J. E. Amstutz, December 17th. Interment in the Mennonite cemetery.

Zepp.—Mrs. Minerva Loux Zepp the last surviving member of a family of four sons and two daughters, the children of Rev. Enos and Anna Rickert Loux, died at the home of her son Irvin Zepp in Wadsworth, Ohio, on Christmas eve at the age of 83 years, 4 months and 16 days. She was born in Bucks county, Penna., on August 8, 1849. After her marriage she and her husband came to Ohio in May of 1876, and settled in Wadsworth. She has resided ever since in this city being a resident of this city for more than half a century.

She was married to Jacob Zepp on January 15, 1870, and to this union ten children were born, four sons and six daughters. Of these five survive, namely, Irvin and Walter of Wadsworth, Elmer of DeVales Bluff, Ark., Mrs. Robert Phillips of Akron, and Mrs. E. J. Hirschler of Bluffton, Ohio. Thirteen grandchildren and three great-grandchildren also survive. Her husband died January 16, 1899.

After locating in Wadsworth she united with the First Mennonite church and was a faithful attendant at the services of the church until her recent illness. She was confined to bed several weeks with chronic leakage of the heart which was followed with lobar pneumonia.

Several weeks ago the obituary of her sister, Mrs. D. G. Koppes appeared in these columns. Mrs. Koppes died in Newton, Kansas.

Funeral services were held on Wednesday, December 28, at the Bicksler Funeral Home and interment made in Woodlawn Cemetery in Wadsworth.

CONTRIBUTIONS

HOME MISSIONARY TREASURY REPORT FOR SEPTEMBER-NOVEMBER

General Fund:—E. Swamp Ch., Quakertown, Pa., $10; Hoffnungsfeld Ch., Moundridge, Kans., $19; Calvary Ch., Quarryville, Pa., $33.03; Bethel College Ch., Newton, Kan., $73.56; P. A. Goebel, Cimarron, Kan., $100; Alexanderwohl Ch., Canton, Kan., $166.63; Pratum, Ore., $37.34; San Marcos Ch., Paso Robles, Calif., $30; First Menn. Ch., Monroe, Wash., $17; Grace Ch., Pandora, O., $56.93; Zion Ch., Elbing, Kan., $87; Eden Ch., Moundridge, Kan., $131.25; Burrton, Kan., Ch., $4; Johannestal Ch., Hillsboro, Kan., $33.50; Butterfield, Minn., Ch., $60.92; Anonymous, Bluffton, O., $2; Tabor Ch., Goessel, Kan., $81; Bethel S. S., Fortuna, Mo., $14.50; Bergtal Ch., Pawnee Rock, Kan., $28.19; Pulaski, Ia., Ch., $35; St. John Ch., Pandora, O., $41; First Menn. Ch., Paso Robles, Calif., $32.66; Escondido, Calif. Ch., $9.90; Johannestal S. S., Hillsboro, Kan., $39.37; Sichar Ch., Cordell, Okla., $5; Ebenezer S. S. Bluffton, O., $100; Friedenstal Ch., Tampa, Kan., $5.37; First Menn. S. S., Wadsworth, O., $6.10; Emmaus Ch., Whitewater, Kan., $145; Deer Creek, Okla., Ch., $6.27; Wayland, Ia., Ch., $30.50; Second Menn. Ch., Beatrice, Neb., $42.88; First Menn. S. S. Class No. 33, Berne, Ind., $13; Leamington, Ont., Can., Ch., $17; Bethel S. S., Inman, Kan., $23.25; Mission Friends, Beatrice, Neb., $25; Brudertal Ch., Hillsboro, Kan., $36.80; First Menn. Ch., Beatrice, Neb., $95; First Menn. S. S., Bluffton, O., $22.14; First Menn. Ch., Bluffton, O., $69; First Menn. Ch., Upland, Calif., $72.89; First Menn. Ch., Reedley, Calif., $63; Bethel Ch., Hydro, Okla., $4.58; Deep Run, Pa., Ch., $10.58; Wichita, Kan., Ch., $3.57; Arlington, Kan., Ch., $4.50; New Hopedale Ch., Meno, Okla., $30.01; Bethel Ch., Mt. Lake, Minn., $25; Salem Ch., Freeman, S. D., $200; Buhler, Kan., Ch., $51.62; Mrs. Magdalene S. Landis, Folcroft, Pa., $2; Smith Corner, Pa., Ch., $5.51; A friend, Springfield, Pa., $3; Garden Tp., Kan., Ch., $13.72; Hutchinson, Kan., Ch., $11.29; Hoffnungsau Ch., Inman, Kan., $19.52; Christian Ch., Moundridge, Kan., $59.78; First Menn. Ch., Berne, Ind., $404.35; First Menn. Ch., Newton, Kan., $67.16; Hebron Ch., Buhler, Kan., $34.93; Bethesda Ch., Henderson, Neb., $148.30; Zion Ch., Donnellson, Ia., $48; Bethany Ch., Quakertown, Pa., $1840; Alberta Community Ch., Portland, Ore., $3; Salem Zion Ch., Marion S. D., $35.79; Goessel, Kan., Ch., $40.50; Wisner, Neb., Ch., $8.90; St. John S. S., Pandora, O., $11.25; Bethany S. S. Adult Class, Quakertown, Pa., $12; Immanuel Ch., Los Angeles, Calif., $33.50; West Swamp Ch., Quakertown, Pa., $32.30; Immanuel Adult C. E. Soc., Los Angeles, Calif., $6.54; Zion S. S., Donnellson, Ia., $10.67; Zion Ch., Arena, N. D., $6.40; Bethel Ch., Fortuna, Mo., $22.31; S. S., $5.52; S. S. Classes, Nos. 1 to 3, $10; Lehigh, Kan., Swiss Menn. Ch., Alsen, N. D. $10; Salem Ch., Dalton, O., $23.60; Aletta and Mattie Krehbiel, Clarence Center, N. Y., $40; First Menn. Ch., Aberdeen, Idaho, $21.80; Jacob Froese, Inola, Okla., $3; G. A. Nachtigal, Sylvia, Kan., $2; Anonymous, Newton, Kan., $10; Flatland Ch., Quakertown, Pa., $15; Bethel Ch., Alsen, N. D. $7.50; Eden S. S., Moundridge, Kan., $132.90; Grace Ch., Lansdale, Pa., $24.39; Winnipeg Group of Schonwiese Ch., Can., $28.30; A friend, Henderson, Neb., $3; Bethesda Ch., Langham, Sask., $2.10; Friends, Los Angeles, Cal., $5; Swiss and Bethel Chs. Alsen and Langdon, N. D., $8.57; Zion Ch., Belmont, Kan., $11.79; Mennonite Group, Lena, Man., $0.68; Mennoville Ch., Okla., $2.17; Elise Wiebe, Whitewater, Kan., $6; Bergfeld Ch., Mt. Lake, Minn., $37.50; First Menn. Ch., Butterfield, Minn., $10.13; New Hopedale Ch., Ringwood, Okla., $4.65; Katherine Eyman, Los Angeles, Calif., $3; Bethel Ch., Inman, Kan., $43.50; West Zion S. S., Moundridge, Kan., $59.34; Hoffnungsfeld Soc., Moundridge, Kan., $9; Springfield Missionary Circle, Pleasant Valley, Pa., $10; First Menn. Ch., Halstead, Kan., $16.04; Selma Friesen, Goessel, Kan., $5; Bethlehem S. S., Bloomfield, Mont., $34; Ladies' Aid, Dallas, Ore., $25; Upper Milford Ch., Zionsville, Pa., $80; Summerfield, Ill., S. S., $40; First Menn. Ch., Mt. Lake, Minn., $32.88; First Menn. Ch., Geary, Okla., $10; Bethany Ch., Freeman, S. D., $25; Ex. Com. of Mission Societies, $55.48; Bethlehem Ch., Bloomfield, Mont., $25.98; First Menn. Ch., Allentown, Pa., $25; Ebenezer Ch., Bluffton, O., $50; First Menn. S. S., Halstead, Kan., $28.86; Daniel Haury, Halstead, Kan., $10; Assoc. Menn. Chs., Essex, Ont., Can., $30; Lustre and Wolf Point Chs., Volt, Mont., $1780; A friend, Donnellson, Ia., $5; State Banking Dept. for returned drafts, $470.05; Interest on Gen. Fund, $2.13; Interest on Orphan Fund, $27.

Special Gifts:—E. Dist. Conf. S. S. Union (for Saskatoon) $246.18; Johannestal C. E., Hillsboro, Kan., (for Chicago) $5; Tabor Ch., Goessel, Kan., (for City Missions) $16.96; Second Menn. C. E. Soc., Beatrice, Neb., (for Christmas) $10.

Total Receipts	$ 5,254.76
Bank Balance Sept. 1st	533.44
Total Disbursements	5,700.00
Bank Balance Dec. 1st	88.20
Total Indebtedness	10,000.00

According to a recent resolution of the Board, our workers received only 40% of their regular pay from August to November inclusive.

J. E. Amstutz, Treasurer, Trenton, Ohio.

JOTTINGS

At its business meeting the Saucon, Pa., Mennonites Sunday School paid special tribute to Frank Cramer who for forty-two years has taught the German Bible class.

The Bergthal Mennonite Church of southern Manitoba, which has a membership of 1700 and 13 ordained ministers, had another election of five additional ministers, during the month of November. This church has 12 places of worship.

An auto parking lot is to ocupy the space of the famous church barn of the Berne, Ind., church which was damaged by a storm some weeks ago. A church barn was unique when this one was erected.

The Mennonite Brethren Church held a Bible Conference in Winnipeg, Manitoba, during the week between Christmas and New Year, lasting four days, with three sessions per day, 18 ministers participating.

The many friends of Dr. J. W. Kliewer, former president of Bethel College, will be happy to learn that he is gradually regaining his health and that he expects to continue his work as pastor of the Bethel College church.

The Mennonite Teachers' Association, composed of teachers, ministers and professors, from the Mennnonite groups in Kansas held its yearly meeting in the First Mennonite church of Newton, December 28. Prof. A. J. Regier of Bethel College presided.

The ministers of the Freeman, S. D., community hold monthly meetings. The last meeting was held at the home of Rev. J. C. Kaufman with Rev. A. P. Waltner presiding. The next meeting is to be held in the home of Rev. D. S. Wipf with Rev. P. R. Schroeder as leader. These meetings are of a devotional nature.

Rev. L. J. Heatwole of Dale Enterprise, Virginia a prominent minister of the (Old) Mennonite church who recently died was known throughout the church as a minister and writer. He was also widely known outside of his church as a weather observer and an almanac calculator, supplying calendars for as many as 60 almanacs in the United States and Canada. A number of years ago he published a perpetual calendar which attracted wide attention.

The Canadian Mennonite General Conference has recently issued its 30th Annual Report in the shape of a pamphlet of more than 75 pages. Besides the usual report of Conference work it contains considerable statistical material of value. The total number of Mennonites of all groups in Canada is reported to be 88,565. Ontario has 17,574, Manitoba 30 299, Saskatchewan 31,319, British Columbia 2,080, Alberta 8.282, Quebec 8, Edward Island 2, Nova Scotia 1. The membership of the General group is 17,468. The total income of this latter group for last year was $28,230.00.

The Conference of Mennonites of Middle Canada, which is affiliated with our General Conference, changed its name at the last session of the conference. The same to be henceforth: General Conference of Mennonites in Canada.

The pastor of the Jonathan Edwards Congregational church, of which the late President Coolidge was a member is Rev. Albert Penner who hails from our church in Mt. Lake, Minn., and is the nephew of our missionary, P. A. Penner.

Rev. Benjamin Ewert, Winnipeg, Manitoba, the itinerant minister of the Canadian Conference, visited 50 places in Manitoba and Saskatchewan during the last six months, doing evangelistic work, travelling approximately 4,000 miles during this time.

Rev. Gerhard Buhler, who had charge of the Mennonite Church at Waldheim, Saskatchewan, for the last 10 years, has been transferred to Herbert, Sask., where he is to assist in the church work there and also is to do itinerary evangelistic work in southern Saskatchewan.

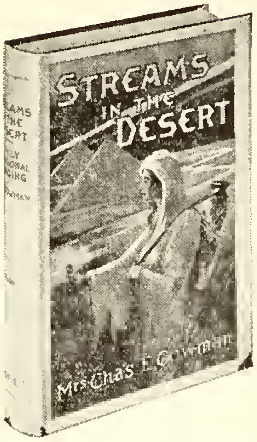
The Schoenwiese Mennonite Church, which has its main branch in Winnipeg, Manitoba, and of which Rev. J. P. Klassen is the Bishop, has engaged Rev. John H. Enns of St. Elizabeth, Manitoba, to assist in the work of this congregation, especially in Winnipeg, where he is also to conduct a German Bible School.

The C. E. Society of the Second Church, Philadelphia, made Christmas more joyous for themselves and others by providing a considerable number of Christmas baskets for the poor of the community. Numerous letters of thanks from those who received them show that this thoughtfulness was greatly appreciated.

The Grace Church, Pandora, Ohio, held its annual business meeting on Monday afternoon, January 2nd. All the organizations of the church made reports of the year's work, a budget was adopted and officers were elected. The present membership of the church is 353, a record membership. The action of the meeting was forward looking and confident in spite of a considerably reduced budget for the coming year. Quite a large number of young people were present and participated.

On Christmas evening the mixed choir of the Grace Church, Pandora, Ohio, gave its Christmas cantata, "The Christ Child." in the presence of a large audience. The solos were sung by Mr. and Mrs. Roy Hilty, Hilda Amstutz and Myron Gerber. The solos and choruses were well sung and led the audience into a reverent and worshipful mood. A similar cantata will be given on Easter Sunday night.

Devotional Literature



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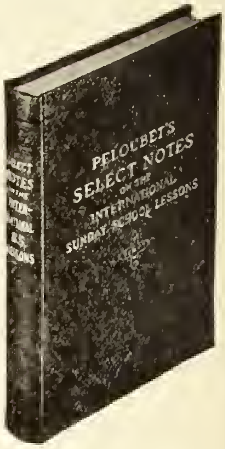
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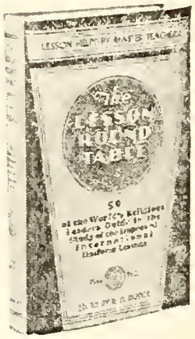

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MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, JANUARY 19, 1933 No. 3

EDITORIAL

Church history records numerous attempts at the establishment of a church that included community of goods as practiced by the Apostles in the early days of the church at Jerusalem. In comparative recent times we have seen the decline of the Shakers, the Economy people and the Amana Society, each of which laid claim to being a Christian community with a special slant upon some peculiar of unusual feature not recognized in the church generally. In those societies where celibacy was an item of faith it was but natural that they should disappear after losing the momentum of proselyting with which they began. In the other instances economic conditions were not favorable to their form of communism as was the case with the Amana Society which discarded its communistic features some months ago. Having had no interest in matters which the world finds to its interest to the spending its money, communes of the kind mentioned above often accumulated, as time went on, a considerable amount of wealth in proportion to their numbers.

Perhaps the most striking and the least known of the Christian communes or colonies as they prefer to call themselves, are the Hutterian Brethren, closely related in doctrine to the Mennonites. Their origin carried us back to the Reformation when Jacob Hutter their leader and others suffered martyrdom. Since the time of their beginning the Hutterian Brethren have been persecuted and driven from pillar to post, often paying the supreme penalty for their faith. It may really be said that the Hutterians have have given martyrs to their faith in every generation since their beginning.

Anyone who has had the privilege of visiting one of the colonies of Hutterians on the American continent no doubt has felt as we have felt that there should be available a work prepared by one competent to write it that would give the general readers an opportunity to learn the facts concerning this unusual Christian commune that has had a continued existence since the time of the Protestant Reformation. We are happy to note that such a work has been undertaken and produced by the one man who could give his subject sympathetic and intelligent consideration. We know of no one of our time better equipped to write such a book than John Horsch of Scottdale. His previous work on the life of Menno Simon proved a boom to many Mennonites of all connections who were not familiar with the German literature concerning Menno. It also proved to be an improvement on such literature available. Now, that he has devoted his skill and familiarity with reformation history to the writing up of the story of the Hutterians, we owe him a double gratitude for his efforts. It should be said concerning this work on the Hutterians that (The title is The Hutterian Brethren) their history is followed from the Tyrol to Russia and then to America. In it is revealed a remarkable fidelity to the principles of their faith as well as a remarkable development of Christian communistic economy. It might be noted that the only communes to survive for any length of time have been the Christian Hutterian Communes. (Each of the several colonies is a separate and independent organization) that came to America from Russia in the 70's. It was not within the scope of the author's plan to make comparisons with the Russian political communism that has cursed the world but one feels that if Russia could export a communism of the Hutterian type it would be a blessing to the world. Special circumstances alone make any form of communism possible and it is hardly likely that any large body of Christians will be won to the system but it is significant that during these troublesome times a society in accord with the Hutterians has come into existence in Germany and that it has been received into the Hutterian fellowship. The history that John Horsch has written is neatly bound, contains a hundred and sixty-eight pages, sells for $2.00 and may be obtained through the Mennonite Book Concern.

MISSION NOTE

Within a week or two we should send this quarter's allowances amounting to about $15,000.00, and we hope and pray that within the next three months this money will come in.

On January third the following cable message arrived from Bro. and Sister P. A. Penner, Bombay, India:

"On the Atlantic ocean cold and stormy, but good accommodations. The rest of the trip pleasant. Healthy."

So they have safely landed. It may be well here to make a correction. Some time ago we reported that a non-Mennonite had paid for this return trip. We can now report that a part of it was by a Mennonite, about one half. We are not permitted to give either name, but we can thank both donors herewith.

It may also be well to add that we are saving as best we can. The ship on which the Penners returned charged not much more than half as much as the one on which they came home.

P. H. Richert, Sec.

WOMEN'S WORK

Final report for the last six months of the year 1932, for the Woman's Missionary Society, of the First Mennonite Church, Bluffton, Ohio:

Another year has passed by; and much work to do for the Lord, to keep us all busy. We are 100 members in all.

"Be strong!
We are not here to play—to dream to drift.
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift."

Some of the meetings were connected with and Prayer meetings, in the evening, men and women together. One meeting was a joint one, with the young Girls' Missionary Society.

The July meeting was a home coming for Missionary Mr. and Mrs. Paul Wenger and son Laurance Burkhalter from India. The whole church was invited to this meeting. A very interesting program was planned. We were very fortunate to have the men's choir to sing for us. Mr. and Mrs. Wenger told some of their experience in India. Their son Laurance gave a violin solo. The Junior Orchestra played several numbers. Rev. and Mrs. Amos E. Kreider gave a very interesting talk. A lunch was served in the basement. The evening was much enjoyed.

The August meeting was a joint one, in connection with the prayer meeting. Such meetings sometimes bring members closer together in fellowship with God. Mrs. Wenger gave a report of their work in India.

The Ladies Missionary Society met with the Junior Society in September. The Junior Girls gave very impressive program on their organization. A pageant was given by six girls. "A good deed a girl can do."

A letter was read from Missionary Moyer's from India. At the October meeting the Society decided to give ten dollars towards the Missionary News and Notes, and ten dollars distributed to the different missionaries. Reports were given on the work of John R. Trumbull in Arabia, and Yoman of Persia. An article was read on "Religious Education on Evangelism, on how the Gospel should or could be brought all over India," written by Missionary Moyer's.

October 18, a box of quilt patches and a quilt was sent to Mr. and Mrs. Fred A. Johnson, Moen Copi Mission, Tuba City, Arizona, they are native Indian workers.

A quilt was given to Mrs. Ada Wenger from India, now in Newton, Kansas.

November 27 was the night for our mite box program. A pageant was given by a number of girls written by Missionary Penners.

Two deaths occurred in our society this year namely, Mrs. Jesse Welty and Mrs. Ben Diller, songs were sung in memory of the two ladies.

In December the Society entertained the Junior and Senior Missionary Societies, Christmas carols were sung by all. A talk was given on "The Christmas Spirit." A biography on author of "The Holy Night," was given. A box of clothing was sent to Rev. W. C. Rhea, 73 Laflin St., Chicago, Ill.

Jan. 1, 1932 Balance in treas.		$36.00
Library	Collection	5.65
Workers Conference	Collection	8.43
Thanksgiving Bake sale		22.52
Mite Box	Collection	54.31
Plate offering		6.63
Monthly offering		89.75
Total		223.29
Expenditures		186.70
Balance		36.59

Officers were elected for 1933: Pres., Mrs. D. W. Bixler; Vice Pres., Mrs. J. E. Hartzler; Recording Sec., Mrs. Otto Holtkamp; Corr. Sec., Mrs. Amos Geiger; Education, Mrs. B. D. Smucker; Treas., Mrs. Nelson Herr; Pianist, Mrs. John Tosh; Chorister, Mrs. Harry Gratz.

Corr. Sec.

PROGRAM FOR THE BIBLE WEEK AT BETHEL COLLEGE

January 29 to February 3

Dr. J. E. Hartzler of Bluffton, Ohio, is to be the special lecturer for the Bible Week at Bethel College this year. Being a former president of Bethel College, Dr. Hartzler is well acquainted in this section of the country and will get a good hearing. He will give two lectures a day excepting on January 29th when he will speak only in the evening. The afternoon lectures will begin 3:30 and the evening lectures at 7:30.

THE AFTERNOON SERIES

General Subject: Voices from Bible Lands.

Monday, Jan. 30: The Voice from Capernaum.

Tuesday, Jan. 31: The Voice from the Temple.

Wednesday, Feb. 1: The Voice from Gethsemane.

Thursday, Feb. 2: The Voice from Calvary.

Friday, Feb. 3: The Voice from the Tomb.

THE EVENING SERIES

General Subject: Religion and Life Problems

Sunday, Jan. 29: Religion and our Changing world.

Monday, Jan. 30: What is wrong with the World?

Tuesday, Jan. 31: God: The Unseen Hand in Life.

Wednesday, Feb. 1: The Telescope of the Soul.

Thursday, Feb. 2: Life: What does it Mean?

Friday, Feb. 3: The Christian Way of Life.

Besides these public lectures by Dr. Hartzler there will be three special courses given along religious and Biblical lines. These courses will be conducted on a popular level and are designed especially to meet the needs of certain groups in our constituency. The public is invited. The courses are as follows:

10:15 to 12:15 A. M., A Standard Teacher Training course for S. S. workers listed as Course I, on page seven in the little pamphlet entitled "Plan for Western District Conference Training Schools for Church Workers" worked out by the Western District Conference Education Committee. This course will be in charge of Dr. P. E. Schellenberg.

General Subject: A Study of the Pupil or Child Psychology

January 30: Aims and Methods in the Study of the Pupil.

January 31: The Inheritance of the Pupil.

February 1: Modifying the Inherited Nature of the Pupil.

February 2: The Pupil Adjusting Himself in His Environment.

February 3: The Opportunity of Religion in the Life of the Pupil.

2:30 to 3:30 P. M., A Course for Ministers, in charge of Dr. H. W. Lohrenz.

General Subject: The Minister's Life and Work

Monday: The Call to the Ministry.

Tuesday: Dangers in the Ministry.

Wednesday: The Minister's Themes.

Thursday: The Minister in his Pulpit.

Friday: The Minister in the Home.

2:30 to 3:30 P. M., A Course of Bible Discussion (Bibelbesprechungen) at the same time as the minister's course, but more for the general public and in the German Language. This course will be in charge of Rev. A. Warkentin.

General Subject: The Epistle to the Colossians

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.……………Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance……………$1.50
Foreign……………$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Monday: Chap. 1:1-12.
Tuesday: Chap. 1:13-29.
Wednesday: Chap. 2:1-23.
Thursday: Chap. 3:1-25.
Friday: Chap. 4:1-18.

All pastors in the Bethel College area are cordially invited to a free luncheon at the college dining hall for Monday evening, January 30, at 5:30 P. M. Dr. Hartzler will speak. It is hoped that the pastors of this area will welcome this opportunity of getting together for the purpose of mutual helpfulness and fellowshiping together.

The friends of Bethel College have through the years learned to look forward to the offerings of the annual Bible Week with great expectations. Everyone is heartily invited to attend as many of the meetings as possible. We hope too, that the courses offered will meet with a general welcome and good attendance. Bethel College is anxious to serve its constituency and this area in general. May our Heavenly Father richly bless us all as we meet together in His Name during the days of the Bible Week to learn from Him.

THE RELIGIOUS TREND OF TODAY WITH REFERENCE TO THE YOUTH MOVEMENT

In this day of synicism and much of religious pessimism it is heartening to discover the magnitude of the Christian Youth movement, if American youth coming under the more or less direct influence of the Christian church schools can be called a movement. According to statistics compiled in 1926 by the U. S. Bureau of Census there were under the leadership of over 700 thousand church school teachers, nearly 8½ million young people between the ages of 12-23 years in this group. And this number does not include the young peoples societies, the C. E., the summer camps, retreats and so forth. According to an article in a late issue of the International Journal of Religious Education by Roy A. Burkhart, "in county and city councils of religious education in 1930, more than 1200 youth conferences were reported" reaching nearly 15,000 local churches. And 21 states had state-wide youth conferences. That there is yet a large field for work among youth everyone of us here would readily affirm. But surely there is cause here to feel encouraged in the work that is ours.

But our theme has to do with the religious trend among youth. It would be sheer self-conceitedness to lay any claim to anything like an exhaustive analysis of the religious trend among youth today. The field is much too large. And furthermore any paper on this subject is by its very nature an interpretation based on more or less personal observation and study. And so it may happen that the points herein enumerated may be quite different from those that someone else might name. And furthermore let it be remembered that youth is living in a world that it has inherited from its fathers. And that applies to the religious and moral world as well as to the social and physical world. And so it is true as one might well expect that the religious trend among youth is not totally different from what it is among adults.

Thus as among adults, so among youth there is a group that is non-religious or even anti-religious. A group in whose opinion religion is either valueless and so to be disregarded or positively harmful and so to be rooted out. The communists of Russia and the atheistic societies serve as examples of the anti-religious group.

Then as among adults there is a group that is indifferent. If religion has any value, if there is any good in religion, we have no objections to make, so says this group, if not in words, then at least by their attitude. And there is not a small group in this class.

Possibly a reason for this is that they are perplexed because of the rapid changes taking place in the social and intellectual areas of life. As a present day critic says, "Many seek to escape the bewildering uncertainties of the future by taking refuge in the very tangible realities of the physical sensations of the present. They say, "Eat, drink, and be merry, above all be popular, for tomorrow is another day and who knows what may await us then? In the meantime they possess the joys of the moment, and the one who holds back is considered 'afraid to live.' "

Furthermore there is a group among youth as among adults who might be classed as of the Catholic type. Persons whose religion is primarily a matter of authority, who accept uncritically what is handed down to them. However I am of the opinion that among youth this trend is not on the increase. And we need not be surprised at that. For decades now the trend in all educational institutions, from the rural school on up to the university, has been to make for originality, to make for independance in expression if not in thought. And this inevitably has its influence upon the religious thinking of youth.

Then there is a fourth group who possess an unfailing loyalty for Christ and the Church. Who however are not unaware of a large amount of profession and conduct within the church that is foreign to the Spirit of the Master. And so it not infrequently happens when some unchristian attack is made upon the church and Christianity they find themselves compelled to be on an apologetic defensive.

In spite of much that is lamentable, in spite of much that gives cause for anxiety, I still believe there is much reason for faith in youth today. We may at times be inclined to think that youth is not interested in religion. But let us remember that youth has a tendency to appear less religious than it really is. Youth is frank about its perplexities, but it is not lacking in the sacrificial spirit. Youth today shares the tendency to insist upon reality, that "the religions and moral issues of life be squarely faced," that the church above all else be an active and unceasing movement for righteousness and justice, and that the outlook of Christians be large enough to include all of mankind.

And if that is a picture of the religious trend among youth today, what great opportunities themselves to us as Christian counsellors! Ours is the opportunity to aid youth to a faith in a God large enough for such a universe as it has come to live in. Ours is the opportunity to aid youth to experience the Presence of God and to interpret it for youth so that youth may recognize it. Ours is the opportunity to aid youth to think through its perplexities to a faith, possibly expressed quite different from ours, but grounded upon experience. And ours is the opportunity to enlist the ideals and energies of youth for the Christ and humanity if only by word and deed we can give youth the assurance that a life so lived will have supreme value and worthfulness.

TURN OUT THE DARKNESS

John 8:12; 12:46.

A father heard his little child crying in the attic of their home. He hurried to the door of the stairway and called to the child asking what was the matter. The child answered, "Father come up here and turn out the darkness."

The great need of the world today is just this, "turn out the darkness." There is so much of it in the world and humanity is in deep distress because of it.

There is in the world at large the darkness of heathendon, with all its evils and suffering, the darkness of unchristian religions with their teachings that mislead and bring distress of mind and soul to their followers. There is the darkness of national jealousies, suspicions and deceits which are a constant menace to the peace among nations. With these comes the darkness of war preparations to be used at the first seemingly reasonable excuse. The darkness of lust for power among nations is an ever-present threat. The darkness of race hatreds inflames hearts and heap injustice upon the heads of innocent persons.

There is in the individual lives the darkness of greed, the avarice of wealth which brings with it the oppression of the poorer by the wealthier. With this comes the darkness of suffering on the part of the weaker who are exploited for the enrichment of others. The lack of neighborliness and of love, the forgetting of the Golden Rule darkens the lives of countless many today. The darkness of discouragement has cast its mantle over the hearts of many even good Christian people in our day. With this is the tendency to weakening of faith in the watchfulness and care of God Himself.

The darkness of Sin is the grossest of all darkness in the world in this day. Many, very many, love the darkness rather than the light. They prefer the works that need to be hidden. Dark indeed is the heart that neglects Christ, that rejects Him, that spurns His great love. Sin brings with it the darkness of Bible neglect, lack of desire for and of feeling the need for prayer, dislike for and utter neglect of the Church. Love for the world and the things of the world, love for the works of the flesh and wrong doing, no concern about being "right with God," these are evidences of the darkness of sin in the hearts and lives of people today.

The darkness of unbelief is wide-spread and seemingly is growing constantly. Unbelief is perhaps the root cause of actual sinning. Unbelief, the rejection of evident truth, the refusal to believe in, to accept Christ as Savior, the rejection of salvation through Christ. Unbelief is of the will, a deliberate refusal, it is not a conclusion arrived at through weighing of evidence—it is refusal to believe. It is the sin that damns the sinner to eternal death. Refusal to believe in Christ can not be pardoned for the unbeliever does not seek pardon, does not feel he needs pardon.

The darkness of doubt beclouds many hearts and minds, too. Doubt questions the Bible, God, Christ. It is not refusal to believe, it is hesitating, it is being unready to accept the Bible teachings as certain. Doubt maintains an open mind, ready to be convinced. Unbelief has a closed mind.

The darkness of weak godliness is casting a heavy shadow over many hearts and lives. Paul speaks about this in II Timothy 3:1-5. There is alas, only too much of the outward form and often too little of the real heart godliness. Lives are frequently a deception in that apparent godliness is but outward, sometimes indeed for profit only. Jesus speaks quite plainly of such weak godliness in Matthew 25:41-46. True godliness is of the heart and wells up from within. There is also the darkness of a religion of character only, which bases its reality on good character rather than on true faith in Christ as Lord and Savior. The religion which feels that church membership is sufficient and that heart consecration is not necessary. There is also the religion of faith without works. James has some pertinent things to say about such religion in Chapter two, verses 14 to 17.

Great is the darkness in the world and there is much need to "turn out the darkness."

Christ has commissioned his holy Church to do this very thing. He, the Light, works through His Church here on earth. He has no other to whom this task has been given.

The Church has tried to do this work at times by formulating creeds and asking all to subscribe to them, laying great, perhaps extreme emphasis upon them. Again she has formed elaborate organization, at times with an impressive ritual service, endeavoring to "turn out the darkness" in hearts and lives with these. Again the Church has at times made really burdensome rules and regulations, expecting light to come into hearts and lives through observing these. Again the Church has endeavored to "turn out the darkness" through learned discussions which at times probably only those engaged in them could understand. Discussion of the vital things of Christianity, of Christ are valuable, needed; however at times they lose their very learnedness. Again the Church has endeavored to dispel the darkness through social service as a large part of the Church program. All these things, ways and afforts mentioned have their place and when used rightly are of value.

There is, however, we believe, a better way to "turn out the darkness." The Church needs to reach down, down into the darkness in the lives of people, into their homes, into their hearts. Give them the glad hand of helpful Christianity. Show the spirit of the Good Samaritan. The Church can do much by being united in spirit, effort, purpose, faith. When she can truly say,

"Like a might army,
Moves the Church of God;
Brothers we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity,"

then the Church can do far more than even now in turning out the darkness in the world of people.

The Church has a great opportunity, and she is meeting it nobly, in Mission work at home and abroad. The darkness is fleeing rapidly before the oncoming light in heathen hearts the world over. The Church is commissioned to preach Christ, the Savior, the Light of the world, the dispeller of darkness. She is to preach more of Christ and less of doctrine and of controversy. Yea, she is to do more than that, she is to do in a still better and larger way, the thing that is more powerful than all her preaching, she is to LIVE the Christ she preaches.

We can turn out the darkness only by turning in or on the light. The rising sun in the morning dispels the darkness of the night. The Church can turn out the darkness by leading people to the Light, the Christ, who alone can drive the darkness out of the hearts of people. The call of the little child to the father is the call of the world of sinners to the Church of today. Lead them to Christ, this is her mission. The Light of the world is Jesus.

A. S. Bechtel.

ALSO AUTOMOBILES

Wages: Annual earnings of 111 workers employed by 16 companies in Detroit motor factories August to October 1931 average $757. These are below half of the average 1929 figure. The decline is due chiefly to the part-time employment. Of 63 Ford workers interviewed only six worked a full five-day week, and two a six-day week; three from 3 to 4 days a week; 19, 3 days; 32 only 2 or 3 days. The average working week of 108 workers who testified on working time was only 2½ days. As a result wages had dropped 50%. Deductions are made for forced group insurance and for various other items which may include loss of badge, tool check, tools, or store check; failure to punch card, lateness, etc. **Hazards**: auto manufacturers have emphasized their safety work. The workers report many accidents. These result from overhead cranes and conveyors; blocking of aisles by stock; falling dies; steel particles in the air; tractors rushing through the aisles; catching fingers in the presses. In part these are accounted for by the excessive speed-up. **Debt**: 88 of the workers interviewed were in debt, 67 of them to stores for food, clothing, etc., ranging from $15 to $600; 13 reported losing insurance policies, houses, cars, furniture, which they were buying on the instalment plan.

CORRESPONDENCE

Wisner, Nebr., January 8, 1933. Dear Readers of the Mennonite: — The writer has been correspondent for The Mennonite for some time but has been rather neglectful of his duties. Since being elected again at the recent annual business meeting of the church held on January 2, 1933, he has made a determined effort to start the new year right in at least one instance.

Our church, as most of you know, who are acquainted here, is small. If we were a group that is easily discouraged we would probably not have any church at all. We do not have a minister. However, we do have Sunday school every Sunday, weather permitting. Since we do not have a minister it is our custom to give a program once a month following Sunday school. All members take part in this at some time or another. A special program fitting to the occasion was given on Thanksgiving and New Year's Day. During the spring and summer, J. D. Epp of Lincoln drove to Wisner once a month and held services which were inspirational and which we feel certain carried a rich blessing. This fall, Rev. Horsch of Beatrice was with us and held special services and also communion. Communion was also observed in the spring with Mr. Epp officiating. At our annual meeting held recently the trustees were instructed to call ministers from surrounding churches occasionally during the coming year.

During the summer the Ladies Sewing Society held their picnic in the local park. This was on a Sunday with Mr. Epp conducting the services in the morning. The ladies had just finished serving a delicious lunch when it began to rain and the picnic came to an abrupt end. The Ladies Sewing circle meets every two weeks throughout the year.

As mentioned before our group is small. However we meet regular and try to carry on our work in such a way as is pleasing to the Master.

August J. Leisy, Corr.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

January 29

What Is Our Church Doing?—Matt. 5:13-16.

Does the church make a difference? A young man living in a well-churched community decided he could get along without churches. He had become tired of them. He decided to go away someplace where he would no longer be bothered with them. He went into the Northwest into a lumber camp. There was no church within a radius of sixty-five miles. At first he thought he could now have real freedom. But he was there less than a week until he saw a great difference between this place and his home community with its churches. Men lied to each other, fought, swore, there was no decency, neither was there any safety of life. He saw that the difference existed largely in the fact that there was there present no agency to educate in a moral and spiritual way. After some meditation he decided to start a Sabbath School for the lumbermen, and the idea was soon gladly favored by a goodly number. Within a few years a noticeable difference was evident.

Let us now look to the church on our mission field, let us see if the church there is serving as a light and as salt. We will go to a city in India and look at two pictures.

First let us look in upon this scene. It is Friday, the day of our visit each week to the home of a high caste Hindu family. The twelve year old daughter and daughter-in-law who is not much older, have a reading lesson which the Bible woman teaches. They went to school until they were ten years old; now they cannot go outside the house. The mother comes to greet us, but she must keep some distance away because if she touched us she would be unclean for the task of making bread. The girls begin their lesson, and a man enters the room. Immediately all three women pull their saries over their faces. He passes into another room and the saries come up. The mother asks to be excused as it is one of the fifteen days when they worship their ancestors, and she must cook extra food to offer in their names that they may have plenty to eat in the other world. We ask them to come to a meeting we are having for women in the Community House. As it is very near, the daughter may come if she is careful not to show her face in the street; but the daughter-in-law must not go under any consideration.

Let us look at the other picture. It is Sunday, two days later, and Mother's Day in the Christian Church in the same city. Ten benches in the front of the church have been reserved for mothers, and they are filled. The men proudly sit in the back of the church, many of them holding small children. Some of the mothers are highly educated; others cannot read or write. They are Christian mothers, seventy of them, and the service is in their hands. One of the Bible women, who was reared in the mission schools from childhood, has charge of the service. A number of the mothers have parts on the program. Just before the close of the service the girls of the Intermediate Christian Endeavor Society, daughters of some of these mothers put "malas," garlands of flowers around the neck of each mother.

Note the two pictures and we are told the setting is only a few feet apart. What is the difference? We find the answer in Jesus Christ transfigures those who are members of His Church.

"O where are kings and empires now
Of old that went and came?
But Lord, Thy Church is praying yet,
A thousand years the same.

For not like kingdoms of the world,
Thy holy Church, O God:
Tho' earthquake shocks are threat'ning her,
And tempests are abroad.

Unshaken as eternal hills,
Immovable she stands,
A mountan that shall fill the earth,
A house not made with hands."

—A. Cleveland Coxe.

"Ye are the salt of the earth," that is spoken concerning the follower of Christ as well as of the church, as a whole. A certain King had three daughters. He asked them which loved him most. The two oldest daughters replied that they loved him more than all the silver and gold in the world. The youngest replied that she loved her father more than salt. The father was angered and insulted. But the cook overhearing the conversation cooked all her food the following day without salt. At the end of that day the king decided that his youngest daughter loved him most, for without salt, all food is insipid and tasteless. Salt has three great outstanding uses. First it is a preservative, it is strong and keeps food sweet. In the second place it gives food a palatable taste, and finally it cleanses and purifies. Little wonder Jesus called His followers the salt of the earth.

Again Jesus said "Ye are the light of the world. A city that is set on a hill cannot be hid." The church is to be a light-house. A light-house keeper may never let his light become extinct, in fact it should never burn low. In times when there is storm and stress, there is a real need that the keeper do everything in his power to keep his light burning strong and clear. There is no sleep in store for a light-house keeper on a stormy night. Likewise with the church in a period of unrest and distress. If there is any time when the church needs to do her best and shine gloriously, sacrificially it is in times like these. Are you letting your light shine for your Master, are you helping your church to be loyal to our Great Leader?

Questions

1. What are the various meanings of "the church"?
2. How and when was the church instituted?
3. For whom is the church?
4. What are the tasks of the church?
5. What is our church doing and what might we do?

Study the Scriptures

Mon.—Read Psalm 100:1-6. Calls to worship.
Tues.—Read I Tim. 2:15-16. A witness to truth.
Wed.—Read Acts 4:11-12. Bring salvation.
Thurs.—Read I Peter 2:13-16. Teaches law-observance.
Friday—Read Matt. 13:33. Influence the community.
Sat.—Read Ephesians 4:20-24. Transforms lives.
Sun.—Read Matt. 5:13-16. What is our church doing?

"I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." Romans 12:1.

"HOW MEN FOUND THE GREAT SPIRIT"

(Concluded)

"I go, but if I fall by the trail another will take it up. If I find the answer, I will return."

Waiting for none, Wo left the council of his tribe and went his way toward the mountain of the sun. For six days he made his way through the trackless woods, guided by the sun by day and the stars by night. On the seventh day he came to the great mountain—the mountain of the sun, on whose top, according to the tradition of his tribe, the sun rested each night. All day long he climbed, saying to himself, "I will sleep tonight in the hut of the sun, and he will tell me whence I come and whither I go."

But as he climbed, the sun seemed to climb higher and higher. As he neared the top, a cold cloud settled like a night bird on the mountain. Chilled and faint with hunger and fatigue, Wo struggled on. Just at sunset he reached the top of the mountain, but it was not the mountain of the sun, for many days' journey to the west the sun was sinking in the Great Water.

A bitter cry broke from Wo's parched lips.

His long trail was useless. There was no answer to his questions. The sun journeyed farther and faster than men dreamed, and of wood and waste and water there was no end. Overcome with misery and weakness he fell upon a bed of moss with his back toward the sunset and the unknown. And Wo slept, although it was unlike any sleep he had ever known before, and as he slept he dreamed. He was alone upon the mountain waiting for the answer. A cloud covered the mountain, but all was silent. A mighty wind rent the cloud and rushed roaring through the crags, but there was no voice in the wind. Thunder pealed, lightning flashed, but he whom Wo sought was not there.

In the hush that followed the storm. Wo heard a voice low and quiet, but in it all the sounds of earth and sky seemed to mingle—the song of the bird, the whispering of the trees, and the murmuring of the brook:

"Wo, I am He whom thou seekest; I am the Great Spirit; I am the All-Father. Ever since I made man of the dust of the earth and so child of the earth and brother of all living, and breathed into his nostrils the breath of life, thus making him my son, I have waited for a seeker who should find Me. In the fullness of time thou hast come, Wo, the questioner, to the Answerer.

"Thy body is of the earth and to earth returns; thy spirit is mine; it is given thee for a space to make according to thy will; then it returns to me better or worse for thy making. Thou hast found me because thy heart was pure and thy search for me tireless. Go back to thy tribe and be to them the Voice of the Great Spirit. From henceforth I will speak to thee and to the seekers that come after thee in a thousand voices and appear in a thousand shapes.' I will speak in the voices of the wood and streams and of those you love. I will appear to you in the sun by day and in the stars by night. When thy people and mine are in need and wish for the will of the Great Spirit, then shall my spirit brood over thine and the words that thou shalt speak shall be my words."

And Wo awoke, facing the east and the rising sun. His body was warmed by its rays. A great gladness filled his soul. He had sought and found, and prayer came to him like song to the bird:

"O Great Spirit, Father of my spirit, the sun is thy messenger, but Thou art brighter than the sun. Drive Thou the darkness before me. Be Thou the light of my spirit."

As Wo went down the mountain and took the journey back to the home of his people, his face shone, and the light never seemed to leave it, so that men called him, "He of the shining face."

When Wo came back to his tribe, all who saw his face knew that he had found the answer, and they gathered again about the council fire to hear. As Wo stood up and looked into the eager faces in the circle of the fire, he remembered that the Great Spirit had given him no message and for a moment he was dumb. Then the words of the Great Spirit came to him again: "When thy people and mine shall need to know my will, my spirit shall brood over thine and the words that thou shalt speak shall be my words." Looking into the eager faces full of longing and questioning, his spirit moved within him and he spoke:

"I went, I sought, I found the Great Spirit, who dwells in the earth as your spirits dwell in your bodies. It is from Him the spirit comes. We are His children. He cares for us more than a mother for the child at her breast, or the father for the son that is his pride. His love is like the air we breathe; it is about us; it is within us.

"The sun is the sign of His brightness, the sky of His greatness, and mother-love and father-love and the love of man and woman are the signs of His love. We are but children; we cannot enter into the council of the Great Chief until we have been proved, but it is His will, that we love one another as He loves us; that we bury forever the hatchet of hate; that no man shall take what is not his own and the strong shall help the weak."

The chiefs did not wholly understand the words of Wo, but they took a hatchet and buried it by the fire, saying, "Thus bury we hate between man and his brother," and they took an acorn and put it in the earth, saying, "Thus plant we love of the strong for the weak." And it became the custom of the tribe that the great council in the spring should bury an axe and plant an acorn.

Every morning the tribe gathered to greet the rising sun, and with right hands raised and left upon their hearts prayed, "Great Spirit, hear us; guide us today; make our wills Thy will, our ways Thy way."

And the tribe grew stronger and greater and wiser than all the other tribes of men.

—C. E. Guide.

HAVE YOU MET HIM?

In days of unrest and doubt when men are trying to find firm foundations upon which they can stand, it is well for us to examine the faith in which we are grounded. What is Christianity? What is the meaning of Jesus in the everyday walk of like? How may we obtain some of this power for ourselves? Harnack in his book "What is Christianity" finds the chief source materials in the Gospels and outlines them as follows: In the first place we find that the Gospels offer us a plain picture of Jesus' teaching, in regard both to its main features and to its individual application; in the second place they tell us how his life issued in the service of his vocation; and in the third place they describe to us the impression which he made upon his disciples and which they transmitted.

It is of help to most of us to meditate upon the way Jesus met men and to consider the way in which He influenced them. In no less and in just as real a way Jesus meets men today and influences them if they in faith abide with Him and bid Him to abide with them. Some time ago I read a story which gripped me because it seemed to me to be the kind of contacts which Jesus must have made quite often. It is an imaginary story written by Muriel Clark and is entitled, "When Jesus Was a Carpenter." I will tell it as I remember it.

The Carpenter turned at the sound of an eager voice and smiled at the little figure in the doorway. The carpenter shop in which He was working was situated in Nazareth, it was a small but well-kept room, being a part of the house in which He, His mother, brothers and sisters lived. The Carpenter was apt at His trade and was kept busy by the people in the town and countryside making such things as yokes, plows and some articles of furniture as well as the shaping of pieces of wood to be used in the making of houses. As the little maiden entered the shop the Carpenter asked, "What is your name, and what brought you here today?" "I am Rachel" said she, "we came to Nazareth today, mother, father, Mark, Baby John and I. I asked mother if I might come and she said "Yes." Mother is at Mary's house now." "And why have you come, what made you want to visit me?" And then Rachel told Him how her mother had talked about Him often, how she knew all about Him. My mother saw you at Bethlehem. Shall I tell you how it comes that mother knows all about you?" asked Rachel. "Yes, tell me," replied the Carpenter with a sympathetic eager eye. "When you were quite little like Baby John, mother saw you at Bethlehem. Mother is Mary's sister you know. She sought for Mary and found her in the stable, there had been no room in the inn. She often tells me about the Shepherds who while caring for their sheep just outside of Jerusalem saw a wonderful star, they felt moved to follow the star, it seemed to be resting over Bethlehem and as they came nearer it led them to that stable. And then too she tells us all about the angels who sang the Hallelujahs and how they tried to comfort the fearful shepherds, Wise Men also came from long distances and brought gifts of gold, frankincense and myrrh and laid all of them at your feet. Oh, it is all so wonderful. I was so eager to see you. Yes, mother has told us often, so we would never forget it. All of this happened of course before mother had a family. Many think it all too wonderful to believe. Even father questions some of the things she tells us." "What do you think?" questioned the Carpenter, and as He studied her face, she slipped her hand into His hand which had become strong by making the carefully formed plow handle. "I think that you are my Friend" said she. "I think so, too." Whereupon Rachel replied, "I guess I must be going now, mother will be waiting for me but I like to be near you." "Yes, you are my friend if you do what I tell you, come and see me another day." "I will go to her now for I do want to please you and mother, Goodby my Friend." The Carpenter called cheerily to her in glad response, "Goodby Rachel, my friend." And as Rachel went on her way, His words rang in her ears and she said "I will love Him ever."

(To be continued)

THE S. S. LESSON

January 29

Jesus and the Sabbath. Mark 2:25-3:6

Golden Text,—The Sabbath was made for man, and not man for the Sabbath; so that the Son of man is lord even of the Sabbath. Mark 2:27-28.

In the time of Jesus the ceremonialists had surrounded the Sabbath day with many regulations which, instead of making it an occasion to help, made it an occasion on which rules were to be followed slavishly. The tailor must be careful on the sabbath not to have a needle on his person as that would be bearing a burden which was not the proper thing to do. In crossing the fields on the Sabbath one had to keep himself to the beaten paths lest one tread upon ears of corn and crush out the seeds which would be a kind of threshing. Even the distance one might walk was regulated to a limited distance which was called a Sabbath day journey. In the latter instance if one went after food to eat he might go beyond the limit and so it became the custom of those who had exceeded the limit to eat something before returning so that they might not desecrate the holy day. Of course all such things were ridiculous because they violated the spirit of the Sabbath. The enemies, banking on the popular superstitions surrounding the Sabbath, were ever watching Jesus with the intent of trapping him in some violation of the accepted notions concerning the keeping of the Sabbath. The fact that Jesus did good on the Sabbath was not regarded by his critics as a blessing, but a violation of law deserving opposition and punishment. Rather, in their minds, should misery continue than that one item of their teaching concerning the Sabbath should be disregarded. Our Golden Text fully answered the critics. The Sabbath was given for man's good and not for his oppression. Jesus who was Son of man asserted his authority, as in many other instances, over the interpretations of the rabbis. The creation of the Sabbath was for man's spiritual and material good. It is for his spiritual good because it gives him time for meditation, prayer, rest and worship. It enables him to be with God, separated from worldly cares, and it also enables him to be in fellowship with his brethren when their attention can be better directed to a consideration of all that God is doing for them and has done for them. From the assembly in fellowship come ideals of service and opportunities and inspirations to all the better things in life.

The Sabbath is for man's material good because his body needs a complete rest from the grind of daily cares. No one can be efficient in anything he does if there are no opportunities for a change and for turning the mind into other channels. The best change that can come to one who is tired and troubled with recurring daily responsibilities is that which raises his mind to the higher and better things that God has made possible for him. Better work can always be done in every walk of life when there is a relaxation after every six days. The most serious blow at any one's efficiency comes when that one is deprived of his Sabbath.

As in all his dealings with Israel God gave them what they needed when he gave them the Sabbath. Sabbath keeping kept them a vigorous and a spiritual people. Vigor and spiritual power are the signs of a superior people and surely God's people should be a superior people in all things.

The Sabbath was protected by severe laws because it is always possible for men to forget their duty unless a penalty is attached to a neglect of it. We need a protected Sabbath in our day because the world is interested only in serving its own pleasure and that runs counter with the law of God. When we have a rightly protected Sabbath it brings blessings to all. Those who want to make it a day of worldly pleasure for themselves selfishly compel others to be deprived of their Sabbath in order to wait upon them and provide the means for the gratification of their pleasure.

The Christian way of spending the Sabbath lies in making it one of special devotion to special devotion to spiritual things. A day spent in the house of God should be refreshing and inspiring to the ones who seek the better experiences of life. It may be an active day but it is nevertheless one of restfulness and inner joy to the one who knows the delights of drawing near to God. Going to church and hearing preaching and engaging in Bible study are always happy things for the Christian but the day may also bring its blessings to the one who cannot actively engage in public services when it is devoted to meditation and prayer. With most of the activities of every day halted there is a quiet that should be conducive to the exercise of devotion and prayer.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR DECEMBER, 1932

Christian S. S., Moundridge, Kans., $105.30: Hebron Ch., Buhler, Kans., $25.25; Sichar Ch., Cordell, Okla., $6; Pine Grove Ch., Bowmansville, Pa., $18; Bethesda Ch., Marion, S. D., $63; Bergthal Ch., Pawnee Rock, Kans., $21.89; Lustre and Wolf Point Chs., Volt, Mont., $17.80; Salem Ch., Marion, S. D., $35; Friedensfeld Ch., Turpin, Okla., $6.66; Lehigh Menn. Ch., Lehigh, Kans., $40.44; Children's Coll. Lehigh Menn. Ch., Lehigh, Kans., $7.42; Bethel Women's Bible Class, Newton, Kans., $30; Johannestal Ch., Hillsboro Kans., $36.24; Brudertal Ch., Add. Coll., Hillsboro, Kans., $5; Alexanderwohl Ch. Add. Coll., Goessel Kans., $6; Buhler Menn. Ch., Buhler, Kans., $102.19; West Zion Ch., Moundridge, Kans., $23; Goessel Menn. Ch., Goessel, Kans., $222.71; Children's Coll.. Goessel Menn. Ch., Goessel, Kans., $80.35; Bethel Ch., Inman, Kans., $7.25; Miss. Soc., Wadsworth Ohio, $10.35; Bethel Ch., Fortuna, Mo., $47.54; Girls' Circle, Kitchener, Ont., (Mary Y. Burkhard) $3.20; Women's Miss. Soc., Kitchener, Ont., (Mary Y. Burkhard), $5; Friends, Kitchener, Ont., $3.25; New Hopedale Ch., Meno. Okla., $54; Grace S. S. Class, Pandora, Ohio, $30; Mr. and Mrs. H. H. Adrian, Escondido, Calif., $25; First Menn. Class 34, Berne, Ind., $30; First Ch., Berne, Ind., $799.52; Friedensberg Ch., Avon, S. D., $11.50; Menn. Ch.. Pulaski, Ia., $16; S. S. Classes 1 and 2, Marion, S. D., $6; San Marcos Ch., Paso Robles, Cal., $50; First Ch., Newton, Kans., $437.91; Menn. Ch., Hutchinson, Kans., $15.83; Menn. Ch., Wayland, Ia., $11.42; Bethel Cong., Perkasie Pa., $14; Sundri Bai Soc., Beatrice, Nebr., $32; First Ch., Allentown, Pa., $25; Salem and Salem Zion Ch., Freeman, S. D., $163.28; First Menn. Adult Bible Class, Allentown, Pa., $10; Bethlehem Ch., Bloomfield, Mont., $10.10; Bethel Ch., Dolton, S. D., $17.42; Eden Ch., Inola, Okla., $18.50; Bergthal Ch., Corn, Okla., $18.51; Mr. and Mrs. Herman Claassen, Paso Robles, Cal., $30; Int—Conf. Trust Funds, $28.52; Grace Ch., Pandora, O., $226.87; Rent.—Okla., Prop., $17; Emmanuel Ch., Canton Kans., $15.44; Saron Ch., Orienta, Okla., $10; First Menn. S. S., Philadelphia, Pa., $7.54; First Ch., Geary, Okla., $11.10; Bergthal S. S., Corn, Okla., $18.05 Brudertal S. S., Hillsboro, Kans., $61.79; Emmanuel Ch., Noble Ia., $105.90; Bethel S. S., Marion, S. D, $50; Friend, Beatrice, Nebr., $25; A. M. Ch., Milford, Nebr., $35; Dist. S. S. and Y. P. Convention, Bluffton. O., $7.20; Hoffnungsau Ch., Inman, Kans., $379.65; Int.—Jacob S. Voth Legacy, $4; Zion Choir, Butterfield, Minn., $8.50; Garden Tp., S. S., Moundridge, Kans., $3.96; Sichar Ch., Cordell, Okla., $3; Ebenezer Ch., Mt., View, Okla., $23; First Ch., Colfax, Wash., $108.50; Sew. Soc., Newport, Wash., $28.85; Menn. Ch., Newport, Wash., $8.13; A. R. Schrag, Odessa, Wash., $3.85; Grace Hill Ch., Whitewater, Kans., $26.40; Mrs. Anna Schmidt, Whitewater, Kans., $25; Salem S. S., Munich, N. D., $84.79; Menn. Ch., Barto, Pa., $40; Zion Ch., Donnellson, Ia., $77; Christian Ch., Moundridge, Kans., $237.80; Menn. Ch., Pratum, Ore., $21.85; Corner S. S. Class, Donnellson, Ia., $3.75; Maryann Habegger, Kendallville, Ind., $30; Hoffnungsau Sew. Soc., Inman, Kans., $10; Bethel Ch., Hydro, Okla. $8; Hebron C. E. Soc., Buhler, Kans., $15; Bethel Ch. S. S. and C. E. Soc., Hydro, Okla., $10.97; Menn. Ch., Deer Creek, Okla., $6.98; Inman Menn. Ch., Inman, Kans.. $35.51; First Ch., Lostwood, N. D., $13.12; Bethel Ch., Mt. Lake, Minn., $130; Bethesda Ch., Henderson, Nebr., $33.75; Bethany Ch.. Kingman, Kans., $14.25; St. John Ch., Pandora, O., $78.53; Menn. Ch., Hillsboro, Kans., $58.02; Wanderers Welcome Class, Upland, Cal., $30; First Ch., Aberdeen, Ida., $159.17; Primary and Jr. Dept., Salem Ch., Dalton O., $30; Salem Ch., Dalton, O., $51.10; First Menn. Class 53, Berne, Ind., $40.75; Menn. Ch., Hillsboro, Kans., $166.01; Menn. Ch., Butterfield, Minn., $7; C. E. Soc., Upland, Cal., $30; Mrs. Andrew Becker, Meno, Okla., $10; Tabor C. E. Soc., Goessel, Kans., $50; Bethel C. E. Soc., Mt. Lake, Minn., $50; West Swamp S. S., Quakertown, Pa., $15.24; West Swamp Cong., Quakertown, Pa., $19; New Hopedale Ch., Ringwood, Okla., $6.67; Y. P. C. E. Soc., Reedley, Calif., $15; Member Eicher Emmanuel Ch., Noble, Ia., $40; Children's Coll. Eicher Emmanuel S. S., Noble, Ia., $30.44; Dorcas S. S. Class, Bluffton, O., $35; Busy Mothers' Class, Bluffton. O., $26; Bergthal Ch., Corn, Okla., $4.43; First Ch., Upland, Cal., $41.62; Sew. Soc., Burrton, Kans., $15; Bethel College Ch., Newton, Kans., $26.01; C. D. Epp. Henderson, Nebr., $20; S. S. Class First Ch., Berne, Ind., $7.54; Eden Ch., Schwenksville, Pa, $211.40; Garden Tp. Ch., Moundridge, Kans., $5.37; Salem C. E. Soc., Munich N. D., $8.33; Menn. Ch., Pulaski, Ia., $7.10; Mr. and Mrs. R. Schmidt, Liberal, Kans., $5; Menn. Ch., Wisner, Nebr., $10; West Swamp Women's Miss. Soc., Quakertown, Pa.. $22.54; 2nd Menn. S. S., Beatrice, Nebr., $50; First Ch., Beatrice, Nebr., $78.51; First Menn. Class 51, Berne, Ind., $17; New Hutterthal Ch., Freeman, S. D., $31.54; Int.—R. E. Loan and Note, $80; Grace Ch., Lansdale, Pa., $37.31; First Ch., Berne, Ind., $198.52; Friend, Henderson, Nebr., $50; Menn. Ch. Hanston, Kans., $10.18; Magdalene S. Landis, Falcroft, Pa., $1; Sichar Ch., Cordell, Okla., $10.32; Bethesda Eng. S. S., Henderson, Nebr., $16.67; Friedenstal Ch., Tampa Kans., $11.95; W. H. Entz, Elbing, Kans., $25; Zion Inter. Girls, Donnellson, Ia., $1.95; Busy Bee Soc., Donnellson, Ia., $25; First Ch., Nappanee. Ind., $200; Int.—Conf. Trust Funds, $240; Menn. S. S. Vona, Colo., $6.57; Hebron Ch., Buhler, Kans., $16.13; Bergthal Ch., Pawnee Rock, Kans., $59.17; Hoffnungsau S. S., Inman. Kans., $6.27; Alexanderwohl Ch., Goessel Kans., $71.31; Ladies' Aid Bethel Ch., Langdon, N. D., $38.10; First Ch., Bluffton, O., $110; Menn. S. S., Hydro, Mont., $2.75; First Menn. S. S. Reedley, Cal., $50; Tabor Menn. Ch., Goessel, Kans., $24; Grace Hill Ch., Whitewater, Kans., $31.20; H. S. and L. S. Class, Bethel College Ch., Newton, Kans., $20; Catechism Class, Bethel College Ch., Newton, Kans., $19.90; Children's Coll. Bethel College Ch., Newton, Kans., $97.69; Bethel College Ch., Newton, Kans., $13.68; Men's Bible Class, Bethel College Ch., Newton, Kans., $13; Zoar Ch., Goltry, Okla., $10.06; Emmaus S. S. Class, Whitewater, Kans., $27.90; Hoffnungsfeld Ch., Lymburn, Alta., $1.50; Menn. Ch., Herbert, Sask., $53.45; Eigenheim Ch., Rosthern, Sask., $30.85; Group at Tompkins, Sask., $7; Sew. Soc., Neuanlage, Sask., $12.25; Bergthal Ch., Winkler, Man., $119.41; Group, Madison, Glidden and Kindersley, Sask., $11; North Star Ch., Guernsey, Sask., 83.20; Gretna Menn. S. S., Gretna, Man., $12.05; Jacob Epp, Port Rowan, Ont., $25; Menn. Ch., Kitchener, Ont., $55.25; Bergthal Ch., Didsbury, Alta., $25; Coll. Sykes Farm, Blumenhof and Neville, Sask., $7; Sew. Soc., Dundurn, Sask., $35; Menn. Ch., Drake, Sask., $10; Sew. Soc., Jansen, Sask., $21; J. J. Enns, Gruenthal, Man., $1; Bethany Ch., Lost River, Sask., $20; John A. Dueck, Laird, Sask., $30; Bergthal Sew. Soc., Didsbury, Alta., $50; Group, Vineland, Ont., $4.75; Ladies' Aid Soc., Eyebrow, Sask., $12.50; Glenlee Group Schoenweiser Ch., Winnipeg, Man., $4.33; Zoar Ch., Waldheim, Sask., $25; Zoar C. E. Soc., Waldheim, Sask., $28.19; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.), $238.43. Total, $8,727.96.

Balance in Bank December 1, 1932		$ 416.41
Gifts for General Acc.	$7284.65	
Gfts for Orphans, etc.	777.32	
Gifts for Pension Fund	19.05	
Gifts for Sundries	277.42	
Interest & Rent	369.52	$ 8727.96
Balance and total receipts		$ 9144.37
Money Borrowed During Month		4000.00
Total		$13144.37
Paid on orders during month	$4373.18	
Paid on debt during month	8000.00	$12373.18
Total		$ 771.19
Canadian money remitted direct to India		684.73
Balance in Bank January 1, 1933		$ 86.46

Respectfully Submitted,
J. E. Regier, Ass't. Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR DEC. 1932

Foreign Missions, Gen'l. Treas:—Ladies' Aid, Medford, Okla., $82.38; Nord Alexanderwohl Sew. Soc., Canton, Kans., $20; Johannestal Sew. Soc., Hillsboro, Kans., $44.22; Mission Soc. Monroe, Wash., $24; Bergtal Sew. Soc., Corn, Okla., $49.35; Mission Soc., Upland, Calif., $7.30; Mission Circle, Meno, Okla., $30; Sew. Soc. and Mary Martha Circle, Hillsboro, Kans., $89.41; Mission Soc., Pretty Prairie, Kans., $25; Grace Menn. Miss. Soc., Pandora, O., $60.26; First Menn. Miss. Soc., Bluffton, O., $30.47; Bethel Mission Soc., Mt. Lake, Minn., $40; Hebron Sew. Soc., Buhler, Kans., $180; Bethany Sew. Soc., Kingman, Kans., $12.50; S. S. Class, Menn. Ch., Upland, Calif., $6; Hoffnungsfeld Sew. Soc., Moundridge, Kans., $10. Total, $710.89.

Home Missions, Gen'l. Treas.:—Johannestal Sew. Soc., Hillsboro, Kans., $44.21; Mission Soc., Monroe, Wash., $12; Mission Soc., Upland, Cal., $7.30; Sew. Soc. and Mary Martha Circle, Hillsboro, Kans., $18.79; Grace Menn. Miss. Soc., Pandora, O., $30.13; Bethel Mission Soc., Mt. Lake, Minn., $25; Hoffnungsfeld Sew. Soc., Moundridge, Kans., $10. Total $147.43.

Christmas Fund:—Mission Soc., Trenton, O., $10; Ladies' Aid Soc., Allentown, Pa., $10; Bethesda Sew. Soc., Henderson, Nebr., $5; Ladies' Aid, Medford, Okla., $5; Ladies' Aid Soc., Butterfield, Minn., $5; Upper Milford Sew. Soc., Zionsville, Pa., $20; Hereford Ladies' Aid. Bally, Pa., $10; Sew. Circle, First Menn. Ch., Nappanee, Ind., $2; Mission Sew. Soc., Avon, S. D., $5; Mary Martha Circle, Hillsboro, Kans., $2.50; Mission Soc., Pretty Prairie, Kans., $5; Salem Ladies' Aid, Marion, S. D., $15; Menn. Sew. Soc., Hillsboro, Kansas, $4.00; Bethany Sewing Society, Freeman, S. Dak., $6; Tabor Sew. Soc., Goessel, Kans., $5; Ladies Bible Class, Menn. Ch., Lansdale, Pa., $5; Brudertal Sew. Soc., Hillsboro, Kans., $10; East Swamp Sew. Soc., Quakertown, Pa., $3; "Living Links" S. S. Class, Ebenezer Ch., Bluffton, O., $3; Bethany Ladies' Aid, Quakertown, Pa., $5; West Swamp Lades' Aid, Quakertown, Pa., $8. Total, $143.50.

Expenses of Ex. Com. and "News and Notes":—Ladies' Aid, Medford, Okla., $3; Mission Sew. Soc., Avon, S. D., $1.50; Ladies' Aid Soc., Allentown, Pa., $3.10; Salem Ladies' Aid, Marion, S. D., $1.50; Tabor Sew. Soc., Goessel, Kans., $2; Hereford Ladies' Aid, Bally, Pa., $5; Mary Martha Circle, Los Angeles, Cal., $.25; Mrs. Jake Krohn, Langdon, N. D., $.25; Miss Liesbeth Dyck, Wichita, Kans., $.10. Total, $16.70.

Miscellaneous:—Ladies' Aid, Medford, Okla., Biblewoman, India, $25; First Menn. Miss. Soc., Aberdeen, Ida., Orphan, India, $20; Bergtal Sew. Soc., Pawnee Rock, Kans., Evangelist, India, $38; Miss. Sew. Soc., Avon, S. D., Native Helper, India, $32; Salem Ladies' Aid, Marion, S. D., Biblewoman, India, $55; Menn. Sew. Soc., Hillsboro, Kans., Evangelist, India, $27; St. Johns Ladies' Aid, Bluffton, Ohio, Orphan, India, $30; Sr. C. E. Soc., Hereford Ch., Bally, Pa., Orphan India, $30, Hebron Sew. Soc., Buhler, Kans., Evangelist, India, $100; Hereford Ladies Aid, Bally, Pa., Orphan, India, $30; Ebenezer Ladies Aid, Bluffton, O., Biblewoman, India, $30; Do., Biblewoman, China, $25; Salem Ladies Aid, Marion, S. D., Native Worker, China, $70; Ladies Aid, Donnellson, Ia., Biblewoman, China, $5; Ladies Aid Soc., Butterfield, Minn., Rev. Brown, China, $30; Nord Alexanderwohl Sew. Soc., Canton, Kans., Janjgir, India for Clothes, $7; Johannestal Sew. Soc., Hillsboro, Kans., Janjgir St., India, $44.22; Mission Circle, Meno, Okla., Lepers Home, India, $25; Do., Ashland, Mont., St. for Clothes, $15; Do., G. A. Linschied's Sta. Okla., for Clothes, $10; Bethel Mission Soc., Mt. Lake, Minn., Special for India, $10; Hereford Ladies Aid, Bally, Pa., India Missions, $30; Do., China Missions $30; Do., U. S. Indian Missions, $30; Do., Altoona, Mission, $30; Miss.

(Continued on page 15)

JOTTINGS

The Foreign Mission Board has arranged to hold its annual meeting at the home of its president, Dr. J. W. Kliewer of Newton, Kansas, on January 25. Dr. Kliewer has so much improved in health that he is again gradually taking up his regular routine of work.

"The Messenger" brings information that Watan, 96-year-old Indian Christian, died at his home, in Oklahoma recently. Many years ago. when Gen'l. Conference was in session in Kansas a Cheyenne Indian by the name of Watan was a guest. We wonder if this was the same Indian whose death is reported.

Rev. Ed. Duerksen and family of Alsen, North Daktoa, made a visit to their home town Freeman, S. D., recently where Rev. Duerkson preached in the South church. The South Church at its annual meeting last week elected officers and transacted other necessarv business. Rev. P. R. Schroeder has been re-elected pastor.

Rev. Edwin Voight, Ph. D., of Evanston, Ill., will deliver the annual Bluffton College Bible lectures when the six days service opens Sunday. January 29. Morning and evening services will be conducted throughout the week, January 29 to February 3, inclusive. Morning services will be held in the college chapel and evening services in the First Mennonite church of Bluffton.

Bro. John Wiebe of the Second Mennonite church of Beatrice, Neb., of which Rev. M. M. Horsch is pastor. writes that the congregation held its Annual Meeting on January 2, when the regular business was transacted. The church is thankful for its growth last year. Services were held each Sunday morning and evening when the Word of God was proclaimed to the edification of precious souls. Wednesday evening Prayer meetings were held in 33 homes in Beatrice.

The meeting of the ministers of the Eastern District Conference to be held at Lansdale, Pa., January 16, will offer a program of unusual interest. Rev. E. J. Bohn of the Souderton church will read a paper "The Central Conference." This will be followed by a discussion on the ways and means for improving our Conference activities. The evening session will be taken up with a debate on the subject: "Resolved that the home is more influential in moulding character than the church." Revs. Howard G. Nyce and Rev. D. J. Unruh will take the affirmative side and Rev. Freeman Schwartz and Rev. Howard Landes will take the negative side.

During the past year the Men's Bible Class of Zion Mennonite church, Souderton, Pa., has conducted a number of worthy projects. These efforts included a gift of $22.00 toward the furlough fund for Missionary Drs. Harvey and Mrs. Bauman, a gift of $22.00 to Rev. and Mrs. Samuel Moyer, missionaries in India, $4.70 toward the Home for Girls in Saskatchewan, Canada, and $90.00 toward the annual pledge of the Sunday school which was used toward the support of Rev. and Mrs. Samuel Moyer on the India field. With the coming of March 1933 the class will have paid five dollars a month for five years toward the purchase of five shares of building and loan stock, the proceeds of which at maturity will be used for repairs of the building or the building fund of the church. The Sunday school of the church is now maintaining twenty shares. also for this purpose.

The oldest surviving Mennonite paper, the "Mennonitische Blätter" has issued with January the first number of its 80th year. For many years the late Rev. Henry van der Smissen was its editor. It is at present under the direction of Lic. theol. E. Handiges assisted by Dr. Christ. Neff and Pastor H. Goettner. During these eight decades the Mennonitische Blätter has recorded the events, not only of the Mennonites of Germany, but of the whole world.

Rev. A. S. Rosenberger, of Quakertown, Pa., attended the annual meeting of the Church Boards of Education held at Atlantic City, N. J. He reports inspirational addresses having been given by Dr. Rufus Jones of Haverford College. Dr. Albert Bevin of Colgate Rochester Divinity School and Dr. Arlo Brown of Drew Seminary.

CONTRIBUTIONS

(Continued from page 14)

Soc., Berne, Ind.. Girls Home, Winnipeg, Man., $25; Mission Soc., Pretty Prairie, Kans., Freight on Clothes to Canada, $5; Sew. Soc., Lehigh, Kans.. do., $3; Tabor Sew. Soc., Goessel, Kans., do. $5; Brudertal Sew. Soc., Hillsboro, Kans.. Mrs. J. P. Suderman, Ariz., birthday, $5. Total $821.22.

Grand total, $1,839.74.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

YOUNG PEOPLE IN SCHOOLS

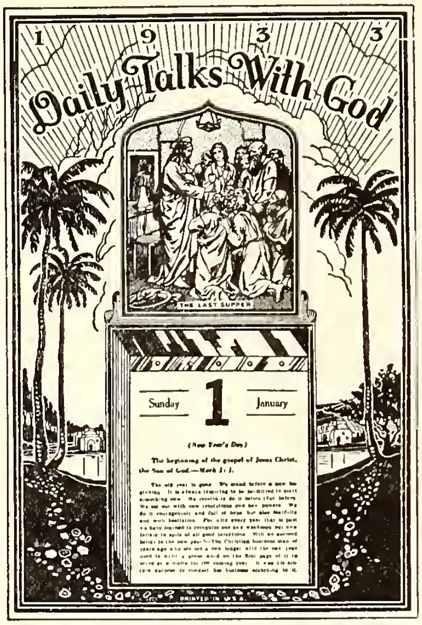
The young people of the Menno church in Washington who are teaching school this year are Edward Franz at Ventura Junior College; Katherine Krehbiel, Lind High School; Bertha Gering. Centralia Grade Schools; Elsie Krehbiel and May Nightengale, Lind Public School; and Esther Nightengale, Schrag Grade School.

The students from the same church at higher institutions are Robert Krehbiel, medical school in Chicago; Ruth, Gertrude and Della Krehbiel and Arthur Franz at Washington State College; Othielia Franz at Cheney Normal and Gertrude Schrag at Spokane University.

Two young people of Pratum, Ore., will attend the Bible Institute at Los Angeles. Miss Alma Stauffer. who attended last year is returning again, and Miss Leora Gerig is going for the first time.

Daily Talks With God

FOR 1933



WALL STYLE

8½x12¾ inches. Printed in three colors, with beautiful, embossed Biblical picture and scenes from the Holy Land.

Daily Talks With God
1
January
(New Year's Day)

EASEL STYLE

6½x8 inches. Printed in colors. Easel cut-out form designed for standing or hanging. Packed firmly in a very attractive gift box. The "Easel" style calendar, popular because of its size, is highly recommended for use in sick rooms, hospitals, old people's homes and similar institutions.

Unique Calendars

both "Wall and Easel" styles, with easily removable sheets that feature a Scripture Passage, Devotional Reading, Prayer and suggested Scripture Reading, for every day in the year.

PRICES: Either "Wall" or "Easel" Style. Per dozen $5.40, postage extra.

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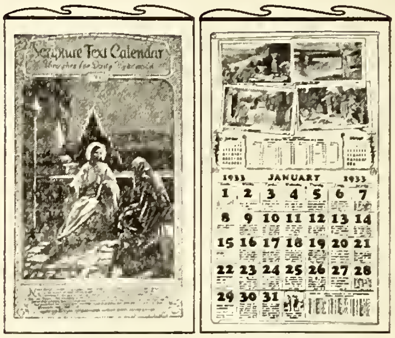

This new 1933 Messenger Text Calendar, now contributes a much talked of educational feature, "Visual Education." Each Sunday School lesson is beautifully illustrated showing the setting, characters in the story and the action. Every Sunday School teacher should have a Scripture Text Calendar when teaching the lesson.

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A copy of the New Year Book should be found in every Mennonite home. No minister or church worker can afford to be without it.

PRICE—Single Copies 20c; Dozen Copies $2.00

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The Mennonite

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VOL. XLVIII BERNE, INDIANA, JANUARY 26, 1933 No. 4

EDITORIAL

The world is wondering, or, shall we say anxious, about what is happening in the Far East. Japan, under the control of a military caste, is defying the public sentiment of the earth and going butchering helpless people and grabbing territory while China seems helpless to do anything but offer passive resistance. Already lives and property have been destroyed with a recklessness that is amazing. No one can tell what the present condition will bring forth in the line of international complications. It has been said that Japan has certain undisputed treaty rights in Manchuria but that she will never be able to secure them until friendly relations are secured from China. How, after the violence of the last months, friendly relations will be possible is a matter of serious question. The over-population of Japan and the needs of territory to expand seem to be the chief temptation that lead the Island kingdom to try and exploit people on the mainland of Asia. We are led to wonder what treaties professing peace to other nations really mean. It it possible that the conquest of other peoples may be accomplished in spite of international agreement? Japan seems to think that it is. The one hopeful thing in the situation seems to be growing revolt in Japan against the military clique and the piling up of debts that add to the already heavy burden of taxes will bring that nation to realize that whatever it wins by present methods will be a loss so staggering that nothing but absolute ruin is in prospect.

Imagine what it may mean to a family of ten or twelve crowded into rooms that are hardly fit to house animals, without fuel, food, sufficient clothing or proper bedding and no prospect of employment for any of the group, no matter how willing they may be for employment. Yet such scenes may be duplicated over and over again in any of our centers of population. It is remarkable that there is so much interest manifested in bringing relief to these many sufferers, but the relief is but a mere pittance and does nothing but prolong existence. In the city in which the writer lives if by chance any of a family happened to secure two days work their relief stops and when work ceases they must again go through the routine of making application for help and having their case investigated, which often takes several days and then there is no assurance that relief will be immediate. Begging, even to a hungry man, is a humiliation that breaks his spirit and may perhaps destroy his power of initiative at some future better time, if that will ever come to him. Having passed through such an experience he is no more the efficient member of society he once was. The depression has been long. Reconstruction will require a very long time. Hopelessness and the tendency to drift seems to be about the only future that thousands have to face. Yet with all this distress it is surprising that hunger and food riots have hardly been noticed anywhere. It has come to a time when even such measures are looked upon as not being worth while.

Politicians who are always time servers have raised hopes in some quarters but the highest political body, the Congress, is so engrossed in selfish and useless waste of time and money that its only efforts seem to be showing spite against the party now in minority and appealing to the rabble in its endless talk of beer. The promises of the party, which will have supreme control within a few weeks, have been so exaggerated and so impossible of fulfillment that there is no prospect of anything but more hard times and more hard talk for years and years to come. As Christians we need to realize that a big job is before us. There are the distressed to be aided, disorganized and poverty stricken religious institutions will have to get along as best they can and with it shoulder a bigger load in the line of benevolences. Yet, is it not altogether a dark outlook for the churches. In many localities we note that there is a more serious appreciation of the things of the church and the things for which the church stands. Today the Christian has a rare opportunity to show forth in his life and in the way he helps just what Jesus would have him to do under such circumstances.

Much has been heard in our day about the decline of the old fashioned Prayer Meeting, and that not without cause. Prayer Meeting interests in some quarters have so fallen off that some churches have dispensed with them altogether because trying to continue them was only a waste of energy, and the light and heat needed in the church to accommodate the meeting. In other quarters the usual attendance often happened to be limited to the pastor and janitor, both of whom had to attend if no others did, and perhaps a deacon or two and a few teachers. To these few the Prayer Meeting still had its attraction, but, to the rest of the membership it seemed that if the faithful few kept the light burning at mid-week nothing was to be required of them. Of course the heart of many a pastor was saddened at the feeble response to the prayer service. At a recent Congregation Meeting the matter of abolishing the Prayer Meeting was discussed and at first it seemed that all were of the opinion that the time for weekly prayer services in that church was past. However things took a different turn from a most unexpected quarter. A young member of the C. E. Society arose and remarked that he felt the Prayer Meeting should continue. If there was any truth in the saying that "The Prayer Meeting is the pulse of the church,", he felt that it should be kept beating. He continued by saying that he was one of those who had neglected attending because the matter had never been seriously pressed upon him and he had never given it much thought. "Hereafter," he said, "I shall attend." Following him a number of others made similar promises. These young folks were keenly interested in the welfare of the church but they had just taken it for granted that the Prayer Meeting would just go on automatically and did not realize that they were specially needed there. The meeting did not end in just talk. At the next Prayer Meeting the majority of the C. E. Society as well as many others were present and took an active part. This interest has continued since then and, among themselves the young people have decided to make it a special study to learn just how they might make the Prayer Meeting one that everybody in the church would want to attend.

In this incident we see a number of things that should be considered with reference to the prayer service. People need to have it impressed upon them that it doesn't just move by itself. It needs interested participants. The young people must come to realize that the Prayer Meeting is theirs as much as it is the faithful old few. There must be a continued look-out for things that might be done to keep up the interest and the whole membership of the church must be impressed, not only with an appreciation of the value of the Prayer Meeting, but with their personal responsibility for maintaining the power and the interest that should go with this regular mid-week service.

INTERESTING ITEMS FROM THE LAME DEER MISSION

Lame Deer Mont. Aug. 16, 1932

Dear readers of the Mennonite:—

Events follow one another as rapidly on the mission field as elsewhere. We simply fail to report. When the day is over, sleep is sweet to weary body and mind. We praise God for good health, for shelter and for food. We trust that His servants who have made possible our many years in His holy ministry to a heathen world will not fail us now.

On June 23rd, Mozeeoeve, Sweetmedicine, went to heaven. He and his wife together with another woman were the first Northern Cheyenne Indians who became Christians after our church started work in Montana. Rev. G. A. Linscheid baptized them on Nov. 28, 1909.

Sweetmedicine and wife from the beginning aspired to be leaders in the first Cheyenne Christian church. They often refreshed our spirits by their zeal during our years of service in Montana.

But lacking some qualifications for leadership that later converts possessed, led to jealousies of a very serious nature. Two years ago, Sweetmedicine became our Judas. He caused us the bitterest experiences we have ever had on the mission field. He incited both Christians and heathen against us. But God sustained us in strange ways at times, and the work progressed unhindered. However the estrangement of Sweetmedicine and wife seemed beyond repair. We simply avoided them and bided God's time.

It came. Sweetmedicine became ill. Before Easter his heart yearned for the Holy Communion. Also Hevesa, his wife, wept with desire for restoration. Hesitant they sent us word, fearing they had gone too far. Our assurances brought Hevesa to tthe Communion table. Joyfully she took her place with the Christians at the blessed service. The next day, we administered the same to Sweetmedicine on his sick bed.

From that time until the end, he maintained his trust and obedience to Jesus, ever glad for the ministry of the Word and for prayer. He passed away at the local Government hospital where he had kind and loving care. He rejoiced in every ministry from the nurses, was uniformly cheerful and uncomplaining. He spoke freely of his closing pilgrimage, and one of his last words was, translated literally, "I am going Home to God. Nothing but my dust will remain."

Having been an Indian scout at Ft. Keogh, near Miles City, in his younger days after General Miles had subdued the Cheyennes, an appropriate casket was ordered from Forsyth by the Government, and we gave Sweetmedicine a fitting burial. Whites and Indians attended the service.

On April 4th, our daughter-in-law, Mrs. Valdo Petter, underwent an operation for appendicitis at the Miles City hospital. We rejoice and praise God that no complications arose, and she was soon permitted to return to her home at Ashland. We visited her once while she was still at the hospital.

On May 20th, Moheno, a leader among our Christian women had an ingrowing goiter removed at the Miles City hospital. She insisted that Mr. Petter be in the operating room with her. Surgeon and nurses pronounced her a "wonderful patient." We were proud of her. With calm and unfaltering trust she submitted to the delicate operation performed with only local anaesthetics. While the surgeon, who ranks high in the United States, worked with skillful hands, he took occasion to ask Mr. Petter about the Indians, the language, the translations, with real interest. Moheno speaks no English, so her courage is commendable, given her, of course, through earnest prayer to God. She has learned to read the Bible translations, and loves to pore tediously over the chapters as we study them in our church services. For her as for others of our Cheyennes, it has become true that "Thy Word is a lamp unto my feet." Shall we withhold it from them?

During June, the husband of another leading woman in our church, who has in the past been policeman at the Agency here, submitted to two operations for a complicated gallstone trouble at the Miles City hospital. He too was an interesting patient for the surgeon, doctors and nurses. Having a little knowledge of English, he could express his wishes better than Moheno. His wife, who strayed near the hospital part of the time endeared herself to the white people she met in and out of the hospital, and her clean baby was the center of attraction on the street, in the stores, at the hospital and at the home where she boarded. We were pleased with the impression our Indians made in this new environment.

Late one Saturday afternoon in May, I got Bro. Habegger at Busby and took him posthaste to the Miles City hospital for examination, as symptoms seemed to indicate an approaching acute case of appendicitis. We were relieved to find that our fears had no grounds. It is indeed fine when one can have confidence in skillful surgeons and conscientious doctors, as we have learned to know them in Miles City. With these various medical cases, it so happened that I made eight trips to Miles City within three months. With improved country roads, and Federal Hiway No. 10, this trip of 100 miles one way way offers no difficulties. This is quite a contrast to my experience in 1927 when I made my first trip in taking Mr. Petter there for his long hospital experience, and operation.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St., Philadelphia, Pa.

Subscription in advance……………………………$1.50
Foreign ……………………………$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

In March, the Government staged a Mid-Winter Fair for the benefit of our Indians, which lasted two days. It happened that the thermometer dropped to 30 degrees below zero, which was not so agreeable for the speakers who came from Washington, D. C., Salt Lake City, Bozeman, Helena and elsewhere. They addressed the Indians on cattle, sheep, poultry and hog raising, on farming, canning and drying of field and garden products. A free lunch was served to any and all who attended these meetings. The exhibits were interesting.

Especially were we pleased with the initiative and enthusiasm of our church Christian women. They filled half of the exhibit hall with their comforts, their bead work, sewing, hooked rug, embroidered pillow cases, canned products etc. etc. etc. In all they showed over 40 comforts which they had made mostly without suggestion of pattern of any kind. They had worked out their own ideas. Thus it was demonstrated again as many times before that an awakened conscience enlightened by the Word of God is a prerequisite for a progressive program with our Indians. All the outside influences of education and civilization avail little until the heart has been changed by the Word of God.

All winter our Christians were most faithful for the many boys and girls who had gone to non-reservation schools last fall. As the time drew near for some, who had money to return for the summer, a spirit of happy expectation pervaded our little circle. Alas, one student at Chemawa, Oregon, took sick and and was sent to a Sanitarium in Washington, where he died. His body was shipped home for burial. Another young man had spent about two years at a T. B. Sanitarium in Washington. Later he was taken to the Indian hospital at Tacoma, where he died. His body was brought to our church for burial. These were sad experiences in our midst.

In May, Lydia Gossen, of the Bloomfield congregation, who had served faithfully with us for about a year, left to continue her studies if possible. Leona Thierstein of Whitewater Kansas took her place, coming especially to assist in the print of the latest translations. In spite of the heat, this work was pushed with all the speed possible, and on Saturday, July 30, the last page was finished. We now have not only the Old Testament portions finished some years ago, the Gospels and Acts and Romans, also finished before, but Ist and 2nd Corinthians, Galatians, Ephesians and Phillipians are ready for our congregation. God be praised!

Because of the financial stress of our Board, Miss Thierstein came on her own expenses, and would accept no remuneration for all the work she did while here. Her loving, charming service can well be likened to that of Mary, who broke the alabaster box of precious ointment on the head and feet of her Master. "She hath indeed done what she could."

On July 15th all the missionaries on the field gathered at Lame Deer for a joint birthday celebration. Daniel, the little grandson, was born July 15th, 1928, and Missionary Peter had an offending gland removed by skillful surgery in the Miles City hospital on July 15, 1927. Then Bro. Habegger's birthday, also Valdo Petter's occurred on July 26th, thus these fourfold occasions brought all the missionaries together for feasting and rejoicing. The winters are long and the roads often bad, so the "get-together" does not occur often on your Montana mission field.

One Sunday recently, a car drove up to our church and two men alighted. It was the Assistant Commissioner of Indian Affairs from Washington D. C. and our Superintendent on this Tongue River Reservation, as it is called. Seeing they were late, and fearing to disturb, they again drove away, but returned promptly after dinner for a pleasant few minutes. Assistant Commissioner Scattergood did not hesitate to state that he was a Quaker with similiar peace principles as those of the Mennonites, and that he was wholly in sympathy with our work. He looked with interest at the Cheyenne dictionary and at the Bible translations.

Another Sunday soon after, the aged General Scott, famous through Indian warfare also called to ask a few questions, to share experiences and to examine the Cheyenne dictionary and Bible translations.

Another Sunday afternoon, the Habeggers drove into the yard bringing Bro. and Sister Albert Claassen of the Los Angeles City Mission. We kept the guests for the night and took them to Ashland and Birney, returning them to Busby where they had left their car. We enjoyed their visit very much.

One visitor in the early summer was not so welcome. We were sitting on the lawn for a few minutes, one evening just at dusk, when a large rattlesnake raised its ugly head in the grass just about six steps from the back porch door. With garden hoes at hand we soon killed it. I cut off the tail and discovered seven rattles. This is the third rattlesnake we have killed close to our house since we are in Montana. Each time it sends a shudder through one.

Shall I not mention here another occasion? Word came from the Habeggers at Busby inviting us to a very special feast, with roast venison as the "piece de resistance." We dropped everything to go, but alas, at the last minute the car needed some attention that would take past the dinner hour. In my distress, I rushed to the hospital to borrow the car of an Indian helper but he was out. However the hospital cook, who by the way is a Catholic, promptly said, "Why, take my car. It works just like yours. Get in and drive it." We did, and relished a fine dinner.

Another time a young Indian woman came to the door with a dainty plate covered with a napkin. Peeping under the cover, I discovered a fine piece of real buffalo steak. Thus we can boast having eaten real buffalo meat. It was shipped in last winter for a time to help feed our Indians who had had no crops last year because of the terrible drought.

The following Tuesday after the printing had been finished, Mr. Petter and I left for a very much needed change and refreshment after the strenuous winter and summer months. Miss Thierstein offered to watch the premises while we were gone, and a nurse from the hospital kept her company at night.

We covered one thousand miles and returned last Friday evening. To give Mr. Petter his fill of mountain scenery for which he longs at times, never having been permitted to return to his beloved Switzerland, we crossed the Big Horn mountains by two different routes, one in going and one in coming.

We visited Cody and the Park again, it being just a day's drive from here, spent two enjoyable days at Moran, south of the Park, in sight of the Grand Teton range with placid Jackson Lake at its base, crossed the Continental Divide at an elevation of 9763 feet in Wyoming on Hiway No. 20, came up to Thermopolis to marvel at the medicinal hot springs gushing 18,600,000 gallons of healing water at 135 degrees temperature, every 24 hours, had the unexpected and unplanned pleasure of a visit with old friends in the wild and broken country around Tensleep, and a night at a rustic cabin 8500 feet above sea level in the Big Horn mountains.

The friends we visited near Tensleep, had lived at Cantonment, Oklahoma, for a number of years. Mr. White was the Superintendent at the Government Agency there. We became very intimate with the family. He and his wife are now spending their declining years at the home of the youngest daughter who married a sheep rancher. The oldest daughter, whose husband is now assistant attorney for the state of Wyoming, residing at its capital, Cheyenne, is a very fine Christian woman, interested especially in prohibition. For some time she had been president of the State W. C. T. U.

Returning to Lame Deer, Mr. Petter writes in a personal letter, "I feel that my money was not wasted in making this trip. I thoroughly enjoyed the Big Horn mountains, the Park, the geysers, the 50 or more protected wild black bears and grizzlies of the Park, the Jackson Hole country with its Grand Teton mountains reminding me so much of the Alps, the high passes we crossed, the visit with the Whites, especially our last restful night in a mountain cabin 8500 feet above sea level. I was considerably fagged after the strenuous winter and summer months and this lovely trip refreshed me."

Back on our station, we were glad to greet friends from Whitewater, Kansas. Mr. Christ Thierstein, Mr. Claassen and daughter Ruth had made the trip from there to visit the mission station stations and to get to take back Miss Leona Thierstein, who had come especially to assist in the printing of the translated Bible portions.

Their deep interest in mission work, their eagerness to lighten our labors here, their prayers, their gifts, are as the voice of God assuring us that yet there are loyal mission friends who will not permit this great work to suffer. Crushed in the spring with many misgivings as to the future God knew that we needed just this kind of encouragement and we accept it out of His Hand, glad to "spend and be spent" in His service for the salvation of the Cheyennes.

Sincerely, **Bertha E. K. Petter.**

ANNUAL REPORT

Of the Salem Deaconess Hospital, Salem, Oregon

The Lord has given grace that we could again end a year of service. We look back with a feeling of thankfulness for the Lord has helped us wonderfully in spite of the fact that conditions have been pressing.

We were able to receive 976 patients in to the hospital this year. 470 operations were performed. 88 infants were born here. 62 physicians have brought patients to us from the city of Salem and the neighboring cities. 20 of these physicians who are practicing their profession in Salem generally bring their patients to our hospital and perform operations in our surgery. Our surgery is now of the best in convenience is equipped with all the instruments and fixtures that a modern surgery demands.

We have at the present time 31 patients in our old people's home. 17 of these were received this year. One old lady even came from Florida. A friend of hers, who was acquainted with the hospital, visited her there, told this old lady much concerning our hospital and the result was that she made the long journey in order to receive care here. The majority of these old people have bought their entrance to the hospital according as their circumstances and conditions permitted. It is especially pleasing to note the interest in the chapel service shown by these old folks. A few of these, when they first came here had no desire to know anything about spiritual things, but the grace of God has changed them so that now their strength permitting they regularly take part in the spiritual services.

We have at the present time 15 registered nurses and 10 who are students of this so important work. The relation among the nurses and student nurses has been very intimate this year, which is of the greatest importance, and especially a good influence on the patients. Sister Anna Duerksen serves as head nurse with sacrificing devotedness for the well-being of the hospital as also does the manager, Brother F. F. Wedel (the son of our deceased founder Brother F. B. Wedel). Brother Wedel has given himself to this work with untiring zeal and sacrifice; often he has done more than was good for his body. To this he was forced to surrender to a very serious operation during this year but the Lord has again been a wonderful aid.

Other nurses that we wish to mention that come from Mennonite communities are Miss M. L. W. Regier, assistant head nurse, Miss Wiens, surgical nurse, and Miss Dick. We have many other very good nurses, that we treasure, but still we find that Mennonite sisters evidence a special interest for the work. May God still make many of our young sisters willing to serve him in the serving of suffering humanity. Should there be such that feel this calling, we would appreciate hearing from them and are willing to give them information.

Also old mothers and fathers that are desirous of a home where to spend their life's evening are offered a very good opportunity in our hospital. Our hospital is located at a quiet place surrounded by the beauties of nature in the city of Salem. The climate is mild here, not as cold is it is in so many places and in the summer, never too hot. Here is a home where it is concerned to care for both body as also the needs of the soul.

We especially invite any one traveling through Salem not to forget to visit our hospital.—**F. F. Wall**, Pres., Salem Deaconess Hospital, 655 South Winter St., Salem, Oregon.

CORRESPONDENCE

Bethesda Church, Henderson, Nebr., Jan. 20, 1933. Dear Editor and Readers of The Mennonite:—It might be of interest to you if we send in a closing report of 1932 of our congrgation.

Our annual meeting of our Congregation, at which the different reports of all our church activities were placed before our congregation, and plans for the future were made, was held on Jan. 2, 1933.

Before we present this complete report, our thoughts go, once more back to the night, when a fire alarm was turned in, and indicated that a fire had started in our enlarged and remodeled church. How heroic our firemen were at their task! In a short course of time it appeared that they had the fire under perfect control. But suddenly, the smoke again made its appearance, and then rapidly it increased. Soon the raging fire broks through the roof. A thick volume of smoke spread into the air. The flames leaped higher and higher; until the whole building was a mass of fire. After a short time our much beloved place of worship lay in smoldering ashes before us, while a holy silence and unusual reverence seemed to inwrap the gathering crowd that now stood around it. Here and there a remark of some kind was heard in a soft tone of voice. Now and then it was noticed a tear was rolling down some ones cheek while others were deeply moved and tried hard to suppress their tears.

Then came the first Sunday after this heart rending catastrophe, when we, as a congregation, gather for our usual Sunday morning worship in the open, a short distance from where our church lay in ruins and ashes before us.

The weather was pleasant, which seemed to have a soothing effect upon our sad stricken hearts. The bright shining sun poured its warmth down upon us, as a token of God's unceasing love and mercy, it appeared, while the future lay dark before us. But the Lord has been merciful unto us in our undertakings and accomplishments. He has led wonderfully but has brought to a glorious end. Yes we may join in with Jacob of old: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

Blessing and protecting has the Lord been with us during year 1932. On March 6th 1932 we were permitted to dedicate our newly erected church unto the Lord. No serious accident nor wide spread contagious disease has come over us as congregation. Ministers from other churches have visited us. The true gospel has been proclaimed to us, so faithfully, by our own ministers. Our worthy singers have served on the first three Sundays in the month, in our regular church services, with their beautiful songs. Yes, showers of blessings have been shed upon us by the dear Lord, so bountifully, to whom belong thanks, praise, honor and glory.

The report in regard to the membership, increase and decrease of the congregation was about as follows: 17 were baptized and taken into fellowship of church. 2 by letter and fellowship of the hand. 4 were granted their letters of church fellowship, and 10 died. So the congregation has an increase of four members: The total membership is, at the present time 612. Eight marriages were performed. Forty children were born of which one has died.

The total enrollment of the Sunday School is 618. Average attendance, 580. 33 classes and 33 teachers. The language, German and English.

Humbly and with thanks to God, we wish also, to present, as usual, the financial report of all our church activities. For local church purposes, (Haushaltung) $1653.85; for Foreign mission, $818.46; for home mission $459.88; for itinerant ministers, $87; for relief work, $91.22; for the poor and needy, $422.84; for Conference work, $79.81; for the German Dept. of our Sunday School, $420.66 and for the Eng. Dept. of S. School, $96.24, C. E. Society, $79.78; Nähverein, 87.24; Junior Sewing Society, $77.55. The sum total amounts to $4367.79 or $874.94 more than in 1931; per member for all church and mission purposes about $7.13 of this would be about $2.10 per member for missions.

Well unto us, as members, if we can honestly say, in the presence of this report, have we

(Continued on page 13)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

February 5

How Shall We Determine Our Ideals?

Ps. 119:129-136; Matt. 5:1-9.

This is Christian Endeavor Sunday. It is very fitting indeed that for this week's topic we should consider this topic on Ideals. There is no people which rises any higher than the thoughts it thinks, and no society progresses more than the ideals of the individuals which comprise that group. Emerson said: "Beware of what you set your heart on, for it shall surely be yours." The forerunner and one of the leading causes of every decline of civilization has been the lowering of morals and ideals. Men everywhere are coming to see today that the goal for our nation and for the world is not more money, more trade, more power, it is none of these things; but it is a higher grade of character, real manhood and womanhood.

What is an ideal? The dictionary definition is: "A standard of perfection, beauty or excellence; a perfect type. An ideal is that mental picture which we have set for ourselves to attain unto. It is much better to set a high ideal even though we may never attain it than to have no ideal and be satisfied with low ideals. Let us hitch our wagon to a star, and yet there is always a danger that if we set our ideals too high we may become discouraged and give up trying. In many cases it would be better to set a goal which is attainable and then after we have attained, to set a new goal and keep striving on the upward path of life. Perfection is of course not possible as long as we are living in the flesh, but we do have that perfect Example who is our high Ideal, we may pattern after Christ and He will understand if we fail but even though we miss the mark again and again, as long as there is life there is hope. There is always hope as long as a man is conscious of some evil existing in his life, if he cares.

The Bible is a book which is rich with ideals. It is for that reason that we have our periods of devotion daily and find life more successful if we do spend some time in meditating upon God's word. Any religion to be complete and satisfying must have three factors. It must have first a way of living which is ethical, "by their fruits ye shall know them." Jesus was very critical with a people which professed to be religious and did not live a loving life. Consider for instance those worshippers who mistreated their parents because of the offering they must make in the Temple. A certain missionary went to the mission field with the understanding that he dared not mention the name of Jesus Christ in any of his teaching work. He agreed to do this but he lived the Jesus way of life and before the first year had passed a number of the pupils decided they wanted the religion of their teacher. The second characteristic of religion is a theology. It does matter what a man thinks. This theology must be one which is tolerably reasonable, of course all of religion can never be rationalized, but it dare not be in opposition with philosophy and science, Christianity should always be eager for new truth and such philosophy and science which is truth can never be a contradiction with God and the religion of Jesus Christ for Jesus said "I am the Truth." The third essential of a satisfying religion is that it must be devotional, it must satisfy the inner nature of man. He needs to have high ideals which will give direction to life.

The Bible is full of ideals, sometimes they come to us in characters like Abraham who went out not knowing whither he went, Moses the man who was willing to spend time to be prepared and then as a very meek man led his people into a new freedom, we could also mention many others like Joshua, Samuel, David, the prophets, and finally Jesus Christ. We also find many portions which portray ideals in a more abstract way, ideals such as honesty, chastity, meekness, patience, forbearence, etc.

The Sermon on the Mount contains the ideals set forth by Jesus. Some would have us believe that they are not meant for this world. That is strange reasoning, will we need them in heaven? It is true, they are difficult, but the Christian way of life was never meant to be a path of roses, Jesus said, "Follow Me" but He also reminded them that "the foxes have holes and the birds have nests but the Son of Man hath not place whereon to lay his head." The Beatitudes cannot be carried into life aside from the Cross, and the power which it brings.

Paul very beautifully has gathered together for us some of the ideals which should help to mold our lives, as we turn to Philippians 4:8 we read: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever thing are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise think on these things."

We receive our first ideals in the home, when a child first goes to school many of his ideals have already been stamped upon his life. Then comes school and the church, they should have a large share in shaping his ideals. Aside from these agencies there are a host of others like the books we read, poetry, our companions (who of us has not had our ideals in some of our friends?) but primarily in our Lord and Master Jesus Christ.

Questions

1. What are ideals, and how do we get them?
2. What should be the ideals inculcated in the home?
3. How can the school and church help shape ideals?
4. Are novels and books of poetry a help or a hindrance in shaping our idealism?
5. What are some of the ideals which may be found in the Bible?
6. In what way is Jesus Christ our high Ideals?

Study the Scriptures

Mon.—Read Romans 8:29-30. To be like Christ.
Tues.—Read I Cor. 10:6-12. Test ideals by Scripture.
Wed.—Read John 8:29. Do our ideals please God?
Thurs.—Read John 5:19-20. Jesus' ideal.
Fri.—Read I Thess. 3:19. Following a great man.
Sat.—Read Gal. 1:13-17. Changed ideals.
Sun.—Read Matt. 5:1-9. Our ideals.

HAVE YOU MET HIM?

(Continued)

A few weeks later father decided to go to town on an errand, he wanted Mark to go with him. Rachel had been talking much about Jesus ever since the day of her visit with Him. So this morning she was very eager to go along to town so she might again spend some time with the Carpenter. Father decided Rachel could not go along this time, and Rachel became very angry. All day long she would not smile. Everybody knew she was not the same Rachel as usual. Mother was sorry that she would not talk, even Baby John noticed that she was angry and would not play with him. When Mark returned in the evening his face was radiant. "I saw Jesus" said he, "He showed me how to make a yoke, He knows how to plane the curved part and yet make it good and strong. I thanked Him whereupon He said, 'I am among you as one that serves.' He talked much to me about being happy, how we should be rejoicing with our friends and thus give joy to the world, and emphasised especially how we should be happy doing the difficult things of life. And Rachel, He asked about you, He said, 'Tell Rachel, if you loved me, you would rejoice.' Rachel understood, Jesus must know all about us even though He is absent from us. The family soon went to bed, all were soon asleep, but not so with Rachel. She knew that she had acted cross all day long. She remembered how He had said, "Goodby, Rachel, my friend." She finally fell asleep with this thought in her mind and the next morning she awoke to a new day, and everybody soon noticed that Rachel was the same happy cheerful girl she had always been.

One morning father came into the house and said, "Wife, I have just received some bad news, my brother died, and that leaves Esther an orphan, what will become of her?" "Go bring her to our home, we can feed one more, God has abundantly blessed us with good things to eat, we will be glad to have her as one of our children." "Oh, I knew you would," said the father joyously. Esther soon made her home with them. All were glad to have Esther in the home. She was fairer than Rachel. Everybody liked her and praised her, even Baby John seemed to have a preference for her. One day Mark set a race between Rachel and Esther. It seemed for a time as though Rachel would win but her endurance failed so she fell to the ground exhausted while Esther went on to the goal. Mark praised her. Rachel stole away by herself angry and sad. After a time she raised her eyes and saw the Carpenter standing before her. "O my Friend, I want you so much, I want to tell you all. Oh, I hate her." "Why?" said He, "Is it because others love her? Do you like it to be known that I am your friend? Would they know it, if they saw you now? By this shall all men know that ye are my friend. You should love all men, if you are my friend you will." Rachel went back toward the house and on the way she met Esther who was very sad. Rachel went to her and lovingly put her arms around her and asked about her trouble. Esther told her of her homesickness and lonesomeness for her father. She comforted her as best she could and said "I want you to see my Friend, I know He can help you."

A few days later it was decided that father, mother, Baby John and one of the girls would go to the village to visit Mary. The question immediately arose as to which of the girls should go, whereupon Rachel quickly said, "Esther, you go." As the parents left home they were proud of their unselfish daughter, and said, "We are glad that we can trust our daughter Rachel, she will do the work quite carefully while we are gone." All day long Rachel worked just as rapidly as she could, glad that she had asked Esther to go, now Esther might have a chance to see Jesus. After they came to Nazareth Esther soon found the way to the Carpenter's shop and found Rachel's Friend. Esther introduced herself to Jesus saying, "I am Esther living out on the farm with Rachel, my cousin, and I am so sad." "What is your trouble, are they not kind to you?" "Oh yes," said Esther, "they are very good to me but I want my father, I am so lonesome for him." Jesus came closer to her and told her that she should not feel grieved so much, that her father had gone to the land where there is no pain and that he is happier now than he could be if he were still with her. "You are my friend, Esther, if you do the things I command you. Tell Rachel I am the good Shepherd and know my sheep." That evening Esther returned home with the others having a light heart and told Rachel all of her experiences and said, "Isn't He wonderful?"

Rachel and Esther liked appletime better than any other time of the year. And just that morning Mark had challenged them that he could pick more apples than the two girls together. Rachel's mother had gone away for the day, she asked the girls to spend some time with Sarah. Aunt Sarah was old and had been ill-treated until she came here to the farm for a visit. After a time the girls thought they ought to go in to be with Sarah, but she was so cross and they liked to be out of doors in the apple-orchard so they remained out until almost dark. When mother returned that evening she said she had seen Jesus and that He had sent a message for the girls: "I was a stranger and ye took me not in, I was sick and ye visited me not." The girls understood that the Carpenter knew everything, and they knew that they had neglected Aunt Sarah. After supper they went up to her room and told her they were sorry for neglecting her and embraced her, the next day they had a happy day together.

Sarah soon left the farm. It was but a short way to the place where she was to stay the next few weeks. Rachel's mother asked Esther to go with her so no harm could come to her on the way. Before Esther left Sarah, she was given a beautiful pitcher which she was to give to Rachel's mother. She had always loved it so much so Sarah said she could not live long any more, she wanted Rachel's mother to have it to keep. It was a hot day and the road was dusty. On her way home Esther stopped at a spring to take a drink, and as she bent down a large stone gave way underneath her so that she almost fell into the water, and through it all, the pitcher broke. Esther felt sorry but she did not have the courage to tell Rachel's mother, she thought she might never find out about it. Esther became more bitter as time passed, one day she saw the Carpenter but did not look up at Him. A little while later Rachel found her crying, she then poured out all of her troubles to Rachel. "Let us go and tell mother all about it, said Rachel "and she will forgive you." They found mother and she forgave Esther. Esther learned that it never pays to let anything go unforgiven.

(To be continued next week)

THE STORY OF A POCKET TESTAMENT

By J. S. Wade, Washington, D. C.

A worn pocket Testament was given by a Methodist circuit-rider to a small, sickly, fatherless boy, named Joe Wade, at a remote farmhouse down in Cumberland County, Kentucky, one day in the late eighties. It was one of the common, small type, issued by the American Bible Society. The little book at once became the constant companion of the lad, and was of inestimable aid to him, not only in learning to read, but in his subsequent educational development.

At his request, an improvised pocket of suitable size was sewed inside his coat. Wherever he went, from that time onward, whether at home, or at school, or about farm labors, the little book accompanied him. At every spare moment it was taken out and studied. The lad, long since a grown man, still has vivid memories of the perusal of this story or that parable while snugly ensconced upon some fence or stump, or at some other spot typical of, and dear to, small boy wanderings. The boy had not then heard of Bobby Burns or of Abraham Lincoln, with their habits of reading at every opportunity, in field or under hedge. At first, unequal to the complexities of finding passages by chapter and verse, he improvised a crude system of his own of locating favorite stories and parables by pencil marks on the red edges, along the top of the volume, after these passages had been found by his relatives.

Many pages were soon "known by heart"—those containing such stories as that of the Sower, the Sheep and the Goats, the Rich Man and Lazarus, the Prodigal Son, and the Pharisee and the Publican, and others in this noblest heritage of the ages. In the nearly half-century which has elapsed, the little book, now battered and worn, and with its original covers long since replaced by black oilcloth, still remains one of the most valued possessions of its owner. As is always the case under such conditions, its teachings have profoundly influenced and moulded his whole life and character.

The inspiration gained from it has caused him, year after year, to give away increasingly large numbers of Bibles and Testaments, until it would rejoice the heart of the old circuit-rider, could he visualize how fully has been verified that Scripture which says: "My word shall not return unto me void." His humble achievements probably have been well-nigh sunk in the depths of earthly oblivion; but it is a beautiful thought that they are all recorded in the archives of heaven.—Bible Society Record.

COVENANT OF THE QUIET HOUR

Becoming a Quiet Hour comrade is nothing more than making a covenant with God to take some time daily for communion with Him. You can become one today. The pledge is as follows:

Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God.

Signed..

Date..

"Be still and know that I am God."

THE S. S. LESSON

February 5

Jesus Chooses the Twelve. Mark 3:7-19.

Golden Text:—I have chosen you, and appointed you, that ye should go and bear fruit. John 15:16.

During the years of his ministry Jesus was continually meeting with opposition from the leaders, who, rebuked by his life and teaching, sought to destroy him. They sought to make their own places secure by whatever means they might find for persecuting and belittling him. They did not think of the righteousness of his life, but only of the sting it brought to their lives when he uncovered their hypocrisy and rebuked their sins. Wrong always seeks to keep itself established by injuring or destroying that which stands for righteousness.

Much as the leader of the nation endeavored to make Jesus unpopular, the common people were all the greater impressed by him. They followed him with varied motives. Of course there were the curious. But curiosity has its value. Those who only come to see may remain to learn and be blessed. Then, there were the physical sufferers and those afflicted by demons. Jesus came to help the whole man and so body and soul received the attention needed. Among those who came to Jesus were those who were interested in his teaching. He taught so differently from teachers of his age. What he did teach was the most practical for body mind and soul. His opponents suggested that he did not teach in the accepted manner. He was so different from those teachers whom the scribes and Pharisees revered.

We note that people crowded around Jesus, coming from localities far and near, for they had heard of his wonderful words and works and wanted to know more about him and many sought him to help their infirmities that others could not help. Indeed he became the Great Physician and the country was full of those who had been healed who were the living witnesses of his power. No wonder that men crowded about him. If in our day there were more living witnesses in the world there would be a greater flocking to Jesus for help for body and soul. It is the glorious opportunity of all who have seen or felt the power of Jesus to let the whole world know about it. There were however some, the demons, who had been cast out, who were forbidden to testify about Jesus. They knew his power and had to yield to it for they clearly understood his divine strength. They were forbidden to testify because demons would not be the proper ones to testify to the Messiahship of Jesus. The only proper testimony to him must come from those who stand in right relation to him.

The strain on his physical strength made it necessary for Jesus to retire, at times, away from the crowds. We must remember that since he had assumed human form, he was subjected to the need of rest and quiet at times. In this lesson we note that when he went to the mountain he took with him some selected persons. He here ordained the twelve who were called to apostleship. This was a distinct call from the call to discipleship. The disciple was to be a follower of Jesus who was to be close to him that he might become filled with his ideals. The Apostle was one who was specially called to herald his messages. Here they were specially commissioned with a definite task. They were also endowed with certain powers that he himself possessed, specially the curing of the sick and the casting out of devils. Curing the sick pointed to him who was also able to cure the sick souls. We remember that, in the case of the man borne of four friends, Jesus exercised power both over the body and the soul of the unfortunate one and specially called attention to this power. The possession by devils was one of the peculiar manifestations of the age. We wonder if it still exists in our age. Let us recall that the devil is the prince of this world and if it suits his purpose he may exercise his power. There are some forms of wickedness, even now, that can only be explained by the fact that those given to it are possessed of the devil.

The men selected to be Apostles were poor and not outstanding characters as the world would regard them but there was something in their lives that made them specially fitted for the high calling. They, of all the world, were selected because in them there was an appreciation of the Christ which no others had and, it was this little body of workers that was destined to go forth on a mission that was to shake the world for all time. Peter, James and John were the outstanding ones among those selected. Peter was the leader and spokesman of the Company, James was to be the first to make the supreme sacrifice of martyrdom for the Lord. John, no doubt the youngest, was the "disciple whom Jesus loved," who was to survive all the rest and who was to be the living witness many years after the others had departed this life. James and John were given the special distinction of having been named by Jesus "Boanerges" or "Sons of thunder," which probably referred to their naturally fiery temperament. Andrew was specially endowed with the gift of bringing others to Jesus, as we note in the case of his introducing his brother Peter to Jesus, of his finding the boy with the loaves and fishes and of bringing him to the notice of his Lord and the Greeks who sought being introduced to Jesus by him. Thomas has been called the honest doubter. There were two of the name Judas, one of whom became the betrayer. The other Simon named probable belonged to the extreme political party when Jesus called him. Matthew was a tax collector and the author of the Gospel bearing his name which was addressed to the Jews and in all likelihood was the one Gospel originally written in the Hebrew language.

CORRESPONDENCE

(Continued from page 7)

as a congregation and individually done what we could and if not may it serve to us as a sign, that we will try, with God's help, to do better in the future. Christ said of Mary, "She has done what she could."

J. J. Friesen.

Salem Mennonite Church, Ruff, Washington, Dear Mennonite Readers: — As correspondent for the past few years and re-elected for 1933 I have hesitated to send in a report fearing that some reader might think it is exaggerated. I hope no one will think that the changes which have taken place are exaggerated.

The crop failures in 1930-31, poor crop in 1932 and the present depression have brought about big changes in our community which has greatly affected the work of our church. At present there are only four of our members still living within a radius of fifteen miles from the church. To give the readers an idea over how large an area our members have scattered within a few years I shall list places where they are. At some of these places there are but one or two members: west of the church Neppel, fifteen miles, at the coast Puyallup, Tacoma, Monroe, Auburn, all some 275 miles; north-east Odessa, thirty miles, Harrington, sixty miles south-east, Lind thirty miles, Ritzville, thirty-four miles, Lamant, eighty miles, Walla Walla, 160 miles. All of these and many more who have affiliated with another church lived within a radius of eleven miles from the church.

Church services which were held every two weeks, S. S. every Sunday, C. E. once every two weeks, Mission Society and Ladies Aid once a month all have been discontinued, with the exception of church services which is held once a month in the afternoon. Our dear pastor Rev. M. J. Galle has a much heavier load to carry now than former years when he served but the two churches. Now his main work is in Odessa with the English Community church, besides the two sister churches Menno and Ruff. Menno has a much larger membership and they have S. S. every Sunday, also other services. The field for our pastor is larger, but his pay? At least our church at Ruff could not promise him anything, just the offerings for the past six months and also for the coming year. The meetings at Ruff are small and offerings accordingly. Many a one who in the past years always was glad to pay for others without mentioning it cannot do more than give a little offering now.

Of the past year we can report that our Heavenly Father has spared us all with no death in our church. In October we had the privilege of having Rev. P. R. Aeschliman with us who brought us a wonderful message. In all our services not only Mennonites attend but other Christians living near the church, for other demoninations have the same trouble as we in being so few that we cannot support a minister.

May God bless this year so that His work may be carried on in a greater measure then it has been carried on in the past years.

Corr.

DEATHS

Dirks:—Jacob B. Dirks was born in Karolswalde, South Russia, June 19, 1838. His father was Benjamin Dirks, Elder of the local church, with which the son became affiliated by baptism, June 6, 1854. He was joined in holy wedlock to Helena Voth, December 1, 1861.

When the great trek to America set in, Mr. and Mrs. Dirks decided to join the movement and arrived at Newton, Kansas, in November 1874. They settled one mile east and three miles north of the present site of Hesston, Kansas, and affiliated with the Alexanderwohl church.

In 1904 they moved with their children, Rev. and Mrs. P. R. Voth to Gotebo, Oklahoma. Here they celebrated their golden wedding in 1911. After Mrs. Dirks passed away on August 23, 1918, he returned with his children to Buhler, Kansas, and continued to live with them to his end as a faithful member of the Buhler Mennonite church.

He reached the partriarchal age of 94 years, 6 months and 18 days. He was father of five children; Maria, now the widow of David J. Unruh, Newton; Helena, who died in childhood; Aganetha, Mrs. Henry Schmitt, Moundridge; Margaretha, Mrs. J. R. Thierstein, Newton; and Anna, Mrs. P. R. Voth, Buhler. There are 21 grandchildren and 23 great-grandchildren.

He was accustomed to hard labor from his early youth and did not know sickness except a few times in his life. He was rather particular, if at all possible, to be present every Sunday at the church services. His prayer life was an outstanding one for himself and others. He was able to read the Bible and the current news almost to the end. He could recite many beautiful songs which he had memorized in his youth. His life will continue to be an inspiration to his children to live a more consecrated life.

But finally the time came even for his rugged constitution to yield to old age. His desires and prayers were granted that the kind Lord might spare him severe temptations and bodily pains. For about a week he was almost helpless but did not complain of special suffering. For a day and a half he lay unconscious. On Saturday, January 7, at noon, the Savior received his soul and opened to him the portals of the glorious home on high, prepared for all those who love Him.

Funeral services were held Wednesday. A short service was held at the home by Rev. D. D. Unruh. At the church Rev. P. H. Richert and Rev. P. R. Voth preached short sermons and Rev. D. J. Ediger closed with prayer. Musical selections were rendered by a ladies' trio and the Siemens-Ediger quartette. Interment was in the Greenwood Cemetery in Newton. Here Rev. G. N. Harms officiated and the Gnadenberg male quartette rendered a selection.

Someday, Somewhere, I shall see Him
Through the dusk, Kind hands outstretched,
In that white infinitude,
Someday, mayhay sooner than I think,
I shall look upon his face
With my puny going over
I shall see Him as He is.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

December 1932

For Russia: J. A. Richert, Burrton, Kan., $11.20; S. G. Kostreva, Pound, Wis., $2.90; P. J. Harms, Whitewater, Kan., $1.00; P. M. Claassen, Newton, Kan. $10.00; John Harder, Whitewater, Kan., $10.00; W. P. Rempel Pasadena, Cal., $15.00; Mrs. Anna Andres, Newton, Kan., $20.00; Marie Reimer, Newton, Kan., $5.00; A Friend, Beatrice, Neb., $5.00; Katie Friesen, Newton, Kan., $10.00; Anonymous, Newton, Kan., $10.00; Herman Enns, Newton, Kan., $16.20; Mrs. Jacob Suderman, Newton, Kan., $5.00; Anna Neufeld, Newton, Kan., $5.00; Susie E. Penner, Newton, Kansas, $10.00; Marie Reimer, Newton, Kan., $5.00; John Wiebe, Beatrice, Nebr., $10.00; Daniel Hubin, Butterfield, Minn., $3.00; P. H. Penner, Newton, Kan., $40.00; Marie Bestvater, Newton, Kan., $5.00; Jacob R. Schmidt, Goessel, Kan., $5.00; P. J. Stucky, Moundridge, Kan., $10.00; H. R. Schmidt, Goessel, Kan., $5.00; Woldemar Wiens, Whitewater, Kan., $20.00; J. W. Lorenz, Hutchinson, Kan., $10.00; Mrs. Emma K. Bachman, Woodlake, Cal., $5.00; H. D. Penner, Geary, Okla., from Junior Congregation, $5.00; Burrton, Cong. S. S., Burrton, Kan., $10.50; W. H. Entz, Newton, Kan., $50.00; H. F. Dirksen, Goessel, Kan., $4.60; A Friend per J. E. Regier, Newton, Kan., $20.00; R. 3, Box 1, Freeman, So. Dakota, $4.00; Eden Church, Inola, Okla., $25.00; Anonymous, Pasadena, Cal., $3.00; Bethel College Mennonite Church, Newton, Kan., by German Bible Class, $17.00.

For Canada:—Christian Church, Moundridge, Kan. $52.00.

For General Fund:—Greenfield Mennonite Church, Ft. Cobb, Okla., $16.00; Mennonite Adult C. E. Society, Aberdeen, Idaho, $80.00; Ebenezer Church, Mt. View, Okla., $8.00; Bergtal Church Children's Offering, Butterfield, Minn., $1.95; Bergtal Church Adult Offering, Butterfield, Minn., $11.33; Bethel Church, Mt. Lake, Minn., $30.00; First Mennonite Church, Paso Robles, Cal., $25.61; Zion Mennonite Mission Fund, Donnellson, Iowa, $21.15; Bethel Church, Perryton, Texas, $12.50; Lehigh Mennonite Church, Lehigh, Kan., $2.42; West Zion Mennonite Church, Moundridge, Kan., $13.00; Emmaus Church, Whitewater, Kan., $63.75; First Mennonite Church, Upland, Cal., $8.33; Brudertal Church, Hillsboro, Kan., $13.45; Goessel Mennonite Church, Goessel, Kan., $15.00; Rudolf Schmidt, Liberal, Kan., $5.00; Friedensburg Mennonite Church, Avon, S. Dak., $6.50; Buhler Mennonite Church, Buhler, Kan., $44.57.

For Harbin:—Men's S. S. Class Mennonite Church, Ontario, Cal., $17.50.

For Germany:—B. G. Regier, Newton, Kan., $5.00; Anonymous, Newton, Kan., $5.00.

(Continued on page 15)

JOTTINGS

The subjects of the Bible Lectures to be given at Bluffton College this year, (Jan. 29-Feb. 3) by Rev. Edwin E. Voigt, Ph. D., of Evanston, Ill., are: The Soul's Quest; Old Ideas for New; The Dangers of Prosperity; A Righteous Universe; A Righteous Nation; The Inner Spirit; The Divine Grace; A Generous Religion; A Holy People; The Struggle with Doubt; A Courageous Faith; The Religion of the Book; Things Old and New.

Rev. David Toews of Rosthern, Sask., who is the active leader in relief work among the Canadian Mennonites in Canada makes the statement that one mail brought him 154 and another 174 letters from distressed Mennonites in Russia and scarcely a day passes without receiving others. These letters tell of the hardships of those of our brethren who are compelled to remain in Russia. Already many have died of starvation and many others are very close to it.

On Sunday afternoon, Feb. 5, at 2:30 P.M., a service will be held in the Mennonite Home for the Aged at Frederick, Pa., in memory of Miss Amanda Stauffer who so generously bequeathed to the home the sum of over $9,000.00. At this service a memorial tablet which has been placed on the wall in the corridor of the new addition, will be unveiled. Rev. D. F. Longacre, of Boyertown, Pa., who was Miss Stauffer's pastor, will be present and deliver an address. All friends of the Home are most cordially invited to this service.

Rev. C. E. Krehbiel, Secretary of the General Conference brings the following announcement to attention: Through the death of Bro. J. G. Regier of Newton, Kansas, and of Bro. J. F. Lehman of Berne, Indiana, vacancies were created in the Board of Foreign Missions and the Board of Publication. The conference constitution provides that the officers of conference shall fill vacancies by appointment till the next session of conference. Bro. D. G. Hiebert of Mountain Lake, Minn., member of the Bethel church, has been appointed as member of the Board of Foreign Missions, and Bro. E. W. Baumgartner, member of the Berne church, Berne, Indiana, has been appointed member of the Board of Publication. The conference officers are very glad to announce that these brethren have accepted these appointments as inspired by our Lord, and are trusting Him for guidance. They are deeply conscious of the great importance of this work in His Kingdom and solicit an interest in your prayers.

The Second Church, Beatrice, Nebraska, enjoyed a blessed Christmas and New Year season. Sunday before Christmas the choir rendered the usual song and praise program at the evening service. At the Christmas Sunday morning service, Rev. Jacob Wiebe preached the German sermon and the pastor, Rev. M. M. Horsch, the English sermon. The choir rendered two very appropriate anthems and a very good school program was offered in the evening to a capacity audience. On the afternoon of Dec. 22 a very simple but impressive service was conducted in the country poor house. Packages of small gifts gladdened the hearts of the inmates. The last Christmas service was held Monday morning in the country jail. Rev. Albert Claassen brought the message to the prisoners. For the evening of New Year's Day the Mission Committee of the C. E. Society arranged a mission program. Rev and Mrs. Claassen spoke of work in Los Angeles New Year's morning, Rev. H. T. Reimer preached German and the pastor English. As at every Sunday service the choir sang two anthems.

In an address before the Mennonite Teacher's Convention of Kansas, Prof. J. G. Ewert gave an interesting account of the educational interests of the Mennonites in Russia. Among other things he said, The Mennonite colonies in Russia had a thorough interest in their schools. Even though the immigrants themselves were responsible for the organization of all schools, the first secondary school was called into existence only a few years after the founding of the Molotschna colony. This was in the year 1822. All of the twenty-five secondary schools (Zentralschulen) which were organized in the different colonies until the time of the World War in 1914 were patterned after this first institution in Orloff. Among these were: one eight year school, a commercial school, one eight year high school for girls, one six year high school and junior college and one school for the deaf. The funds for the support of the elementary and secondary schools were obtained through a graduated tax system of all Mennonites, irrespective of church affiliation. In a few exceptional cases the founding of an educational institution was instigated by one or the other conference group, but soon all other groups tendered their support and only then was the existence and growth of the school assured. The Bolshevistic revolution has however, brought this co-operation among the colonies to a sorrowful end.

CONTRIBUTIONS

(Continued from page 14)

For Kuhlman China:—Peter Miller, Marion So. Dakota. $10.00.

Dec. 1, 1932, Balance and reserve		$ 667.08
Received for Russia	$393.40	
Received for Canada	52.00	
Received for General Fund	378.56	
Received for Harbin	17.50	
Received for Germany	10.00	
Received for Missionary Kuhlman	10.00	861.46
Total		$1528.54
Paid out during month incl. 30c U. S. check tax		826.54
January 1, 1933, Balance and reserve		826.09

Gratefully acknowledged

C. F. Claassen, Treas.

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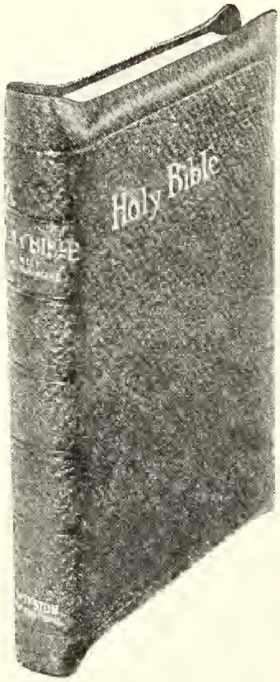

SPECIMEN OF TYPE

Christ's sermon on the mount. ST. MATTHEW, 6.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jē-ru'să-lĕm; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

CHAPTER 6. 6

1 *Sermon on the mount continued.* 24 *Serving God and mammon.* 25 *Exhortation to care little for worldly things.* 33 *Seeking the kingdom of God.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, FEBRUARY 2, 1933 No. 5

EDITORIAL

The work of the New York Bible Society is alwas interesting. Every report of its activities, like the reports of other Bible Societies, brings with it a thrill to Bible lovers. The Bible remains the most printed and most distributed book in the world. It finds its way into the most obscure corners of the world and into the homes and pockets of people whose existence we hardly suspected. A recent digest of the one hundred twenty-third report brings the information that during the past year 802,563 volumes of Scripture were distributed. Of this number 143,271 Bibles were given to the crews of streamers and freighters; 58,546 were given to immigrants upon arrival ;and 600,746 volumes were distributed in hotels, hospitals, prisons, institutions and in the homes of the needy of all races. During the 123 years of the Society's existence a total of 18,177,452 volumes were given out. Four new languages were added by the society to its list of unusual tongues and dialects in which the Bible is circulated, making the total number of foreign languages in which the Bible was distributed in New York last year seventy-nine. The four additions were African, Xosa, Goanese and Seneca. In the earlier days of the Society's existence, every ship's company from foreign shores was met at Ellis Island and each immigrant was given a portion of the Bible in his native tongue. With the diminished immigration, the Society has enlarged this phase of its work to include the unwanted alien and deportee class. Ships from abroad are still met by the Society's agents at the pier.

We call attention to the monthly program of the Mennonite Brotherhood appearing in this paper. The Brotherhood is an organization that came into existence in the Eastern District Conference some years ago. It was organized with the purpose of holding in readiness a body of men in the church who would be prepared to respond to any call for activity in the church that might be given to it. There was a recognition of the need of something that would bring the men of the Eastern Conference into closer relationship and better acquaintance. As now organized there is a conference body which meets yearly and, in a number of churches, there exist local branches. One of the outstanding accomplishments of the organization was the raising of a Thanksgiving Fund of over forty thousand dollars for benevolent and education purposes. At present the matter of raising large sums of money for any purpose seems to offer no opportunity. But the Brotherhood aspired to more than just a money collector. Its hope has been that a strong body of the men of the church might be useful in furthering other interests of the church. There was a feeling that just being ready for any kind of a job than might be wished on it was not enough. Because of this sentiment a program has been worked out which aims at advancing the spiritual life as well as the material life. The program for January was designed to foster religion in the home, encourage family worship and make the home as much a part of the religious activities of its members as the church should be. The response to this suggestion has been encouraging. The February program appearing in this issue is for Evangelism—an evangelism that calls for a thoroughgoing effort at bringing people to a definite decision for the Lord Jesus Christ. The past record of the Brotherhood has demonstrated its need both in conference, the church and home.

Much has been said recently about the forgotten man. It served a good purpose for such who wished to exploit him for their own purposes because so many of us have been led to feel in these times that we belong to the forgotten man class. The many thousands, who in our day do not know where to turn and can see no relief from social conditions with which they are confronted, are beginning to wonder who are those who are responsible for the forgotten fellow. Perhaps the responsibility is to be traced to the general selfishness which has affected so many. In their haste to get all they could and to make sure their own place the leaders of industry have thrown their dependence upon machines rather than upon man power and the result has been that many workers have been eliminated with very scant prospect of ever again coming to a position of self help. Of course the machine is not responsible for everything. The World War, extravagance, and a senseless piling up of debts, trusting that in some way things will right themselves has contributed to the present state of affairs. Yet those who have forgotten have themselves found that they are too forgotten and that they see no way out of their difficulties because things have been going on with nothing that they can call their own. No one knows when this thing will end but we may say this much. God has been forgotten in so many lives that went on in their own selfish way. Fortunate indeed are we that God has not forgotten us. He is giving us the same fruits of the earth, He is extending His care over our lives. He still continues to assure us of the higher good that comes from walking in His way and doing His will.

RESUME OF A YEAR'S MEDICAL WORK AT BASNA AND ALSO OF SCHOOL AND BOARDING WORK

By Dr. and Mrs. H. E. Dester

(Although this report was written last year, the readers will find it just as fresh and interesting as if written to-day.—P. H. R.)

The new dispensary has been dedicated. The guests have returned hime, and we find ourselves confronted with a new year of possibilities. The change from the old year to the new was much as it has been in years past, but what seems strange is to be doing work in the new dispensary instead of the old store rooms which we were using as dispensary. There is quite a contrast between the present cement floors and the mud floors which received their weekly disinfection of cowdung, the light rooms as contrasted with the dark, the spacious operating room with abundant light from large north windows and modern coloring of walls, and the small room previously used. In fact most of the operations were previously done on the verandah.

Not only does it seem strange to work here but it is also a joy, not only to work, but to give the patients a message of hope, love and salvation. We had very few patients in December, but January fourth when work in the new dispensary really began we had some thirty patients, that is new patients. January fifth there were not so many new patients, but among them some interesting cases. Imagine the new dispensary, on the south verandah the compounder, two dressers, a woman helper, and doctor. There in the sunlight in front of the verandah is a poor old man with an enlarged foot due to a fungus infection hard to cure. Near by is his wife who is a leper. In front of them are several men who brought a small boy with large patches of ringworm. Sitting on the verandah is an old man with what appears to be dropsy due to Bright's Disease, but upon further examination proves to be beriberi, due to lack of proper food and vitamins. Among others there is a village owner with severe pain due to venereal disease, a small boy with one eye destroyed whom Mr. Moyer sent for treatment in order that he may be better prepared to enter school, a boarding girl who had received rather severe burns, and a woman who had a bad leg ulcer. In a group like this there are usually a number of friends and relatives of the patient. This offers all the more opportunity for evangelistic work.

It was with real joy that Christopher the compounder gave them the message of Christ, "Blessed are the pure in heart,—the meek,—the sorrowful,—those who hunger and thirst for righteousness." They no doubt had never heard such a message before, and the way in which they listened and nodded assent indicated that they understood, in a measure at least, what was being said. Today the man with the pain in his stomach was sitting on the veranda singing Christian songs from one of the penny song books sold at the dispensary.

Last Sunday we went to one of the villages where some of the Christians live. Their witness for Christ and their response in general gave evidence of the fact that the Christmas story had become a living message to them. We returned Monday morning. During brief stops in this and two other villages we dispensed medicine to some fifty patients.

The following is a brief report of the last two years work:

	1930	1931
Outpatients	3710	3404
In-patients	90	173
Income Rupees	981	1104
Patients in district (included above)		769
Minor operations		83
Minor operations includ. injections		407
Major operations including tonsillectomies and cataract		24

The dedication of the new dispensary was an occasion of much joy to us. Most of our missionaries were present, as well as a few from other missions. Brother Wiens gave the main dedicatory address. Many of the Christians from the district were here as well as village people who had been invited. The latter, true to Indian etiquette, came too late for the service. The service was in the morning of January first. Several large groups of village people came in the afternoon.

Mrs. Dester has the following to report regarding her work.

The new year has brought with it new hopes and new aspirations for the progress of our work here in the local school and boarding. When I say new hopes I mean not only for better equipment and better housing or such material growth, but hopes to do more intensive work and make better use of material available. The Lord has been with us in the past year and although not all that we hoped for has been achieved, yet we feel that he have made some steps forward.

In the local girl's boarding we have the most changes. Last hot season the old boarding mud houses were torn down and with the material a new mud house with grass roof was built for a sewing room. The old kitchen and store room were torn down and in their stead a shed where our kindergarten meets in the morning and the girls work with cotton in the afternoon, was built. Also the old school building was torn down and the newer building reroofed with grass. The servant's quarters were converted into girl's homes and a wall built around the quarters.

The girls had formerly lived as one big family and the food all prepared in the same pot. This year we introduced the cottage system. The girls are divided into families of six, the oldest girl being the head of the house. They themselves cook the morning and evening meal, carry all their own water from the well, sweep and leap their homes and yards, wash their own clothes, grind their own wheat for bread; in fact everything an ordinary family has to do. On Tuesday and Saturdays they go to the bazar to do the marketing. Here they buy their own green vegetables, spices, and what fruit the market may offer. On Saturday the head girl comes to my store room and buys her weekly supply of rice, wheat, dal, salt, soda, soap and oils, which I buy in larger quanities.

The boys do the same as the girls, only they live in one big room and eat as one family. We have not as yet been able to arrange the cottages for them, but feel convinced that this system is better for the children.

We have followed our last year's program of industrial work in sewing, weaving, spinning of cotton, and garden work. The children have learned to sew very well and many, even of the very smallest, have been able to sew their own supply of clothes for the entire year. The children enjoyed making garments as Christmas gifts for their younger brothers and sisters and and parents. They bought the cloth with the money they earned themselves, and sewed it in the sewing class. Over seventeen rupees of cloth was sold and sewed as gifts and now as we go to the villages to visit with our Christians the mothers with a look of pride on their faces show us these garments and tell us that their own child has sewed it in school and given it to brother or sister.

A kindergarten class has been added to the regular five classes in which an attempt is made to keep the children occupied and to teach them to read, to count, to sit still, to listen, and prepare them for entrance into the beginners class. On Sundays these little tots come to our nursery with their still smaller brothers and

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.……Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance……$1.50
Foreign ……$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

sisters, while we have our morning service in church. The larger girls from the boarding look after them, teach them songs, play games, tell them Bible stories. These little folks are a very promising outlook for our future, may I say, self supporting Church. Pray for them that they may get the spirit of service and a desire to give the message of the abundant life to their fellow men.

THE PASSING OF A MINISTER'S FAMILY

(That of Enos F. Loux.)

The Mennonite in two recent issues—Dec. 22nd and Jan. 12th, brought to the readers the obituaries of two sisters past fourscore years, daughters of the Rev. Enos Loux. After reading these two items the undersigned felt impressed to chronicle certain facts relative to the Loux family. This impression came as the result of several reasons. 1. Brother Loux, I always felt, did not receive the recognition due a minister of the Gospel, though he may have lacked pulpit ability; neither from the congregation he served nor from the Conference. 2. The congregation has no record of his ministry. I write from recollections mainly. 3. The Conference records are almost mum, only once or twice mentioning the name. 4. To correct a few errors in the obituaries, or be corrected by those knowing better.

As I read the aforementioned obituaries the waves of the mind's thoughts fluctuate over a period of more than seventy years and the Loux family of Deep Run appears before my mind's eyes. My earliest recollections of Brother Loux in the pulpit that I now have occupied for fifty years less 9 months, as I sat by parents' side with the Loux mother and children near by. The family name is "Loux" never spelled otherwise. Enos F. Loux, son of Peter and Agnes Fretz Loux, born June 20, 1819, was twice married—first to Anna Rickert, not Rickard, second to Anna Biedler. To the first marriage were born 4 sons, 3 daughters.

The first minister in the Deep Run church was Martin Fretz, serving from 1849 till 1852, after which Bro. Loux was chosen to fill the place. He together with Father J. H. Oberholtzer represented the Eastern District Conference at the First General Conference in May, 1860, held in Iowa. After his first wife had died and the children had scattered he voluntarily withdrew from the ministry. By trade he was a miller. For a number of years he lived distant from Deep Run. In later years moving back again he reclaimed his membership and occasionally preached and on various occasions declared his anxiety to be faithful to the ministerial call, but on account of the change of language and his advanced age, he felt led to retire. He passed to his rest December 6, 1895, and was laid beside his first wife and three children here in Deep Run. His second wife survived till Sept. 4, 1905, when her remains were laid beside his. It fell to the writer to conduct the services over the remains of the aged minister and his faithful companions, and speak words of comfort with none of the descendants present.

In conclusion a few words concerning the sons and daughters: Isaac had a family and lived at Wadsworth, Ohio; was a Designer and Pattern Maker. If any descendants or friends of this family read this article I would be glad to have them write to me. Peter was an engineer, lived at Quakertown, Pa., had a family. Amanda married John S. Fretz; she and her two children died in 1873. Menno and David died young. Minerva, (Mrs. Zepp) and Catherine, (Mrs. Koppes) see **The Mennonite,** Dec. 22 and Jan. 12, lived for some years at Wadsworth, after which the Koppes family moved to Kansas. On the General Conference trip in 1929, I had a pleasant visit at the Koppes home, near Newton. I would be pleased to have communications from any member of the Loux family.

Allen M. Fretz.
Perkasie, Pa.

BRIEF MISSION NOTES. XVI.

By J. B. Epp, Meno, Okla.
(formerly Hesston, Kans.)

Please pray daily, for a week, for the following:—

The Far East

China. Pray for volunteers among the long neglected Hakka people, 30 millions, and for the Religious Tract Society around Hankow, which suffered so much from the flood. Village evangelism by the native church is much needed. Pray!—and "it shall be done." Famine and Bolshevism are spreading.

Japan: The Buddhists are imitating Sunday Schools, Young Peoples Societies, Religious Magazines, etc. Pray that God may open the eyes of the people to distinguish Truth from error. These movements are strongly anti-Christian. "God is able!"

Formosa. The 140,000 "Head-hunters" are under Japanese rule. Thus far mission work among these people has been forbidden. Prayer will open this field. They also belong to the "whosoever."

India. Not much is being done for the 25 million Muslims in Bengal. They too are hungry for the Light. Still more women workers are needed for the Zenana work (the women in the homes). We are asked to "rejoice in thanksgiving" over the great revival of evangelism in the United Provinces, it is very fruitful. Pray that the financial distress in many places may be turned into great blessing. God can do that! Courage is high in Bengal; work is being pushed out among the young people, and the women.

BROTHERHOOD TOPIC SUGGESTED FOR FEBRUARY,1933—EVANGELISM

Aim to lead, and to be instrumental in leading men and women to accept the Lord Jesus Christ as their personal Savior from sin.

SCRIPTURE PASSAGES; II Corinthians 5:10-21; John 3:1-21; Luke 15:1-7.

SUGGESTIVE HYMNS; I am a stranger here, The Ninety and Nine, Bring them One by One, Must I go and empty handed.

LAY SPEAKERS; Five minute talks on any of these subjects. 1—Every Christian a soul winner. 2—Why bring men to Christ. 3—The place of prayer and Bible Study in soul winning. 4—What are some of the ways in which we can promote evangelism. 5—Tract distribution.

SUGGESTIVE THOUGHTS:

The early church grew because every believer became a witness for Christ. The Scriptural method of winning men for Christ is found in John 1:35-51, it may be expressed thus, "Every one win one."

Evangelism should not be confined to certain seasons, but be a part of the program of the church throughout the year. It should not be spasmodic, but constant. There may be and should be special concentrated efforts of evangelism giving the whole movement new meaning and impetus.

It is the privilege and duty of every Christian to bring others to the Lord Jesus Christ. If every Christian were to win one person a year to Christ, how long would it be until the whole world were evangelized? If every Christian were doing as I am, how long would it be?

The acceptance of Christ as Savior is vital to salvation. Salvation is not by imitation of Christ, but by the impartation of the life and spirit of Christ, when he is accepted, by faith, as Savior from sin.

Salvation by character is the delusive mirage that leads men into a bog of guess work and the morass of despair; Salvation by Grace is the solid foundation giving new hope, new courage, new strength to meet the perplexing problems of this life, and gives the assurance of the life that is to come. Luke 18:9-14, Ephesians 2:9, Titus 3:5, Psalm 40:2. Life from Christ first, character afterwards. First the tree, then the fruit.

Sin is evident all around us, we are sinners, "the wages of sin is death," sin separates from God; when Christ is accepted the gift of eternal life is imparted, the reconciliation which He has made becomes effective. Jesus clearly teaches, that the unbeliever "is condemned already" that he is under "the wrath of God," that he cannot see life, without faith in the Lord Jesus Christ.

Jesus declared the imperative of regeneration; "He went to the root of sin with the dynamic regeneration. In this accouncement of the spiritual birth, the new birth, the birth from above. Jesus went to the real heart of the world's need, the regeneration of the soul. Here lies the hope of all spiritual achievement, a regenerated unit, a saved soul, an individual with his inner, deepest psychic nature, as the secret of life is the hope of all the world. A regenerated society, a world peace, the end of all war, whether local or world wide depends on the regenerated individual. The lamb and the lion will not lie down together until God's interfused, regenerating love and life giving power gives the lion the nature of the lamb. What Jesus did to Nicodemus, what he taught to this big sinner, is what the ministry (i. e. every Christian) ought to give to every lost man in the world. "How Jesus Won Men" by L. R. Scarborough.

Study the methods used by our Lord in winning souls, especially as they are portrayed in the gospel according to John.

In talking with some one about their soul's salvation use the Bible. "Thus saith the Lord" is worth infinitely more than "Thus saith" and one else.

A study of Christ's intercessory prayer (John 17) will teach us what we ought to pray for, and the prayer life we ought to live. The very heart of this prayer is evangelism.

Various means of evangelism are at our command:

JAIL VISITATION; Jesus dealt with criminals and outcasts and they were saved John 4; John 8:1-12; Luke 23:39-43, etc.

HOSPITAL VISITATION; This class is peculiarly susceptible to the gospel.

TRACT DISTRIBUTION; A good tract to be used is "The Big Question" from the S. G. D. Ass'n P. O. Box 807, Norfolk, Va. This tract is sent free. "The Way of Life made Plain," by Norman H. Camp, can be gotten from The Moody Institute Colportage Ass'n, 843-45 N. Wells St., Chicago, Ill. at 40c per hundred. A serviceable pocket New Testament at 15c, the Gospel of John at 2c each and other Scripture portions can be gotten from the Scripture Gift Mission, 119 S. 4th St., Phila.

USE THE TELEPHONE: To invite friends and acquaintances to the Men's Bible Class, to Sunday School and to Church. Every Sunday School teacher should be a soul winner.

Various other means will suggest themselves if we are in earnest about the business of soul winning.

A list of good books with helpful suggestions; A Search for Souls, $1.00; How Jesus Won Men, $2.00; With Christ After the Lost, $1.50; by Rev. L. R. Scarborough. D. D. Personal Soul Winning, $1.25, by Rev. Wm. Evans, D. D. How to Bring Men to Christ, cloth 75c, paper 35c, by Rev. R. A. Torrey, D. D.

These books can be secured through the **Mennonite Book Concern**, Berne, Indiana.

"THE GRANITE-LIKE SILENT MAN"

By Louis L. Miller

The Union Church in the quaint hamlet of Plymouth, Vermont, is supplied by visiting ministers during the summer when Ex-president Coolidge spends his vacation there, the boyhood home of this great American. This year my little family and I planned to spend part of our vacation in the hills and mountains of Vermont. The historic village of Plymouth was selected as one of our stop-over places. During the early summer I wrote to the clerk of the Union Church at Plymouth and related that I was to be a week-end visitor at their village the first Sunday in September and if they had no one else dated for their preacher at the church that I should be willing to give my services. Back came the answer, in part as follows: "We should indeed be much pleased to have you preach in our church on the date indicated. Our hour of service is 3:00 o'clock in the afternoon."

When we arrived in Plymouth I was told by one of the natives on the street that the Coolidges had been there since June 20th and would no doubt remain until November. I asked whether he attends the services at the Union Church. I was told that he had missed only two services thus far this summer and that more than likely he would be in attendance that Sunday. A sense of responsibility began to settle upon me. To think of it—I might have Calvin Coolidge in the congregation in the church where I was to preach! I put the finishing touches on my sermon, not without some degree of fear and trembling.

Half an hour before the services was to begin I went to the church to arrange with the leaders there the order of service and to make the hymn selections. It is a quaint little church with beautiful architectural lines and designs on the outside. On the inside there was evidence of a house kept in order, but there was nothing in evidence in the way of prominent fixtures and chancel. There were no beautiful memorial windows; just plain glass windows. There was an old-fashioned organ on one side of the pulpit. All this I took in at a glance as I was arranging the service.

At 3:00 o'clock the organ prelude began. There were about fifteen people in the congregation. It was raining a bit outside. I entered the pulpit and thought to myself: "Well, I guess the Ex-president won't be present today." But just as the organist was finishing her prelude in came a party of four people and as they moved up to the front I noticed that the one leading the party was Honorable Calvin Coolidge. The group came up and occupied the Coolidge pew. Then the crowd on the outside gathered in and in an instant the church was quite filled with visitors and tourists. Now I was to preach to a congregation in which was seated a man who was once president of the United States. He joined in the singing of the hymns and I noted that he sang bass. Mr. Coolidge and their guests, Mr. and Mrs. Frank W. Stearns from Boston, also heartily participated in the worship program.

I had for my sermon subject: "A Strange Ancient Power," derived from the text, Acts 1:8. It was a thrill, a real thrill to preach to so prominent a man, who listened attentively to the twenty-minute sermon.

After the service I hurried back to the door and the first to pass out were the Ex-president and his party. I greeted Mr. Coolidge with a hand shake. He said, "How do you do." That was all, nothing more. "I am glad to meet you, Mr. Coolidge, for the first time," I said—and he was gone. Mr. Stearns introduced himself, so did Mrs. Stearns. Mrs. Coolidge introduced herself in a charming, friendly manner. I replied that I was glad to meet her and that I had seen her picture often and it seemed that this was not the first time I had had the chance to meet her. She responded with a winsome smile and a friendly bow. Here, I realized, as it has often been said, that Mrs. Coolidge makes up in cordiality and friendliness what seems to be lacking in her granite-like, silent husband, the man who was born and reared in the lonely environment of the Vermont hills and mountains: a man noted not for his much speaking or boasts, but rather noted for his acts, his wisdom, his honesty and simplicity; the man who more nearly represented the common people of our great nation since Lincoln occupied the White House.

THE BIBLE

The Bible is the best book that has ever been written and ever will be written. It is the Word of God as recorded by holy men of old, inspired by the Holy Ghost. It is a literary masterpiece and what is more important, it contains a message of vital importance to you and to me. The more we read it the more we love it. Time spent in studying and memorizing it is well spent indeed. History, prophecy, song, lyric, romance, and sound advice are found on its pages. Persecution and attempts to destroy it are futile. It lives through it all unharmed. God said, "Though heaven and earth pass away, My Word shall never pass away." May we all read it, study it, memorize it, believe it, love it, live it, and praise it.

—Anna Verena Liechty.

MORE ABOUT COAL

Wages: Of 96 loaders in mines in Western Pennsylvania interviewed in August and September, 25 were averaging less than $10 a week; 21, $13 to $18 a week; 50, from $10 to just under $13; 75 spoke of weeks when they had earned less than $5, some of them of weeks when they earned as low as $1. Cutting machine operators averaging $22 a week, and bad weeks were reported with earnings $12 down to $4. Short time and wage cuts have cut the old earnings in two; also the same number of working hours brings only half as much as formerly. **Deductions:** all but four of the 18 companies included in the study were making the workers pay for the company doctor,—flat 50c at each half-monthly pay, or $1 for married men and 75c for single. There were deductions also for costs of lamps, sharpening tools, coal explosives, use of wash house, "insurance" and "relief." Much of the miner's pay goes back into company hands through rent for company house and purchases at company store. There are continual charges of short weights and unfair docking for dead work. Conditions are getting worse.

CORRESPONDENCE

Bethel Church, Mountain Lake, Minn. Greetings from the pastor and members of the Bethel Church of Mountain Lake to all Readers of the "Mennonite."

On January 8th, the church held its Annual business meeting. The various departments of the church have been organized and activities are moving in channels which lead to one goal, which is Christ. Although there are many members of the organizations of the church, yet each one is dependent upon the other, and the purpose of the work should be "For Christ and the Church."

Our January 15th service was really the beginning of the New Year for the Church. Bro. Balzer had a particularly fitting sermon on "The Unencumbered Life," according to Mark 1:18—"And straightway they forsook their nets and followed Him." What could be a better New Year's beginning for each one of us, than to do just that? The closing song by the Male Chorus was, "Let Christ My Pilot Be," and this confirmed the hope of the morning's message of leading an unencumbered life by taking Christ as our Pilot for the year that lies before us.

Alma Schimnowski.

Pandora, Ohio. St. John Congregation. Dear Readers of the Mennonite:—Greetings in the name of our Lord Jesus Christ. We, with all of God's children can say, "The Lord hath done great things for us; whereof we are glad," Ps. 126:3. Though we are unworthy of the rich blessings He has bestowed upon us, yet He remaineth a faithful loving Father. In times, such as we are in, when many perplexing problems are confronting the world, the child of God should appreciate and cherish the riches which are ours in Christ Jesus more than ever. How thankful we should be that our Lord was willing to become poor, that we through his poverty might become rich. (II Cor. 8:9) Though we are permitted to enjoy the peace of God which passeth all understanding. (Phil. 4:7), may it not result in self contentment on our part, but may we be urged on by the love of God to share this peace with others. This peace which comes to every one who is brought into right relationship with God, through our Lord Jesus Christ.

On Dec. 26, our annual business meeting was held. With a good attendance and an excellent Christian spirit, all business was transacted in a pleasing manner. Bro. Amos Hilty, chairman of our church council, presided. The report from the various organizations in the church were given. The financial reports reminded us that the depression has even visited "Beautiful Ohio." When taking into consideration the decline of prices for farm products and business not flourishing as formerly, our people deserve credit, for many are giving more faithfully and sacrificially now, than in times previous to the depression.

We are thankful that there need be no spiritual depression, but that God's storehouse of spiritual blessings is free and inexhaustible.

The following officers were elected for the year 1933:

Deacon, Menno Augsburger; Trustee, Hiram Geiger; Church treasurer, Noah Soldner; Mission treasurer, Homer Reichenbach; Secretary, Clarence Schneck; Pianist, Susie Welty; Chorister, Herbert Hilty; Pastor, E. E. Toevs.

On Jan. 8, '33, our evangelistic meetings started. Rev. John Esau, the blind evangelist conducted the services. The meetings were well attended by appreciative audiences. The original plan was to have meetings for one week, but due to the interest shown and the desire expressed by many to continue, the time was extended for the second week. The meetings closed on the evening of Jan. 22d, with approximately 800 people present.

Bro. Esau has grown up in a Mennonite community and his experience with the Mennonite people, places him in a position to do real effective work in our beloved denomination. Not only has he had considerable experience with Mennonite people but he has had a very

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

February 12

When Is Friendship Christian?—
Acts 9:26-27; John 15:13.

Very fitting indeed that this topic of Friendship and Conduct should fall on the birthday of that great character of world renown, that noble statesman and outstanding president, Abraham Lincoln. Let us meditate on one of his eternal truths:

"I am not bound to win, but I am bound to be true.
I am not bound to succeed, but I am bound to live up to what light I have.
I must stand with anybody that stands right,
Stand with him while he is right, and part with him when he is wrong."

Couple with the above Lincoln's word to young men. It should be written in bold letters into the consciousness of every youth in the land. These words are very fittingly placed in the entrance of the men's dormitory, Lincoln Hall at Bluffton College, "I will study and prepare myself and then some day my chance will come."

In order that we may have something of a picture of this truly great man, Abraham Lincoln, I wish to narrate in addition to the above words an incident which occurred in the early months of the war, when every messenger brought bad news, and no one in Washington knew in what hour the soldiers of Lee might appear at the outskirts of the city. Etiquette did not permit a president to make a call upon a private citizen but this was no time to abide by the rules of etiquette. So Lincoln took one of his cabinet officers with him, and together they went to call upon General McClellan to get first hand news from the only man who could give it. The General was out, and for an hour they waited in the deserted parlor. They heard his voice at last in the hall and supposed that he would of course come in at once. But the young general was too much filled with his own importance. Without a word of greeting he brushed past them and haughtily went upstairs. Minutes passed, half an hour passed—they sent a messenger to remind the general that the President was still waiting. Much embarrassed the messenger returned saying that the General was too tired for a conference and had undressed and gone to bed. In order not to make a scene before the servants, the cabinet member restrained himself until they were on the sidewalk. Then he burst forth and demanded that this upstart be removed from his office. But the great-hearted President laid a soothing hand on the other's shoulder and said, "There, there, I will hold McClellan's horse if he will only bring us victories." He was following the spirit of the Master who when His disciples asked concerning the inhabitants of the Samaritan village "Shall we call fire down from heaven to destroy them?" We read that without any bitterness or debate "they went to another village."

There is a very close relationship between our friendship for a person and our conduct toward him. When we meet a person for whom we have a high regard, we dust the house, all things fly into their places, he stands for us for the very best we know. When he arrives he is what we wish. We are most careful in our conversation, we talk better than we are accustomed, we have a richer memory, and our dumb evil spirit has taken leave for the time. For long hours he draws out of us the best. But as soon as the stranger begins to portray his partialities, when his conversation shows forth his defects then it soon becomes evident that vulgarity, ignorance, misapprehension and littleness are common characteristics. If we could always hold the high regard for each other, we might always live at our best, and finally the mean and the vulgar would be compelled to take flight like petty sins of childhood.

There is more kindness resident within our bosoms than is usually evident. How many people we meet in our homes, on the street, whom we scarcely speak to, whom yet we honor. There is ever a glory to the commonplace, but so often we do not give the word of kindness and helpfulness until it is too late, then we order a spray of flowers to be sent or we give a generous eulogy to common friends. It is nothing unusual to hear a comment as follows: "Oh, I never knew we had so many friends, we remarked, often that no one cared for us we could die and no one would miss us, and yet now when sickness has come into our homes, there is a regular avalanche of flowers, cards, words of comfort, and visitors untold in number."

Our intellectual and mental powers increase with our affections. As we find a new friend, there comes to us a new ideal, we have found something new for which we want to live and be worthy of it. It thrills us, we lie awake at night thinking upon it, and a new enthusiasm is ours as we rise just a bit earlier the next morning. Pity the man who cannot find new ideals, motive power and new friendships. Where that is lacking you have the soil in which thoughts of self-destruction thrives. But when a man can lose himself in his work and interests as did Paul who uttered in prison "For me to live is Christ, to die is gain."

A certain missionary felt depressed, he did not have the joy and power he desired for himself. He felt that he could not continue in his mental and spiritual attitude. He was not finding strength in his hours of devotional life with his Lord and Master. Finally he decided to leave his station and went to an inland mission hoping that somehow new power might come to him. While visiting in a home of a missionary friend he saw a motto on the wall which read "TRY THANKSGIVING." This became the solution to his problem. He had been living a thankless life. We need to find that greatest of all friends, Jesus Christ, and the door may be THANKSGIVING. The Psalmist many years ago learned the lesson. Let us read his inner experience: "O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms for the Lord is a great King above all gods."

Dean Bosworth used to say, "If you are ever pessimistic, remember that the world is certain to be a success because Jesus Christ is living in it." When I am discouraged I delight in turning to the Fourth Gospel in the fifteenth chapter where we read "This is my commandment that ye love one another as I have loved you. Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants but friends."

When nations learn to have friendship for one another, when capitalists and employers learn the infinite worth of every human being, when men recognize that they need to love one another more than self, then suspicion, war, strikes, mobs, depressions and all the maladies of social life will disappear. Listen to the able words of Sir Thomas Bulton, listen to what he has to say about an ideal, a purpose which must be Jesus Christ and our high regard of his other creatures, our friends:

"The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant — is energy, invincible determination, a purpose once fixed on, then death or victory. This quality will do anything that can be done in the world, and no talents, no circumstance, no opportunities, will make a two-legged creature a man without it."

Questions

1. What is Friendship? What is its value?
2. What is the relation between a friend-

ship and life-conduct?

3. What have been some of the fine friendships of the Bible?

4. What have been some of the noble friendships in profane history?

5. Tell about Jesus and His friends.

6. What would happen if friendship could be stimulated where now there is suspicion and animosity?

7. Can friendship ever be anything but Christian?

Study the Scriptures

Mon.—Read Acts 28:1-2. Friendly acts.
Tues.—Read Luke 10:30-35. A friend in need.
Wed.—Read Gen. 50:15-21. Great generosity.
Thurs.—Read I Cor. 13:1-13. Principles of Friendship.
Fri.—Read Luke 6:31-35. A test of friendship.
Sat.—Read I John 3:11-18. Help in need.
Sun.—Read John 15:12-17. When is friendship Christian?

HAVE YOU MET HIM?

(Concluded)

Father had been dealing with the rich merchant in the city. When he arrived home he told all about the rich merchant's house, the many luxuries and especially about his daughter Miriam and her fine clothing and her many jewels. After this Rachel and Esther were much dissatisfied with their lot. They were wishing they too could have fine clothing and jewelry like Miriam. Mother saw how dissatisfied they were with their lot and understood the difficulty. So that day after the noon meal she suggested that she and the two girls pay a visit to Reuben up on the hill. They took some eggs to Reuben and a plate of grapes too. When they entered Reuben's room, he was very cheerful and happy for their company. The girls soon saw that he was very poor. During the conversation Reuben told them that Jesus had visited him just that day. "Oh, is He your Friend too, He is our Friend," said they. As they trudged toward home they were still thinking of Miriam and the nice things she had which they did not have. They met a small group gathered around the Carpenter and got there just in time to hear Him say "Do not be anxious about what you eat or wear, your Heavenly Father feeds the birds, are you not much better than they?" As they left the small group they said "we are not poor, we have many more things than Reuben."

One morning the Carpenter came and asked Rachel's mother, "May I have one of the little maidens today?" Mother consented, and Esther immediately asked that Rachel be given the chance to go before it was her time to go. As Rachel and the Carpenter walked along they talked about many things. Rachel was wishing she were grown up and when Jesus asked why she said then she could have loved Him the longer and loved Him more. But said the Carpenter, "It will be harder to love then, and I will not always be here as I am now." As they walked along they saw palm trees with their waving branches and nearby they saw thorns. When Rachel remarked that the two were to be found in such close proximity Jesus said, "But the lily always grows with the thorn." After the Carpenter had attended to His business and they were homeward bound Rachel said, "I wish I could see an angel sometime." "You will" said He, and as she stood with the women in the garden and heard the angel say "Fear not for He is risen" she remembered what He had said.

The day came when this home learned that the Carpenter is a healer too. Baby John was fretful, later he became quite sick. He wanted mother to be near him all the time. He became worse and worse. Mother said, "Oh if Jesus were only here, He might be able to help our little boy." When he did not get any better but rather worse they sent Mark after Jesus. Mark ran all the way and before long brought Jesus along with him. Immediately he asked the mother to eat and take some rest, she was not willing at first but when he repeated his command she saw something in His countenance which gave her confidence, and she obeyed. When she arose from her rest Baby John looked up and smiled at her and everybody knew there is nothing which He cannot do.

One morning after the chores when father came in he said, "I believe I will build a new barn." When mother objected saying that the old one was large enough, he replied that prices had been good and the crops bounteous. As he was going toward town he joined one of those groups which were to be seen so often here of late when large companies gathered around the Carpenter to hear what He had to say. Just as the father joined the multitude he heard the great Teacher say, "There was a certain rich man who said I will tear down my barns and build larger ones and then say to my soul, eat, drink and be merry. But that same night a voice came to him saying, Thou fool, this night thy soul shall be required of thee, then to whom will these things belong?" When the father returned home home that evening Rachel was asking Baby John "Tell me, who is Jesus?" Baby clapped his chubby little hands and said "Jesus is my Friend." "Yes and a King too," replied Rachel knowingly. John did not yet understand but father did.

"YOUR REASONABLE SERVICE"

By Alice Lehman

Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

What!—Our reasonable service is to present our bodies a living sacrifice, holy, acceptable unto God! Yes, that is exactly what Jesus Christ is saying to us through His great servant, Paul.

One phase of our Y. P. C. E. Standards is "Service." As we look forward to this coming year, let us prayerfully and carefully consider just how we might increase our service for Jesus Christ.

God never calls anyone into His service before calling him to accept Him as Savior. No unsaved person can offer acceptable service to the Lord, because according to Prov. 15:8—"the sacrifice of the wicked is an abomination to the Lord." He needs vessels who are willing to be emptied of self and filled with Himself. The greatest thing that each member of the Y. P. C. E. can do for our Lord this coming year is to surrender our all to Him and His cause. Furthermore, let us remember that our power for service can be found only in the Lord and not in ourselves. Natural ability is probably sufficient for our worldly business, but I believe that natural ability plus supernatural ability is needed in service for the Lord because it is such a large and important task.

Perhaps many of our Young People are called to a life of active public service, while others are called to serve in places unseen by the public eye, doing the seemingly small tasks of life but just as surely as the small screws are as important in a machine as the large ones, so also the small tasks in God's work are as important as the large ones. May each of us be found faithful in that place where He would have us serve and whatever we do—"To present our bodies a living sacrifice, holy, acceptable unto God."

KEEP THE QUIET HOUR!

By Helen Lichti

Prayer changes things! The observation of the Quiet Hour is one of the basic standards of Christian Endeavor. Just as we say that our Nation is built on its homes, so a C. E. Society is built on the Quiet Hour of its individual members. A society which has ten or fifteen Quiet Hour Comrades cannot help but be a society which is up and doing.

The Quiet Hour need not be kept in the early morning, but that is the ideal time. Start the day with God. Get up twenty minutes earlier and spend that time in prayer and meditation. If we wait until evening we are too tired and so read hastily, thus losing the value of the Quiet Hour. Just a few days ago someone said to me, "I must keep my Quiet Hour in the early morning to do it justice. I set my alarm one-half hour earlier and then place the clock out of reach so that I have to get up! Try it!

For the Quiet Hour we suggest definite, systematic Bible reading and definite praying. Take a book of the Bible and study it through. I have made a study of St. John. I took the first chapter and studied it every day for a whole week and so on through the book. I now understand it as never before. Pray definitely. Use a prayer list. Let's have more Quiet Hour Comrades in our societies this year. God does answer prayer.

THE S. S. LESSON

Feb. 12

Jesus Teaches by Parables.—Four Kinds of Hearers. Mark 4:1-10; 13-20.

Golden Text,—Herein is my Father glorified, that ye bear much fruit; and so shall you be my disciples. John 15:8.

The sermon by the sea-side is one of the outstanding addresses that Jesus made to a large body of people. The boat was his platform and the sloping banks of the lake a natural amphitheater. Those gathered were typical Galilean peasants attracted to him by various motives. No simpler and yet no more effective setting could be selected. The crowd was large, for we learn that the common people delighted to hear him, and many, no doubt, were attracted by a sense of curiosity which Jesus did not rebuke since he, himself was sowing seed and all kinds of soil were before him in that vast audience.

Teaching by parables is an ancient method not only for revealing facts but also for impressing lessons upon the minds of the hearers in a most effective manner. People of the East always respond to word pictures that stimulate the imagination but the parabolic system of teaching is not confined to the East. People of all time have delighted in stories with a moral or that make clear some great truth or inspire to vigor and action. Jesus spake in parables because by this method he could command the attention and thoughts of the greater number of people. True, many did not see or understand the application of the story to their lives, but the story was there and caused thought and a desire to know more of the teaching of this one whom they recognized as a prophet among them. These Parables were not only profitable to the generation in which Jesus lived but they have continued to influence the and inspired in it a faith that is to endure for all time. We note in verse two of this lesson that the terms parable and doctrine are used almost synonymously. The word pictures contained teachings that were to be applied to lives.

From his place in the boat Jesus might have been looking to the hills beyond seeing the farmers diligently at work in their fields. Here was his text and here were the lessons not only suggested by the farmers following their routine but one that in our time should call to mind what Jesus had to say about the sower in the field very time we see one so occupied.

If the reader will turn to Matt. 13:1-50 he will find collected in a continued narrative the seven parables of the kingdom of which the parable of the sower is one. Matthew's fondness for classification enables one to get a bird's eye view of the Lord's teachings concerning the kingdom. Being a Christian and a citizen of the Kingdom of God one should see vividly how the Lord reveals it. Using material things to illustrate spiritual things was the Lord's effective way of revealing the "deep things of God" to us. As we follow the story of the sowing we note that the sower, the soil and the seed are analogous to things in our spiritual experience and that opposing forces have to be contended with.

Declaring the Truth is like sowing in that it is a scattering of seed that will either bring forth the harvest the sower expects or that the sowing will be defeated by influences that are here and contribute toward the defeat of his purpose.

The wayside hearers are compared to the hard and unprepared soil upon which seed falls. Hard hearts are responsible for much of the sowing of the word going to waste. The paths were kept hard by continued walking back and forth. In other words sin makes the heart callous. The Word means nothing to it. It is an attitude of absolute indifference. The fowls of the air suggest the evil influences that hinder the Word from being accepted at all. If we do not place ourselves in a receptive state toward the Word how is it to be helpful to us in any way?

This stony ground represents a shallowness of the soil. Though there may be promise for a short time there is not enough seriousness to make the Word dear and retain it. It suggests the froth that soon may bubble up in what appears to be enthusiasm but it has no substance and dies down leaving nothing worth while behind. Religion that is but momentary is no religion at all. The faith that brings forth fruit is a lasting faith.

The thorny ground represents hearers

whose concern for other things but the truth crowd out anything the Word may bring to them. These thorns are the sins of worldliness and worldly concern. They place greater worth upon inferior things and permit their lives to be wrapped up in them. Riches and the cares of the world are specially mentioned. The things implied are things that perish and detract from the things that God would have one cultivate in the heart. It is said that the thorns choke. To choke is to hamper and finally to destroy. One must be given to the Word with undivided attention or one cannot be given to it at all.

The good ground is the prepared ground. It is ready to receive the word and is not hindered by things that prevent its bringing forth fruit. The aim of the sower is to reap a harvest. All his energy is set in that direction. The amount of fruit depends upon capacity. Some ground is more capable of bring results than others but, while much fruit is desired, the thing to remember that no fruit at all is possible in lives with hardened hearts, lives that are too shallow to be serious and lives choked with the things of the world.

CORRESPONDENCE

(Continued from Page 8)

real and rich experience with God. Though handicapped by physical blindness, he has a keen spiritual insight into truths of God as revealed in God's Word. His messages were presented in a clear convincing manner, in the spirit of love and in the power of the Holy Spirit. Our church and community have been richly blessed by these meetings and we wish Bro. and Sister Esau God's richest blessing in their future ministry. Until further work opens, they intend to be located in Bluffton.

Neighboring churches cooperated in a splendid spirit, manifested by attendance and providing part of the special music.

We feel encouraged to go on with the great task which the Lord has entrusted to us, as his children. Though we are living in uncertain times, "Let us not grow weary in well doing, for in due season we shall also reap if we faint not." Gal. 6:9.

Sincerely in His service,

Edgar E. Toevs, Cor.

MARRIAGE

Hendricks-Roth—On Nov. 24, 1932, by A. M. Fretz at his home, Perkasie, Pa., Ernest R. Hendricks and Edith M. Roth, both of Quakertown, Pa.

DEATHS

Bishop—Near Chalfont, Pa., on Nov. 24, 1932 from a gun shot wound Edwin Millard Bishop, aged 14 years, 5 months and 27 days. Services and interment on the 29th at Hilltown Reformed church. Services by Rev. Wildasin and Allen M. Fretz.

Bewighouse—In Perkasie, Pa., on Nov. 29, 1932 Pierson Bewighouse, aged 74 years, 6 months and 15 days. Services on Dec. 2 at Benner's funeral parlor by Revs. Ritter and A. M. Fretz. Interment at Deep Run Old Church.

Schowalter—Lizzie A. Schowalter, nee Ruth, was born in Iowa Sept. 19, 1852. As a girl she moved to Summerfield, Ill., with her mother, her father having died while in her infancy. Some years later the family moved to Halstead, Kansas. She was married to Jacob L. Schowalter. In the year 1904 the family moved to Upland where they made their home ever since. Immediately they joined the small Mennonite group and were helpful in building the church up to its present strength.

Seven children were born into the family, all of whom have preceded their mother in death except Paul who lives in Upland. Her husband also preceded her in death, having died April 29, 1922.

Mrs. Schowalter's end came after a prolonged illness and on the evening of December 31st, almost with the passing of the old year, she stepped across the eternal threshold to awaken on the other side. This brought her age to 80 years, three months and 12 days.

Words of respect and consolation were spoken by her pastor, Rev. A. J. Neuenschwander using Revelation 14:13 as a text. Interment, Bellevue.

Koebel—Benjamin Koebel, son of Jacob and Kathryn Koebel, was born in Mulhausen, Alsace-Lorraine, France, on April 20, 1863. He passed away at his late home near Wayland on Jan. 17, 1933, at the age of 69 years, 8 months and 27 days. He had been ailing for a long time with cancer of the mouth, but he bore his ailment cheerfully and patiently.

In 1873 he came with his parents to America. They settled in Wayne county, Ohio, where Mr. Koebel grew to manhood, and where he united with the Mennonite church. He came to Wayland, Iowa, in 1890, and united with the Mennonite church here.

On September 23, 1897, he was united in marriage with Elizabeth Bechler. To this union were born a son and a daughter.

He leaves to mourn his departure his deeply bereft widow, one son and one daughter, two grandchildren, three brothers, and many other relatives and friends.

Funeral services were held at the Wayland Mennonite church on January 19, conducted by the pastor. Burial was made in the North Hill cemetery.

(Continued on page 15)

JOTTINGS

The First Church, Philadelphia, is planning to have Dr. J. E. Hartzler conduct a series of special services some time this spring. The date is to be announced later.

Rev. Elmer Basinger, pastor of the Wayland, Iowa, church reports that the people of the community who have had a seige of influenza are nearly all over it. A class of 18 young people are under catechetical instruction.

Rev. J. B. Epp whose former address was Hesston, Kansas, writes that since many letters are still sent to his old address, he wishes it to be known that his present and correct address is Meno, Okla.

The 34th International Christian Endeavor convention is to meet in Milwaukee, Wis., July 8-13. Young people, pastors and leaders of young people will attend. The usual public meetings, conferences and rallies will make up the program.

Bethel College has an active Gospel Team that is ready to present programs wherever opportunity affords. Recently its members gave a splendid program in the Zion Mennonite church consisting of short talks, testimonies and special musical numbers.

Bro. and Sister John Lehman of Berne, Ind., celebrated their Golden Wedding Anniversary in the Mennonite church some days ago. The program consisted of a dinner and addresses by the pastor, Rev. C. H. Suckau and members of the family. Rev. Suckau spoke on the same text used by the late Rev. S. F. Sprunger, Psa. 62:8, at the wedding 50 years ago.

A series of afternoon and evening meetings was held in the Upland, Calif., church of which Rev. A. J. Neuenschwander is pastor Jan. 22-29. The speaker was Dr. Louis S. Bauman of the Brethren church of Long Beach. Arrangements have been made for the Upland people to take their turn with other churches in conducting religious services in the labor camp.

An eight-day observance of the 52nd anniversary of the Christian Endeavor young people's movement began last Sunday in practically every country in the world. The theme for the week's program was, "Serving Christ with My Best." The Christian Endeavor movement has now approximately four million active members, about two-thirds of this membership is in the United States. The first society was founded in Portland Maine, Feb. 2, 1881, by Rev. Francis E. Clark and a group of about seventy young persons. Since then societies have been formed in thousands of Protestant churches and in mission centers, schools, children's homes and merchant and naval vessels at sea. Many such societies of young people in a single area comprise a local union, whose activities in evangelism, missionary cooperation, citizenship and social service are conducted by young people.

Rev. A. M. Fretz of Perkasie, Pa., is pastor of the Deep Run, Perkasie and Springfield churches. The little publication Home and Church, which is issued in the interest of the churches of Rev. Fretz's charge is in its 14th year and is full of information concerning the work.

The Eden church, Schwenksville, Pa., has among other regular meetings a deacon's meeting held every second Monday evening of the month. This enables a continued interest in the spiritual work of the church by those who are appointed by the congregation to serve with the pastor.

Miss Vivienne Musselman of Pretty Prairie, Kan., who is secretary of the Mennonite Peace Association was in Newton last week and made several addresses to the students of Bethel College presenting the needs for a constructive peace program. She plans to visit other groups of young people in the interest of peace.

Plans are under way for a musical to be given in the First Church, Bluffton, O., Feb. 26, when choruses of five neighboring churches will participate. The churches represented will be the First and the Ebenezer Mennonites of Bluffton, St. Johns and Grace of Pandora and the New Stark church. Each choir will present a short individual program following which the entire group will sing several pieces.

The Swamp, Pa., charge, which consists of the West Swamp and Flatland churches, each a considerable distance apart, is served by Rev. A. S. Rosenberger, who during the year has preached 111 sermons, 106 of which were within the charge. Caring for three churches involves considerable time spent in going from one to the other, nevertheless Rev. Rosenberger has found time for 43 mid-week meetings as well as to attend to numerous conferences and committee meetings and care for the pastoral needs in his people.

DEATHS

(Continued from page 14)

Frank—In Perkasie, Pa., on Oct. 24, 1932, Mrs. Mabel Emma Frank, aged 59 years, 4 months and 27 days. Funeral services were held on the 27th at a relative's home in Phila., by Allen M. Fretz. Interment at Darby cemetery.

Kulp—In Perkasie, Pa., on Dec. 12, 1932 Harvey S. Kulp, aged 70 years, 4 months and 17 days. Funeral services were held on the 15th in the Reformed church near by the home, by the pastor of the family, A. M. Fretz, assisted by Revs. Obold of the local church and Freeman Swartz. Interment in Lutheran cemetery. Bro. Kulp was a prominent member of the Bethel Mennonite church, Perkasie. His pastor had baptized and received him as a member of Zion church, Souderton in 1894. When the church at Perkasie was organized the family joined there. He too was a fine business man and prominent in local affairs.

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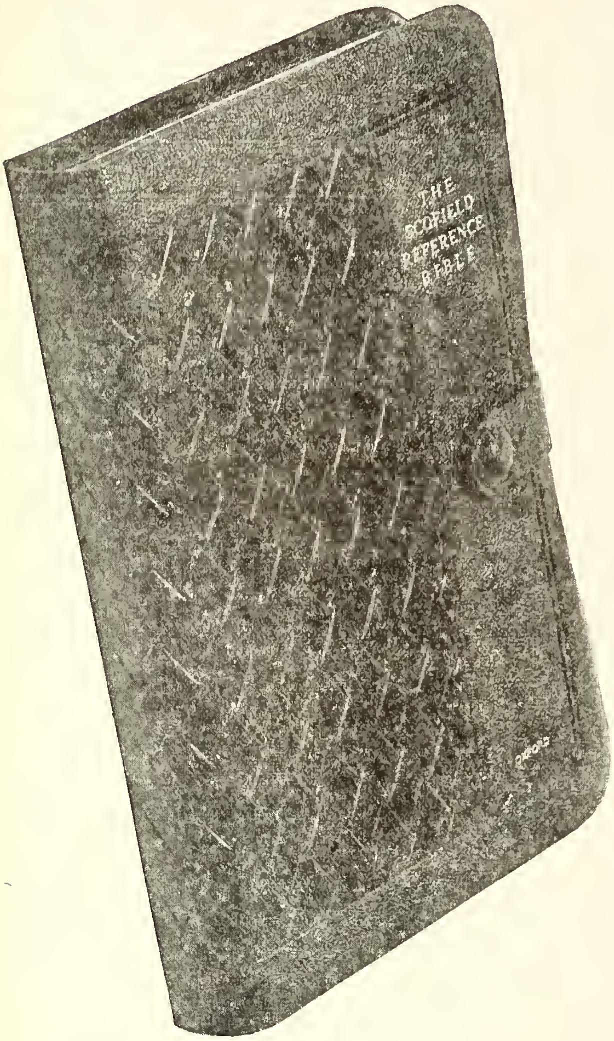

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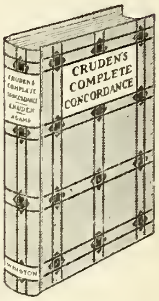

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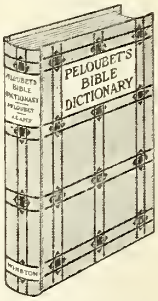

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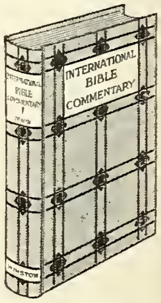

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VOL. XLVIII BERNE, INDIANA, FEBRUARY 9, 1933 No. 6

EDITORIAL

Frequent reference has been made in these columns of the value and importance of preserving copies of our church papers and other denominational literature. Those who come after us will get much of their information concerning what was going on in our time by consulting back numbers of the church papers. The Board of Publication at Berne, Indiana, has preserved considerable material that should be carefully stored where it is both safe for the future and available to scholars and students of Mennonite history. Since The Mennonite came into posession of the Publication Board years after its founding, it is quite natural that files of the early issues are not complete and it is also natural that the Publishing House should want to fill in the incomplete volumes. The Editor happens to be one, if not the only one, who posesses a complete file of The Mennonite, but that is for his personal use. There should be files available in every Mennonite Library and College. In a recent letter from Bro. F. J. Wiens, manager of The Mennonite Book Concern, to the editor the special request is made that efforts be made to locate and secure the missing numbers to the files in the hands of the Publishing Board. We herewith print his letter with the hope that those in a position to assist in this matter will be glad to do so. Bro. Wiens writes:

January 30, 1933.

Dear Bro. Grubb:

During the past year the Bluffton College Library has been busy sorting out and filing all the back numbers of the Mennonite and Bundesbote. These were for years stored here at Berne, but, since this building is not fireproof, I got the Bluffton College Library to sort and store these valuable back numbers until the proposed Mennonite Historical Library has been erected at Bethel College. I am very grateful to Bluffton College for rendering this service to the Publication Board of our Conference.

In checking over these files it has been ascertained that the following numbers of the Mennonite are entirely missing:

Missing Copies of the Mennonite, 1885-1929.
Vol. 1: No. 1-12—Oct. 1885—Sept. 1886.
Vol. 2: No. 1—Oct. 1886.
Vol. 2: No. 3-12—Dec. 1886—Sept. 1887.
Vol. 3: No. 3-4—Dec. 1887-Jan. 1888.
Vol. 3: No. 6-7—March-April 1888.
Vol. 3: No. 11—August 1888.
Vol. 4: No. 3-7—Dec. 1888-April 1889.
Vol. 5: No. 1-12—Oct. 1889-Sept. 1890.
Vol. 6: No. 1-12:—Oct. 1890-Sept. 1891.
Vol. 7: No. 1-7—Oct. 1891-April 1892.
Vol. 7: No. 12—September 1892.
Vol. 8: No. 2—November 1892.
Vol. 8: No. 4-8—Jan.-May 1893.
Vol. 9: No. 1-2.—Oct.-Nov. 1893.
Vol. 9: No. 4—Jan. 1894.
Vol. 9: No. 6—March 1894.
Vol. 9: No. 9—June 1894.
Vol. 10: No. 3-4—Dec. 1894-Jan. 1895.
Vol. 10: No. 6—March 1895.
Vol. 12: No. 1-3—Oct.-Dec. 1896. (Papers marked Vol. 11)
Vol. 13: No. 1-2—October-November 1897.
Vol. 13: No. 10—July 1898.
Vol. 15: No. 1—Oct. 1899.
Vol. 15: No. 4—Jan. 1900.
Vol. 15: No. 10—July 1900.
Vol. 15: No. 12—Sept. 1900.
Vol. 16: No. 5—Feb. 1901.
Vol. 18: No. 41-45—Oct.-Nov. 1903.
Vol. 19: No. 1-4—Dec. 1903. (Papers marked Vol. 9)

Vol. 20: No. 8—Feb. 23, 1905.
Vol. 20: No. 12—March 23, 1905.
Vol. 26: No. 45—Nov. 9, 1911.
Vol. 27: No. 15—April 11, 1912.
Vol. 30: No. 11—March 18, 1915.
Vol. 37: No. 9—March 2, 1921.
Vol. 37: No. 45—Nov. 16, 1921.
Vol. 38: No. 38—Feb. 22, 1922.
Vol. 39: No. 12—March 20, 1924.

Every year people pass away and leave old papers, etc., many of which should be preserved. Among them or in the possession of those who are still alive today there may be some of the missing numbers. I wish that you would publish the above list and ask all subscribers, especially those in the Eastern District Conference to hunt for copies of these missing issues and have them sent on to us here in Berne. They will then become property of the Publication Board and will be stored in some fireproof building or vault (such as the Bluffton College Library) for the use of future generations. It would also be helpful to have you bring this matter to the attention of the next Eastern District Conference and make a special appeal to all present to help secure valuable historical material for the Publication Board which will hold them in trust for the General Conference.

It may be many years until Bethel will be in position to build the proposed $75,000.00 Mennonite Historical Library which will be centrally located and will house the greatest collection of Mennonite books and periodicals in America. I think that it behooves all those connected with the Publication work of the General Conference to keep our eyes open for valuable historical material for our conference collection and also to encourage others to do so. I know that as editor of the Mennonite you can be of inestimable service to us in constantly reminding people of the value of old papers, documents, etc., and I therefore trust that we may count on the fullest cooperation on your part.

Fraternally yours,
F. J. Wiens.

It has been the custom of many of our Sunday Schools to sent their used or surplus pictures, cards, papers, etc. to the missionaries who are glad to use them in their work. However, it seldom happens that we of the homeland are in a position to check up on the use of such literature. The missionaries are not to be blamed for this. Having plenty of other things to do they cannot be expected to be spending their time in writing letters about every detail of their work. We often wonder how, with so many vital duties on their hands, they really manage to write so frequently and we read with a feeling of appreciation the communications from them to the churches, the church papers and their friends.

Brother Daniel Landis, of Philadelphia, has for a long while been making it his work to secure from the Sunday Schools in the Eastern District Conference the cards and pictures they have to send to missions. In doing this he has made it possible for sending a greater number in one package at one time. This has proved a convenience to both the senders and the missionaries. It will be of interest to those who have sent such material to read what Missionary Samuel Moyer writes in appreciation. He says: "I am just now in the midst of big preparations for a campaign to cover about 20 villages—and have been examining the latest shipment of pictures. I am very, very, happy for everything you have been sending but the last lot seems to beat anything that ever came over the water. The pictures are so well done —nothing cheap or poor in the art—and the themes of the pictures themselves just meets our needs. One picture I have been in search of is that of the crucifixion. A few years ago it was never pictured. All that came was the shadow of the cross with soldiers gambling. Well, it seems from our experience that the shadow of the cross is not enough of the Gospel for needy men. Now, these you have sent show Christ carrying the cross, effecting the atonement for needy souls by giving his own life and blood."

A PRAYER EXPERIENCE

By Rev. J. B. Epp

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.)

Three years ago, the Lord saw fit to lay me upon a bed of sickness. While I was as weak in my body as any one could be, for over two weeks, my mind, during the conscious hours, was clearer and brighter than it had ever been before in my life, and I had the most glorious times of communion with my Saviour, who was so very near. It was at this time that God laid upon my heart the burden of prayer for those who are yet without the Gospel. Such definiteness, such power, and such faith in prayer I had not experienced before, nor have I felt it quite so strongly since. This exhausted my little strength completely at times, yet He gave me such definite assurances of having heard my prayers, that I could rest very calmly after a short time of prayer.

This prayer experience was so sweet and so extremely satisfying that I told my Lord that if He should not see fit to restore me to full bodily vigor, so that I could go out and preach, I would be satisfied to let others do that and I would remain at home and let the rest of my life be devoted exclusively to prayer. And truly, from that time on, the seasons of real prayer have been the most blessed experiences to me.

As mentioned before, the principal burden of my prayers was **the speedy evangelization of the world.** And I received the assurance **that He will do it!** I absolutely believe that **He is doing it right now!** All that **we** need to do is to pray and to obey His orders to go, or stay, wherever He may direct. The depression has come, and is going right on. Most mission treasuries are suffering extremely. Workers are being recalled, the work is being curtailed almost everywhere—enough to discourage anyone who looks largely upon these means. Yet the world is to be evangelized in this day and generation. And this especially, because we believe that the end of this dispensation is very near!

If we cannot **see** that God is doing it, or will do it very soon, **let us believe it! He says so,** in Matthew 24:14. How He will do it, we may not be able to comprehend, especially if we look a great deal upon the effects of the present depression. Let us look away from that and from everything else that would discourage us. Let us not look upon the waves, as Peter did and began to sink at once, but **look upon Him** and "walk upon the water!" Our God, who loves to do the impossible, who called Peter to step out of the boat, He it is that says, "The Gospel shall be preached." And, as we go on believing this promise, we will **see** more and more that **He is doing it,** in a most marvelous way, right now.

In many places He sees fit to supply every financial need, while in other places He does not. But let us look away from money, knowing that money will not solve all problems. It really does seem sometimes as though we fully believed that if only we had the necessary millions, "we would do it!" We can not see how it can be done without money. Very likely it cannot, but He, whose the silver and the gold is, will He not supply this in His own good time and in His own way? Let us try to forget money for a moment and see what He is doing.

Do we not notice how the Lord is pouring out the spirit of prayer, more than ever before? How he is burdening many hearts with unceasing intercession for the speedy evangelization of the world? Are not many of the readers experiencing this? And will He not hear these prayers and answer them? Is there anything that His heart desires more than that all should hear the Gospel?

Do we not hear and read of a hunger in many lands for the Word? Who is it that sends this hunger, among Jews and Gentiles? Money cannot create this hunger.

Do we not notice how the so-called "closed" lands are opening, every last one of them? Did money do it? Or a sufficient number of white missionaries?

Do we not see how the native Christians everywhere are fully awakening to their responsibility of carrying the Gospel where until now mostly white missionaries have labored, almost singlehanded? Hundreds and thousands are volunteering for the work and, if need be, He will raise up thousands more. Pray! Do we not notice in the mission reports how the native churches are most zealously striving for self-support, local self-government, and self-propagation? Many are sending out their own missionaries, even into other lands not their own!

Evangelizing is fast becoming the principal missionary method. While some institutional work must be done, this has often been

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St., Philadelphia, Pa.

Subscription in advance.....................$1.50
Foreign.....................$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

over-emphasized. Now the slogan everywhere is: "That every creature might hear," or "Push on from home to home, from market to market, etc., **till all shall have heard!**"

And does not the reader know what God **is doing** in Russia? How **He** (for missionaries there can do very little) in His own wonderful way is spreading the Gospel, we might say, by means of the Revolution? Just as in the persecution at Jerusalem (Acts 8:4), "They that were scattered abroad went everywhere preaching the Word." It is claimed by good authorities that the number of "believers" (many, many secret ones, for plausible reasons!) in Russia has increased during the last fifteen years from about 15,000 to possibly 15,000,000 or more, nearly a thousandfold! The Soviet government admits the "alarming" increase of even the "open" believers.

All this clearly shows that God is at work, and it points very vividly to the **speedy evangelization of the world.** Three years ago, on my sick bed, I was able to take this altogether by faith, **that He would do it.** Since that time, I see it coming, one thing after another in rapid succession. At times (by faith and by these and other signs of the times) I can see it almost completed. Let us persevere in believing prayer! Let us ask largely—**for the entire World! And He will accomplish it speedily!**

We are not forgetting, or overlooking, Satan and his forces. He is putting forth his utmost powers to prevent this victory of the Gospel, but we know that Satan is a defeated enemy. He may rage as much as he does, and more, but he will be overthrown completely in God's time. Thus, all the discouraging things in connection with the present evangelization of the world are but another series of events that signify the same thing, only from the side of the enemy, whose efforts also must come to a consummation—**ripe for judgment.**
—In "The Light."

BRIEF MISSION NOTES. (XVII)

By J. B. Epp, Meno, Okla.

Please pray daily, for a week, for the following:—

The Near and Middle East

The Balkans. In Czecho-Slovakia there are many Congrgational churches and mission stations. Also in Bulgaria. This country has a "Bulgarian Moody," a graduate from Moody B. I. of Chicago. He asks for our earnest prayers. Pray that also the Muslims in these lands may soon hear the Good News. In Albania one half of the population are Muslims.

Palestine. A revival of Islam threatens to check the Christian Religion, claiming that Christianity is materialistic. At the same time Zionism is growing rapidly. The anti-missionary feeling of Egypt is spreading as far as Palestine. Pray definitely for the "Holy Land." God will surely make good all His special promises to Israel.

Syria. Pray for the many new ventures in Syria. Damascus, nearly all Muslim, except some 10,000 Jews, is practically untouched. The latter are quite open-minded. Remember the many unevangelized villages around Damascus and throughout the land. The converts are being tested severely! A revival of the Church of Syria and co-operation of all evangelical forces will be necessary. Let us lay this difficult situation before God in prayer.

Egypt. Anti-Christian feeling still runs high; missionary efforts must slow down. "Prayer can keep open the work." In the Upper Nile District vigorous and expanding churches are organized. Praise the Lord!

FUNERAL AT LAME DEER

William Ironhand is dead. A week ago on Sunday a snow storm was raging. A grave had to be dug for an old Indian woman. Ironhand, as barn man and director of common labor at the Agency was out in the storm to rout up grave diggers and to give instructions as to the grave in the Agency cemetery.

He caught pneumonia like Vohokass in 1926. Four days he failed to realize his condition and fought his illness in his own home. The Government doctor was informed and Ironhand was brought to the hospital.

From the beginning Ironhand was a very sick man, but his case seemed not hopeless. We visited him. I spent one night with him to supplement the work of the doctor and nurses. The little English Ironhand had picked up in connection with his duties as Government employee was hardly sufficient to express all his needs of soul and body when sick unto death.

Because of the nature of the disease, only most necessary conversation was allowed, and little or no visitation. Ironhand's remarks in Cheyenne were brief because of the pain. "I am so glad you came." "How did you know so soon that I was in the hospital?" "Read the 90th" (meaning the 90th Psalm). "Pray." "You hold my side so good. It relieves the pain." "What do you think of my condition?" When shown a picture of Peter reaching out his hand to Jesus when sinking beneath the waves, he said, "Yes, I take firm hold of His hand," emphasizing the remark with an emphatic gesture of his hand and arm.

Yesterday morning the doctor said over the phone, "Ironhand had a very bad night. He seems a little better. Come over soon and encourage him to make a strong fight for his life." Alas, when I went, it was all too evident that the end was near. "I am sweating. Open the window. Wipe my face for the last time" were a few requests made with difficulty. Hoping still against hope, we held on in faith only to have him slip away in a very few minutes.

Oh, can I ever forget that wail of sorrow as wife and sons threw themselves upon his body! Relatives, hospital patients, hospital janitors, nurses, doctor and friends just crowded into the room with expressions of deep sorrow and grief. It was heart-rending

Many hands took hold. He was quickly moved and placed in a casket brought from the Agency. Outside a Government truck in waiting conveyed his body first to his home rather than to the church, as requested by his wife.

The news spread like wild fire. The whole Indian population of th Agency rushed to the house. I had gone on ahead with Mrs. Ironhand and the sons, trying to comfort them, for their grief knew no bounds. Like a funeral procession all passed around the coffin in the crowded quarters. The grief of some was violent. Old women let out shrill cries or screams or songs (?) as the custom of heathen is in the presence of death. Some accused the hospital and some said Christians had killed him. Their lamentations easily suggested concealed knives that might be brandished against a real or imaginary foe. Others were calm, yet their grief was more genuine.

After the crowd had somewhat dispersed, the body was again taken from the casket, redressed and wrapped in costly blankets and in the new comfort I had taken from the mission supplies. I cannot now tell which Society had the honor of making this particular comfort. Indian custom is to wrap the body of the dead in as many blankets as the casket or box will permit, making it look very much like a mummy. A bright colored handkerchief is placed over the face. We do not interfere in these preferences, though naturally we think the soft linings of a casket are quite sufficient.

This afternoon the funeral service was held. The church was crowded. Extra folding chairs were provided by the Government. The office force of Agent, chief clerk, assistant clerk, stock supervisor, etc., etc., attended in a body together with their families. The Government had ordered a most beautiful floral tribute from the Forsyth Green House, such as we had never seen in our church. A local trader, a Catholic, also ordered a magnificent piece of red carnations, Baby's breath and ferns, which almost covered the lid. Our own contributions of Boston fern fronds and Asparagus Sprengeri with white liles (paper), begged from a helper in the Sunday School seemed very modest in comparison.

Mr. Petter conducted the funeral service in English and Cheyenne. Milton sang that beautiful song, "Face to Face." Bro. Habegger was delayed by stalling in the snow, but arrived in time to sing a beautiful solo, "The Lord's My Shepherd." To the strains of Chopin's Funeral March, the crowd silently and tearfully filed past the casket for a last look at the departed. The bereaved widow and sons controlled their grief nobly for a last embrace.

The Government tribute which Mr. Petter read in English and Cheyenne was as follows:—"William Ironhand has served the Government for about 30 years. He has been a faithful employee, always agreeable and willing to perform any task assigned to him. He was much appreciated by all employees and their families, and will be greatly missed. At the time of his death he was President of the Farm Association of this reservation."

The church's tribute was that William Ironhand was baptized April 9th, 1911, upon the confession of his faith. He had maintained this faith to the end. While his walk had not been perfect, his faults were never grievous. He was a man youthful and pleasing in appearance, but records show that he was nearing his fiftieth year. As one of the leaders of the church, was also appeared sometimes in the pulpit with a stirring word of instruction or admonition, he had endeared himself to the entire body of believers, and to us their missionaries. His was a genial nature that appealed to all. He had few or no enemies. We never heard of one.

After all was over and Bro. Habegger bid us good-bye, he remarked, with emphasis, "you will miss Ironhand." Yes, we shall indeed miss Ironhand. His going has opened afresh the wound made when Vohokass was taken in 1926 and when our beloved sister Vxzeta was called to meet her Saviour in 1927. . . . . "Some time we'll understand."

In His blessed service,
Bertha E. K. Petter

REV. H. J. KREHBIEL WRITES FROM CALIFORNIA

Jan. 21, 1933

For the Mennonite
Dear Brother Grubb:

I am enclosing herewith an article on prohibition by John Haynes Holmes which appeared in "The World Tomorrow" of January 11th. I hope you may find space in the Mennonite for part of this article so that your readers may have the pleasure and benefit of reading it. Today it is raining and yesterday it was raining and the day before it rained, for which we are very thankful, because it means two things to us. In the first place our land is getting a good soaking and in the second place we know that the snow is being piled up in the Sierra Mountains to the depth of 5 to 6 feet, which melting next summer will supply us with irrigation water and as Will Rogers said the other day, "If you haven't seen any water for ten months except that which comes out of a faucet, it is a delight to see it come down from heaven again."

We had our annual congregational meeting the second Sunday in December and were agreeably surprised that we had paid our reduced church budget for 1932 and had a balance of $44.02 in the treasury. Besides this we had given $1391.93 for mission and benevolence. This is very remarkable when you remember that our farmers got only ¾ to 1½c per pound for raisins and 2½c per pound for dried peaches and that wages for those who worked on the farm were 20c per hour and the man had to board himself, support his family and drive his Ford to and from work.

We hope for improved conditions under a Democratic administration, but the Democrats and Republicans are mistaken who think that the United States can drink itself back to prosperity.

Better observance of God's laws and a brotherly cooperation according to Christ's teaching in international affairs and the reduction or elimination of the $1,872,000,000 we are spending annually for past and future wars would be a better and more successful way to bring back prosperity.

On Friday evening, Dec. 23d our choir sang the cantata "The Coming of the King" accompanied by organ and piano. They sang it so well that they were requested to repeat it on Sunday evening, January 1st and the attendance was larger at the second rendition than at the first. We celebrated a White Christmas in 1932 as has been our custom for the past few years. The program was good and at the close the delegates from each class of the Sunday school brought their offering to the altar and placing it into the cradle stated the purpose for which it had been given. Many classes gave for the Portland Mission and some remembered the starving in Russia. The total amount of the offering was $112.-80. Nor did we forget the needy in Canada for right after Christmas we sent a box of clothing and comforts weighing 250 pounds to help keep the refugees in Canada warm this winter.

We observed the Week of Prayer this year by following our own program which centered about the topic of Personal Work. We had three outside leaders and two of our own members and closed with a consecration meeting. The meetings were well attended and it was especially gratifying to see so many of the younger people at these meetings. We believe that many reconsecrated themselves to the Lord and His service.

Sunday, Jan. 8th Kirby Page gave two lectures at Fresno and many of our people went to hear him.

The weather was not very favorable, so I had to forego the pleasure of hearing him and renewing my friendship with him. I met him at a Peace Conference in Washington, D. C., in 1925 and since then at another conference in San Francisco. He is one of the outstanding workers for disarmament and international peace. If the nations would send men like him, or Nevin Sayer or Sherwood Eddy to the disarmament conferences instead of generals, admirals and diplomats we could reasonably hope that something might be accomplished along those lines.

Last October we buried the oldest member of our church, Mrs. Louise Ertmoed, she was two days less than 90 years of age. Today I was notified of the sudden death after an operation of Hildegard Mueller, a member of our church who had just completed her course as a trained nurse in Los Angeles. Thus it is in life. Some live beyond the allotted time of man as given in the 90th Psalm and others are called away by death just as they are about to enter a useful career and we must wait for the great Beyond for a satisfactory explanation of this mystery.

Wishing you and all the readers a blessed and successful year.

H. J. Krehbiel.

(Editor's Note: The article to which Bro. Krehbiel refers is a lengthy one and cannot be reproduced in full but a choice selection follows herewith.)

The Ignoble Surrender

I'm not disturbed. On the contrary, I'm amused—vastly amused. If men insist upon learning all over again what the liquor traffic has taught since the beginning of time, just as they insisted upon learning all over again what war has taught since that early year One, why not enjoy the ridiculousness of the process? That's what I'm going to do in these wet days ahead. These next few years I confidently expect to be the most hilarious of my life. If only the boozers will win all along the line! My one fear is that they may get halted somewhere—the Supreme Court declare their beer bill unconstitutional, or 13 recalcitrant states hold up their repeal resolution—and thus be able to continue their facile practice of blaming all ills, including crime, racketeering, kidnapping, unemployment, high taxes, bank failures, suicides, corrupt government, the depression, the eclipse of the moon, the last rose of summer, on Prohibition. What I want to see is the decks swept clean, everything arranged precisely as the Wets would have it. Destroy the Volstead Act, get rid of the state enforcement acts, repeal the 18th Amendment! Then, **the fun:**

The fun of watching the nation legalize the sale of liquor, and at the same time prevent the return of the saloon, which is a place to sell liquor.

The fun of watching the nation provide places for selling liquor under strict legal control, and at the same time get rid of speakeasies, which are places for selling liquor under no control at all.

The fun of watching the nation put a heavy tax on liquor, and at the same time suppress the bootlegging of untaxed, and therefore, cheap liquor.

The fun of watching the nation take $500,-000,000 or more out of the pockets of the people in taxes on booze, and at the same time not affect the purchasing power which is to restore prosperity.

The fun of watching the nation, which had trouble protecting its single borderline from "wet" Canada and Mexico, undertake to protect the many borderlines of "dry" states from "wet" states.

The fun of watching the nation which failed to keep the liquor traffic out of "dry" states in the pre-Prohibition days of horses and buggies, suddenly succeed in keeping the traffic out of such states in the post-Prohibition days of automobiles and airplanes.

The fun of watching the nation move into a five-day week and a six-hour day, with booze on tap at every corner for every leisure moment.

The fun of watching innumerable homes in "dry" territory as well as "wet" tune in on the radio, and hear the family mellifluously advised to drink ginrickies at least twice a day, and to visit the corner saloon at least twice a week.

And the fun, the warm, full-hearted fun, of seeing the good old days of childhood back again, when drunks reeled along the sidewalks and puked in the gutters, when children "rushed the growler" for sodden parents, when prostitutes lurked in the "family entrances" to catch the trade for the rooms upstairs run by the barkeeper, when distracted women met their husbands on pay-day at the factory gates to get the week's wage before it was wasted in the saloon, when Saturday night downtown was a reign of riot and debauchery.

Fun? There will be fun enough these next few years, if the Wets have their heedless way, to keep the sources of "innocent merriment" flowing like the beer that will burst its barrel-hoops once Congress legalizes booze. I expect to laugh until I cry—perhaps laugh to keep from crying. "I laugh," said Voltaire, "that I may not weep." But I am not going to weep—even over such a tragedy as the surrender of a gutless people to a few thousand bootleggers, gangsters, racketeers, and their so-called respectable patrons. No, I'm going to laugh—laugh long and loud, frank and free, till even the Wets may see the joke. They laughed at us, the Drys, because we succeeded none too well with a "noble experiment" which they made inordinately difficult by blocking and interfering in a spirit of bad sportsmanship which would make a professional pugilist blush with shame. Now comes our turn to laugh at them, as they try their hands at a policy which is too old to be an experiment and has not even the grace of being "noble."

MYSTERY MOTHERS

The girls of the Somaya Mission Band of the Upland Mennonite church have had the very interesting experience of having "Mystery Mothers." Early in the winter the members of the Ladies Missionary Society drew the names of the girls in the Somaya Band. The mothers and daughters then carried on a correspondence until June. The mothers knew to whom they were writing but it was all a mystery to us. We wrote letters and gave them to Mrs. W. F. Dettweiler, our adviser, who mailed them to the "Mothers."

The "Mothers" remembered us at Christmas, Easter, and on our birthdays, and we in turn remembered them with gifts.

In June the "Mystery Mothers" gave a mystery party for the daughters. The girls who drove cars were given cards telling them what girls to pick up. As we went from one place to the next the girls were given cards in turn, which told them where they should go next. The directions were given in such a way that we did not know where we were going to finally. After some time of searching and growing anxiety, we reached the home of Mrs. D. S. Dettweiler where the party was to be held. All the Mystery Mothers were already there and were assembled in the large living room. As we walked in they formed a circle and we shook hands with all of them. Each Mother had on a lovely corsage which was of use later on.

A short program was given by both the Mothers and the Daughters. During the program we were to try to guess who our "Mothers" were but only two or three guessed who theirs were. After the program the "Mothers" gave their daughter a lovely corsage like their own. Of course each Mother had a different corsage so we knew to whom we belonged.

The hostess had collected our baby pictures and also the "Mothers'" pictures. We were to guess who each one was, of course we didn't know very many of the Mothers'. The girls did not know the pictures had been collected and we were quite surprised when we noticed that our pictures were being passed around.

One of the Mystery Mothers was ill and we were very sorry not to have her there. Her place however was taken by her sister at the party. Afterwards we went to see Mrs. S. S. Haury, for she had requested that we come to see her, especially her "Daughter."

It was certainly a very interesting and enjoyable experience. At our last Somaya Band meeting we voted to have "Mystery Mothers" again.

Martha Lichti,
Upland, Calif.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
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YOUTH
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CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

February 19

Why Marriages Succeed or Fail.—Ephesians 5:1-2; 25-29.

In our C. E. topics these months you will notice we have quite a few topics which deal with conduct and morals. Tonight we have one which has always held a good deal of interest because the home and the marriage relation are so closely related to a successful and happy life. It is almost universally true that marriage brings a deepening, stabilizing and mellowing influence upon both men and women. If the marriage will then be successful we have in that home a bulwark of society, on the other hand if there be a lack of harmony we will find there the beginning of two unhappy and deteriorating lives.

When Jesus said "Whosoever is willing to lose his life for my sake, the same shall find it" he did not speak particularly of the married estate and yet it is so very true that it seems he must have meant it for the home. But the reason for that is that in married life and in the home we find life at its highest. If a young married couple can find joy and satisfaction in unselfishness, in church work, in inviting children into their home they will lose themselves for the joy they find in their work, there will develop a mellowness of character which approaches the Spirit of Christ because He is their Example. The reverse is equally true, if one or both members of this home continue to be interested only in themselves, their clothes, social activities and amusements, if they fail to find an interest in the work of the church, or in the work and interests of each other there will grow a spirit of apartness, an emptiness and later bitterness which inevitably leads to the divorce court. On the average one out of every six marriages leads to the divorce court but let it be known that only one out of fifty marriages prove thus fatal providing they are active in their church relationships.

What makes for success in married life? You might ask a number of young men and also a number of young women to state the reasons why they think marriages fail. "How can I know when I am really in love?" and "How can I know whether I have found the girl I should marry?" These are questions which are often asked. Perhaps no one can answer them except they themselves. But there are a few guiding principles which may serve as guide-posts.

1. There must be more than physical attraction to bind a young man and woman together in this sacred bond of matrimony. "Love at first sight" induced by physical attraction is not a sufficient bond to bind "through sickness and health, prosperity and adversity until death do part." Divorce courts reveal the sad fact that many of our romantic marriages make too much emphasis on physical attraction. That is too superficial, it may last a month, or a year or two years but it does not make for the life-long marriages which will permit husband and wife to sit together with happy thoughts of a useful and full life, waiting for the setting of the sun when their Father and Creator will gather them to Himself where they can then be together in the long eternity.

2. There should be common interests. This does not mean that they must think alike on all subjects, that would not make for growth, they should be complements, each bringing a contribution. But there should be

a oneness of spirit. Their enviroment should not be too much unlike. For that reason mixed marriages as to race or religion rarely are successful. Rarely is a marriage of Protestant and Catholic successful. Where the two concerned are members of different denominations, they should decide among themselves as to which one church they will join in which their children may grow up and give their full loyalty. This decision should always be made before marriage, settle that problem once for all, it has been the source of much unhappiness in many homes. Under this same principle we might note that each ought to be interested in the work of the other. A certain minister has a wife who freely says "I never married a minister and I am not interested in being a minister's wife." Needless to say, he is not a successful minister. Each should be considerate of the other, consider each other equals, each is an individual personality. In married life it is well to have the husband help with the dishes at times to appreciate the work of the wife and vice versa the wife should help and give every possible support to the work of her husband. The marriage bond is to be a partnership.

3. A third principle and perhaps the greatest is that there must be real true love, the one for the other. This does not mean mere sentimentalism. We have made jest too much and too long of boy and girl friendships, marriage and the home, they are too vital and sacred to be thus treated. Do you feel at ease in the presence of this friend of yours? Does he or she draw out of you the best? Do you think you would be satisfied to live with this friend for the rest of your life? Do you think this friend would be a fit parent for your child? Do you truly love this friend for what he is, not for his money, his social reputation, not for his physical attraction, but for his own worth, his ideals, and his standards? Do you really feel that life would be incomplete without this friend? If you do not know separate yourself from this friend for some time and see how much you will miss him or her. Do not be too hasty in setting the date for marriage, it is to be a lifetime proposition. Colleges are often called "match-factories," because so many life friendships are there formed, but it is no doubt a mighty good place for a young man and woman to learn to know each other. A happy well-mated home with one or more children if possible makes for a life as nearly perfect as is humanly possible. If Jesus Christ will be the ever-present Guide and Companion there is bound to be a truly happy home environment. It promises well to be the nearest approach to heaven here on earth.

In the lesson text we have Paul's advice concerning Christian marriage and a happy home. Here he urges husbands to love their wives. This was spoken when wives were thought of merely as a convenience. The Gospel teaches that all are alike before God male and female, all are potential sons of God, there is no double standard here. This of course also means wives love your husbands, there are cases where husbands are wanted merely to supply money for clothes and social standing. There is no taint of selfishness in this relationship. The love should be like Christ's love for the church. He loved so much that He gave His life on the cross.

Likewise both partners in this contract should show themselves like Christ presented himself; without spot . . without blemish." We should begin preparing for our homes from earliest childhood. As young people live in their teens, so are they liable to be in the forties. Marriage is a mystery, it is a sacred rite therefore "For this cause shall a man leave his father and mother and be joined unto his wife and they twain shall be one flesh."

Questions

1. What is the importance and significance of marriage?
2. What do men desire in women when looking toward marriage?
3. What do women have a right to expect in prospective husbands?
4. What are the outstanding causes for divorce?
5. Why are unfortunate marriages unhappy?
6. What makes a successful married life?
7. What is the relation between religion and a happy home life?
8. Make a study of companionate marriage.

9. What should be expected of a man and a woman in a Christian marriage?

Study the Scriptures

Mon.—Read Proverbs 31:10-23. The industrious wife.
Tues.—Read Mark 10:9. A harmonious mate.
Wed.—Read Ephesians 4:1-3. Mutual forbearance.
Thurs.—Read II Sam. 6:12-16. Loss of respect.
Fri.—Read I Peter 3:1-6. Wise Wives.
Sat.—Read I Peter 3:7-8. Kind husbands.
Sun.—Read Ephesians 5:1-2, 25-29. Why Marriages Succeed.

DRIFTWOOD

By Geo. W. Soerheide

Fred Snow and Bob Brown were pals through high school and midway through college before the problems of life came up. Long talks only seemed to separate them farther and farther from each other. Fred Snow wanted to be a sheep farmer in Montana. Bob Brown wanted to become an actor. Their different ambitions soon led them apart and when college days were over each went his own way—friends, but pals no longer.

Twenty years have slipped away. Fred Snow is coming down the mountainside of his Montana ranch. In his arms is a little lamb. The limb is shivering both from cold and fear. Fred Snow is singing, "Rejoice, for the Lord brings back His own." On his face is a peace and a calm that only God can give. As he rounds the curve in the road his voice is heard again, "Rejoice, for the Lord brings back His own."

And then looking at the little lamb in his arms, he said, "Foolish little lamb, why did you wander away? You don't have to tremble so. You are safe in my arms and we are nearly home now. Do you see that high mountain back there? I had to climb nearly to the top before I found you." Soon the little lamb is safe in the sheepfold and Fred Snow, turning towards the open kitchen of his home, sang again, "Rejoice for the Lord brings back His own."

"Good evening, sir." Fred Snow stopped suddenly. Visitors at the Snow ranch were few and far between. The voice was that of a man but Fred Snow, looking closely saw that his visitor was but a boy. "I was coming down the road, sir, and I heard you singing and I stopped." And then looking again into the face of this boy, so much like a man, he wondered had the boy heard the message of the song. "You must be tired and hungry," the rancher said. "Will you sit down for a bite with Mary and me?" And then, without waiting for the boy's reply, he stepped to the kitchen door and called, "Oh, Mary, set another plate, wife; a lad is here. He is going to eat a bite with us.

"Come in, my boy," he said. The lad's face seemed to lose a bit of its age and its hardness as he followed the rancher into his humble home. The evening meal was soon ready, and sitting around the table, Mary said, "So you found the little lamb, husband? The rancher smiled. "How did you know I had found the little lamb, Mary?" "Oh," she said, "I heard you singing as you came down the mountain, 'Rejoice, the Lord brings back His own,' and I knew you had the lamb in your arms."

The boy looked up suddenly. "Yes, sir," he said. "I heard you singing too. I liked the song sir, and that's why I stopped." "Ah well," said the rancher, "take the Book, Mary, and read a chapter and then you and I will sing a bit of the old hymn together." And once again the lad heard the sweet words of the old shepherd melody, "Rejoice, for the Lord brings back His own." Tears flooded his eyes as he pushed his chair back from the table and hurried out into the yard.

"Mary," said the rancher, "I believe that boy needs our help. Shall I ask him to stay for the night? It's a long way, you know to the next ranch." "By all means ask him, Fred: somehow I feel that he is one of us. And if you could tramp way up there on that mountain to bring back that little lost lamb, we surely can take care of this boy. He must have a mother somewhere, Fred, and a father, too. Perhaps you and I can take their place for a little while."

In a little while Fred and the boy were working and talking together around the ranch barns. And again and again as the kitchen door opened they hear snatches of the song, "Rejoice, for the Lord brings back His own." That night, when the boy is fast asleep, Fred and Mary are sitting together by the great log fire. Outside the winds are blowing cold. Fred is telling Mary that the lad in the next room is the son of his old college pal, Bob Brown. "It's a sad story, Mary. Bob wanted to be an actor. He married a girl who had ambitions like his own. Little Bob, junior, in there was put in a home. The lack of a mother's love and a father's counsel has made him just a bit of driftwood. Wasn't God good to send him our way? How glad I am that I climbed that mountain to find that little lamb. If I hadn't, Mary, I perhaps would not have been singing 'Rejoice, for the Lord brings back His own.'"

The fall days have slipped away. Bob Brown, Junior, has been with the rancher for nearly three months. Into his face has come a new expression, into his eyes a new light. He no longer is a "boy" with the face of a "man." Fred and Mary are sitting once more before the open fire place. The cold December winds are piling the snow up high around the ranch house. Fred has just finished reading a letter. "We have found them at last, Mary. Here's a letter from my old pal, Bob Brown. And Mary they don't even know that young Bob Junior has left the home where they had placed him to become a bit of driftwood. What are we going to do now, Mary? What are we going to do about the lad?" "I've been thinking about that, Fred. The only right thing to do is to give him back to them. But I just can't bear to send him away alone. He might become just a bit of driftwood again. Perhaps we could do them some good."

It's the day before Christmas. Bob Brown, the actor and his wife have come to the ranch to spend the holidays with Fred Snow, his old pal, the rancher. They are sitting before the fireplace. It is Christmas Eve. Bob Junior has kept himself hidden in his room until he could be presented to his father and mother as their Christmas gift. "Don't you think, Fred," Mary said, "that we ought to have our little Christmas gifts now so that our friends can have a nice long rest and be ready to spend a happy Christmas tomorrow?" "Good enough, Mary, suppose you be Santa Claus for tonight." "Very well," said Mary. "I'm going to give Mr. and Mrs. Brown their Christmas gift and then leave them to themselves while I take you out into the kitchen and give you yours.

Quietly she led the way to the spare room in which young Bob was waiting for the Dad and Mother he had hardly known. Mary opened the door and gently pushed them inside the room. And then, closing the door, she hurried out to the kitchen. Sometime later the reconciled father, mother and son heard the sweet melody of the Shepherd Song coming from the kitchen:

"But all through the mountain's thunder riven,
And up from the rocky steep,
There arose a glad cry to the gates of heaven,
Rejoice! I have found my sheep.
And the angels echoed around the throne,
Rejoice for the Lord brings back His own!"

It is Christmas morning and a happy group has gathered around the breakast table at the Snow ranch. Bob Brown and Fred Snow are pals once again. Young Bob has just finished telling Dad and Mother how he came to stop at the ranch. "Could you sing that song for Dad and Mother?" he said, turning to Mr. Snow. Mary looked at Fred and then, with a soft understanding look shining in their eyes they began to sing:

"But all through the mountain's thunder riven,
And up from the rocky steep,
There arose a glad cry to the gates of heaven,
Rejoice! I have found my sheep.
And the angels echoed around the throne,
Rejoice for the Lord brings back His own!"

AN INTERVIEW

After Hallgren had completed his "Nation" series, he summarized for Federated Press. Here is a paragraph: "I found only about three factories that were working full-time. I found large cities like Chicago, where 'more than half the men and women able and willing to work have no jobs'; like Moline, Ill., where employment has been cut 75%; and Coello, Ill., where only two men in the entire town had jobs." He reports little protest among the workers but "in the lower middle class there are genuine signs of revolt.

THE S. S. LESSON

February 19

The Growth of the Kingdom. Mark 4:21-34.

Golden Text,—The earth shall be full of the knowledge of Jehovah as the waters cover the sea. Isa. 11:9.

The lesson suggests truths about hearing the Word, its growth and spread. In the previous lesson we had our attention directed to the soil. There is a need for soil in which seed may develop but the soil may be in various shapes, some to discourage and some to promote growth. So with the human heart.

Today's lesson has to do with the word under several figures. The first idea is that of a light. The Word is the Light. Our Lord proclaimed himself the Light of the World. Those who are true followers are also lights in the world who are to shine to the glory of God. As the developement of the seed may be hindered by indifferent soil so too the light may be hindered by deliberate or neglected attention to it. Under the bed, or under the bushel would hinder the light so that none could have good from it. The light is not to be suppressed. It is to expose the dark and dangerous things. So with the Gospel it is to shine. Through its light men will come to know the evil to be avoided and opposed and the good that comes from being true servants of God. It is a high crime against the nation to interfere in any way with the light from the lighthouses, and rightly so, because the lights save lives. Much more so is it a crime against God and humanity when one interferes by life, word or act, with the spread of the Gospel whose purpose is to save immortal lives.

Not only is the way the light is to shine considered, but, the way the hearer is to receive the light. God gives all ears with which to hear. All are responsible for hearing. This would mean that since we have opportunity for hearing the truth, if we do not benefit by it, the fault lies with ourselves. It is a law of nature that things which are not used become helpless. If for example we would not use a hand or a foot for some time the time will eventually come when we could not use that member. We may learn a language or acquire skill in doing some mechanical thing and then if we for a long time neglect using these advantages our skill in them will disappear. So with hearing. If we do not heed the Gospel, we will soon become callous to it and it will not appeal as it should.

Jesus uses two parables to illustrate truths concerning the growth of the Gospel. First it is it unseen yet noticeable developement. The farmer does his part, he prepares the soil and sows the seed, then God does the rest. The stalk will continue to grow and finally bring forth fruit. The stalk ever developing is before the farmer yet so quietly is the growth attained that he does not see the actual growing. Nevertheless he has faith in the seed, the sowing and the soil and he looks forward with a reasonable degree of certainty to a crop. So with the seed. There must be preparing of the soil and a sowing of the word. In faith the child of God does that knowing that "God giveth the increase." We are assured that God's word shall not return to him void and that bread upon the waters shall again return. We also note the rich returns for small efforts. The seed may bring forth several hundred fold. It would be a splendid exercise if one were to select an ear of corn and count the grains. The result will amaze one that so many grains come from a single seed. God's word will, if sincerely declared, bring forth a train of results that may only be compared to the very many grains of corn that respond to the farmer's faith and richly repay him for his efforts.

The mustard seed and the plant that grows from it is one of the most simple but most effective parables spoken by Jesus. The mustard seed was the smallest of the cultivated plants but its stalk was the biggest in the garden. So big that indeed the birds could find a firm and safe support on it. The lesson implied is that the kingdom though beginning small is to become the mightiest thing in the world. We see how truly this application has worked out in the lives of men and nations. A simple word, a passage of Scripture, or an instance in ones life, stop to think, may be the beginning of a consecrated life devoted to the service of God—a life that branches out into all kinds of activities that help and serve those who need help and service.

Then, in the picture of the mustard plant we see a vivid illustration of the developement of Christianity. It began in an obscure corner of the world among an obscure people and it was carried abroad by a handful of insignificant men. There was nothing spectacular about its progress. It just spread and spread quietly through the ancient world until everywhere there appeared little companies of ordinary men and women who were so taken up with Christianity that they gave their lives in martyrdom to it. The mighty power of Rome, the mightiest the world had known, attempted to crush this little sect with an iron hand. It was not resisted yet in a comparatively little while Christianity overcame Rome and became its master.

The spread of Christianity in our day is going on sometimes with encouraging results, and sometimes not so rapidly, but, it shall continue to progress. It is the thing that though beginning small under our Lord is destined to be spread abroad to all men so that all shall have the privilege of accepting Jesus if they so will.

CORRESPONDENCE

Bethel Church, Mt. Lake, Minn. To the Readers of The Mennonite:—On January 29th, Rev. J. J. Balzer of the Bethel Church of Mt. Lake, Minnesota, founded his sermon, The Stone Rejected by the Builders, on Mark 12:10 and 11. In our historic world we have mighty stones that loom like pillars toward the heavens, designating some important event in the history of the Nation. Nevertheless, no matter how their grandeur thrills the hearts of men and women, these huge monuments are subject to ruination and change. But picture in your mind the Christ, who never changes as it is stated in Hebrews 13:8. He is the rock upon which our foundation should be built.

On the same day our Christian Endeavor Society held its meeting. The theme for the evening was: "What shall I do with My Money?" This seems like a very inopportune topic for this time of depression. But upon further thought and deeper study we realize that after all it is not the question of how much or how little money we have, it is the question of how to use it so that it will benefit not only us, but others as well. Because we have so much less money now, it is therefore very important to spend it that much more carefully. To give for worthy causes such as Missions, Churches, Hospitals and other charitable organizations should come first in the Christian's program of giving. For after all we are only God's stewards and all we have belongs to Him.

Greetings from Rev. Balzer and the friends of your paper.

Alma Schimnowski,

REASON AND FAITH

A. T. Pierson

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." I Peter 3:15.

God has made us with two eyes, both intended to be used so as to see one object. Binocular vision is the perfection of sight. There is a corresponding truth in the spiritual sphere. We have two faculties for the apprehension of spiritual truth—reason and faith; the former intellectual, the latter largely intuitive, emotional. Reason asks: How? wherefore? Faith accepts testimony, and rests upon the person who bears witness. Now reason and faith often seem in conflict, but are not. Reason prepares the way for faith, and then both act jointly. We are not called to exercise blind faith, but to be ready always to give an answer to every man who asks a reason. There are three questions which belong to reason to answer: First, Is the Bible the Book of God? second, What does it teach? third, What relation has its teachings to my duty? When these are settled, faith accepts the Word as authoritative, and expects that God's thoughts will be above our thoughts. Thus where reason's province ends faith's begins.

OUR MUSIC

The male chorus of the Los Angeles church rendered a musical program in the Lynwood Baptist church on September 12.

The Reedley musical organizations are adopting a new concentrated plan for rehearsal this year. The ladies choir meets at 7 P. M. This is followed by a mixed chorus rehearsal at 7:30. At 8:30 the ladies are dismissed and the men's chorus continues practice ad libitum.

JOTTINGS

Prof. Leander S. Keyser of the Hamma Divinity School at Wittenburg, O., College will deliver a series of Bible lectures in the Ebenezer Mennonite church, Bluffton, Ohio, February 12-17.

The Christian Endeavor society of the Mennonite church of Burrton, Kansas is evidently interested in Mennonite history. Recently it invited Rev. A. Warkentin of Newton to give a lecture on Mennonite history at one of their Sunday evening meetings.

The First Mennonite church of Newton, Kansas has recently purchased a bell to be placed on the tower of its new building. The bell is said to have an excellent tone. Mennonite churches usually do not have bells and so having one gives the Newton church a special distinction.

The Young People's Christian Endeavor Rally of the Eastern District Conference will hold a rally in the Second Mennonite church, Philadelphia, Sunday afternoon, Feb. 19th. The committee in charge of the rally has worked hard and spared no effort in endeavoring to make the rally a success. The speaker for the afternoon will be Mr. George Bacon, a prominent leader in Christian Endeavor circles. It is the hope of the Union that many will attend the gathering and that each society in the conference will have a large delegation present.

The Relief Committee representing the Mennonite community about Newton, Kansas, has been regularly sending clothing to Canada for the use of the Russian Mennonites living there. Because of conditions the shipment last year was considerably less than before and had to be delayed because there was no money on hand to pay the freight, but when the need became known the money was supplied and a respectable balance remained to pay freight on future shipments. As the need is as keen as ever it is expected that contributions shall continue.

On January 29th, the 72d anniversary of the State-Hood of Kansas, the Plus Ultra Class of the West Zion church (Moundridge) had charge of the C. E. program. With their teacher, W. D. Vogt, as chairman, they presented a program in commemoration of state's birthday. The young men opened their program by singing their class song "Win Them One by One." Prof. L. L. Lehmberg gave an interesting review of the history of Kansas and Dale Galle told about the immigration of the Mennonites to the state in 1874 and the years following. The remainder of the program consisted of vocal and instrumental numbers. This program was preceded by the Intermediate C. E. They had as their theme, "Our Indian Missions" and the speakers were Mrs. Pete Dyck, who spoke very interestingly of the Hopi Indians in Arizona, where her father, the late H. R. Voth, was for many years a missionary and where Mrs. Dyck was born. J. W. Krehbiel, the other speaker, gave some interesting facts about the American Indians and the denominations doing mission work among them. Many years ago Mr. Krehbiel spent nine months with the Cheyennes in Oklahoma. Both programs were instructive as well as entertaining.

Rev. D. D. Eitzen, who has accepted the call to become pastor of the First Mennonite church of Los Angeles, hails from Mt. Lake, Minn., and is the son of Rev. D. P. Eitzen. He is a graduate of Bethel College and has had a considerable teaching experience, having been the teacher of English and Music in the Pretty Prairie, Kansas schools. At present he is principal of the Zenda, Kansas high school. He expects to leave Zenda for his new position immediately after the closing of the school year in June. Mrs. Eitzen is the daughter of Mr. and Mrs. A. S. Heidebrecht, of Hydro, Okla., and a graduate nurse of Bethel Hospital.

A missionary executive recently remarked: Missionaries in India and China in these days are confronted with the news of crime and vice in America by their Buddhist, Moslem and other heathen leaders. Every fearful crime is a delicious morsel to their educated opponents. And now the great wet victory will be heralded by the Moslems, who are forbidden strong drink, with glee. Surely the homeland is now making it doubly hard for good missionaries by fearfully decreasing support, by excess of evils here and by the vile movies exhibited from America in these far-away lands. Defeat of prohibition will probably be the hardest blow of all.

DEATH

Mueller—Hildegarde Margaret, daughter of Gottlob and Anna Mueller was born on August 3, 1912 and died after an operation and complications on January 20, 1933, in the California hospital of Los Angeles, from which she had just been graduated as a trained nurse. She died at the age of 20 years, 5 months and 17 days. At the age of 14 she was baptized by Rev. Krehbiel and united with the First Mennonite church of Reedley. She leaves to mourn her early departure her parents, two brothers and three sisters.

After a memorial service had been conducted for her in the hospital in Los Angeles, the body was sent to Reedley, where before a filled church Rev. Regier led the funeral service and Rev. Krehbiel spoke words of comfort.

CONTRIBUTIONS

Received for Pacific District Conference—First Menn. Ch., Menno, Wash., $3.92; San Marcos Menn. Ch., Paso Robles, Calif., $5; First Menn. Ch., Upland, Calif., $12.49; Jno. C. Jantz, Odessa, Wash., $1.08.

Received for Portland, Ore., Mission—Immanuel Menn. Ch., Adult C. E. So., Los Angeles, Calif., $4.45; First Menn. Ch., Dos Palos, Calif., $17; First Menn. Ch., Reedley, Calif., $25; Winning Others S. S. Class, Upland, Calif., $14.50; First Menn. Ch., Albany, Ore., $6.64. Gratefully acknowledged,

Jno C. Jantz, Treas.,
Pacific District Conference.

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VOL. XLVIII BERNE, INDIANA, FEBRUARY 16, 1933 No. 7

EDITORIAL

Prof. Smucker, field secretary for Bluffton College, is planning a visit to the various Mennonite localities with the object of interesting young people in the College and securing their attendance if possible. Colleges have been among the hardest hit in this depression and, yet, in some way, they have managed to function. The continuance of their work has been possible largely because expenses, and especially salaries, have been cut to the bone. Their assurance of continued work must come with an increase of students who are able to finance their college work. There will always be young people who go to college, but Mennonite young people, if they have a grain of church loyalty in them, will be going to Mennonite colleges if at all possible. We often wonder at the consistency of those people who are continually praying the Lord to bless our church and all its interests and then either ignoring its institutions or discouraging the attendance of young people at these institutions. If any one is a good Mennonite he should have enough of the interest of his church at heart to encourage his boys and girls, and such others whom he can influence, to make the school of their church their school. We wonder how churches can hope to continue as strong Mennonite churches without having their future leaders trained in the institutions of their denomination. With our own peculiar stand on matters respecting life and faith those who are to follow us will need to have grown up in an atmosphere that is peculiarly Mennonite. That cannot be gotten in any institution not under the control and influence of our church.

The postponement of the meeting of General Conference, which was to be held last Summer, because of the depression may or may not have been a wise move. Opinions are divided on the subject. But, the fact remains that the session is to be scheduled for this summer and that the depression will hardly be over before that time. Churches should be planning for this meeting. It is important that the lapse between sessions should not continue too long. No doubt the cost of sending delegates will be a heavier burden on the churches than before, yet the sacrifice is worth while. Our many scattered churches extending from the Atlantic to the Pacific and from the frontiers of the Canadian provinces to Texas need to come together in fraternal conference if the bonds of brotherhood are to be fostered and strengthened. With all our boards facing a crisis it is of highest importance that they should have opportunity to council with representatives from all our churches. Perhaps many churches do not have the ready money for sending delegates, yet an effort to raise it is worth while. When we remember that the first meeting of Conference was the result of an unusual effort to finance the brethren coming to it from a distance, while the nation was in the midst of war, we should be made to feel that at this late date such an effort should be made. Perhaps no more than twenty percent of the delegates to the next conference will come by train and the rest by auto. Auto travel is cheaper than train, since four can go at the cost of the one who uses the rail roads. The thing to do is to arrange for auto parties rather than for transportation by rail. Let the churches make a special effort to be represented at the Conference and let those who are in a position to go by auto take with them as many other delegates as their cars will carry. In this way we feel the problem involving the cost of sending delegates will easily be solved.

A brother in Marion, S. D., has given us the privilege of looking over a program he has arranged for the Primary and Junior departments of the Sunday School which he has worked out covering the Gospel of St. Mark. We find that he has taken a chapter at a time through a series of questions on the content of the chapter and then continued his questions with the object of applying the truths of the lesson. The plan is an excellent one for use in the preparation of the lesson by the teacher and by the pupil. The fact that an entire book is covered chapter by chapter is, we think, an improvement over the usual way of just taking short portions, often out of their connection, and leaving the rest to be filled in or not studied at all. The thing lacking in most of our Sunday School work is that a complete connection is not maintained in the study of the Bible. We do not read books by just selecting passages from them and surely when we want to master the text of any work we should take it in its entirety. We recognize the difficulty involved in trying to teach the Bible to young people once a week and giving them at the same time a knowledge of the entire Bible. There are many familiar passages that appear in the program of lessons for our Sunday School and there are also many other important passages that seldom, if ever, are touched. The solution of the program would be to study the Bible by books rather than by selected passages. The largest portion of the Bible takes in parts that are never presented for study in the Sunday School. There is no reason why the study of passages in their right connection should be omitted from the program that aims to give the young people an idea of the fundamental truth and there is every reason why our schools should endeavor to have the pupil acquire a connected knowledge of the Scriptures.

Recently we stumbled upon a large street meeting held in the heart of the great textile district in Philadelphia. It was the coldest day of the winter, but, in spite of the discomfort, the hundreds who gathered listened with great intent to every word of the speakers. The speakers were unemployed men so were the men of their audience. The purpose of the meeting was to create interest in a "Hunger March to Harrisburg" which is scheduled to take place soon. The gist of the remarks was that we are hungry, without proper clothing, without fuel and without shelter. There are plenty of empty houses, as well as plenty of food, clothing and shelter. The state must help us. We protest against the plan to standardise all relief which would have us feed our children on evaporated skim milk and make us take whatever there is wrapped up in a bundle for us. People are being refused aid who are in dire need because of arbitrary rules laid down. Others have been evicted and the number of evictions is increasing every day. There was neither disorder nor demonstration at this meeting but a tense feeling extended to every person in the crowd. What the result will be we do not know but many thousands of hungry and determined people are something for the authorities to reckon with.

We may understand how there would be hunger where food is lacking but when it is so cheap that it can be sold for less than any time during the past thirty years there is something lacking with those who are in a position to do something to help out. No doubt the greed of the rich is a factor in this situation, but, added to that must be added the inefficiency of those into whose hands has been entrusted the administration of affairs. The whole world is in financial straits because of the war but that is no reason why, in bitter winter, it is possible for people in large centers of population to be hungry, cold and shelterless as well as poorly clothed against the winters blasts.

"YOUTH"

The years of youth, the boyhood and girlhood are the years when life is growing into mature years, manhood and womanhood.

There are those who tell us that the young folks of today are going to the dogs. Going from bad to worse. Etc.

Being still young I have the greatest faith that the present generation is rising above that which our fathers tried to reach. It's true, the young folks are more free, more frank, more easy going in some ways than our fathers and forefathers were. Yet they have as much of the

PIONEER SPIRIT in them as their fathers to forge ahead, facing life with determination and conquer that which now seems impossible.

Already youth has caught the vision of reaching or branching out to heights never dreamed by our fathers as able to be reached. They will grow up as followers in serving the world and mankind in a better way than the youth of yesterday was able to do.

I have faith in the young people of today, in their work. That they will be able to do their duty in bringing success in a larger measure through their efforts than the past generations have done.

There may be a different way, from the way the past generation has done its work, and lived its life. However the youth of today is more educated, more familiar with the ways of the world being thus forewarned is forearmed as they go out into life fighting their way to realize their dreams, their hopes, and their plans just as their fathers and mothers did years ago.

Youth does not differ so much as some would have us believe from the well beaten path that the pioneers, our forefathers and fathers trod.

The time for them to put their shoulder to the wheel is drawing near and they will not disappoint or fail as the harness of responsibilty is laid upon them.

The youth of today will again produce MASTER farmers, business men, bankers, school teachers, preachers and doctors. The woman will be MASTERS in homemaking, in community life, in church work, etc. The present young folks will yet rise to produce the worlds greatest men such as history has few to show.

Who will dare to say that not from their rank another Lincoln, a Luther, a Washington, etc. shall rise to change the whole world.

May every friend of youth help them to realize their greatness and possibilities which life is holding for them. As they go out in service to battle with the problems as they start to confront them at the threshold of active life.

Arthur F. Ortmann.

25TH ANNIVERSARY, EBENEZER CHURCH

Address by H. Wedel, Gotebo, Okla.

If we have gathered here today for a celebration of the 25th anniversary of the building of this church we have done so with a feeling of gratitude towards our heavenly father that he has permitted us that are still here and able to join in the celebration to do so. We really celebrate a double anniversary today. Not only the 25th anniversary of the building of this church but also the 30th anniversary of the establishment of this community. 30 years ago we came here to the bare prairie to establish a home and a future. Many changes have taken place in that time. Many disappointments have come to us, that is true, and if we all had visions of getting rich in this new country our hopes have not been realised. But we also have had many blessings and we can truly say the Lord has been very good to us. We were able to establish a church soon after we came here with 42 charter members and then in 1907 built the present church building. To look at it is not much for looks but to us it has been very dear. Many blessings we have enjoyed in this building and in the fellowship of the people that came here to worship. 25 years have passed since then and in looking back over that space of time it does not seem near that long. But when we recount what all has transpired in that time, when we recall the people that used to go in and out of these doors and that have been dead and gone for many years now we realize the passing of time. We that are still here and able to join in this celebration have many reasons to be filled with gratitude towards our heavenly father, for we are not all here today by any means that were here when this church was built. Out of 77 members that helped build this humble house of worship there are only 18 of us left here today who are still members. 15 of the 77 have gone to their eternal rest. 8 of them are buried here in this little cemetery by the church. 51 of the 77 have taken out their church letter and moved to other communities or churches. But although ¾ of the group are gone today the Lord has filled the ranks again so that we have a membership of 84 again today for

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..........$1.50
Foreign..........$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

which we are thankful. A considerable part of this regain was brought about by merging of the two congregations of our denomination here at Gotebo. During the drought years so many of the members of the church south of town moved away that it was considered advantageous for the two congregations to merge. They joined us with 19 members and we have been working together ever since.

During the earlier part of our church history the Brethren Henry Reimer, Fred Stucky and Henry Riesen served us as ministers Brother Riesen later being elected Elder of the church. In those pioneer days as they seem to us now that is the days before the Automobile those breathren have spent lots of their time and faithful effort for us and without remuneration as everybody was struggling to get a foothold and their labors have not been in vain as a number of young folks that were converted and baptised are still working in the church here or elsewhere.

Later in 1923 a call was extended Brother H. R. Voth who then was our pastor for four years giving his whole time to the work here and visiting other churches for our conference. Results of his labor can still be seen today. After a period of several years during which we did not have a regular pastor the Lord led it that Brother Hege could come here and works with us and we feel that he has been a great help and blessing to us.

In these 25 years this church has always maintained an organized Sunday School and Christian Endeavor with an enrollment of between one hundred and one hundred twenty-five. In looking back over the changes that have taken place we find that in this time we have had 141 additions. 50 joined by letter and 91 were converted and baptised, and taken into the church. What a nice congregation that would make today if we could have retained them all, but death has called 23 of them and one hundred have taken out their church letter on account of moving away. Leaving a membership today of 84.

What the future has in store for us we do not know. If we will be here after another 25 years rolls around to celebrate a 50th anniversary we do not know but it does not really matter where we are only so we are in the Lord's work. We realize we have not always been as faithful in these years as we should have been. We have not always been as loving and unselfish as we should have been, have not always done our best. So let us go forth from this milestone with new resolutions to be more faithful and more zealous in the work for the Lord and we have the promise that he will bless us.

FROM THE DECK OF THE S. S. CITY OF CAIRO

Red Sea, Dec. 28, 1932.

Our dear Friends at Home:

I am writing these words on deck. We are nearing Aden at the southern end of the Red Sea. The ocean is calm and the boat steady. Were it not for the regular heart beat of the engines down below which we can hear distinctly, one would hardly know that the boat is moving. While I am writing this, some passengers are reading, among them Mrs. Penner, some are engaged in deck games such as tennis, shuffle board, etc. and still others are in the smoking room playing chess, cards, etc. etc. So we are all occupied in one form or another. This evening, we will pass the so-called 12 Apostles. These are immense rocks near the southern end of the Red Sea. Eleven of these dangerous rocks are quite close together, while the 12th is some distance away from the others. This is most probably Judas Iscariot. At least I imagine this to be him. May he stay where he is.

About one week from to-day, the Lord willing, we will land in Bombay. Then another 800 mile journey inland by train and we will again be at home with our dear co-laborers and

Indian brethren. A thrill goes through us at the very thought of soon being at the place where we have spent so many happy years. We are more anxious than ever to get back to our work because, if indications do not deceive, great things are going to happen in India. Thousands will turn to Christ, and we would so much like to share in the harvest.

Reason for writing this letter is other than giving a report of our trip. This is to be a note of thanks only. Upon our embarkation in N. Y. on the S. S. "Bremen" on November 29th we found 76 letters and one telegram in our cabin. Some of these have not yet been read, because as obedient servants we follow instructions on some of these letters. These are as follows: "To be opened the 14th day. To be opened the 15th day" etc. etc. One letter has the order: "To be opened the last." These instructions are followed which accounts for some of the letters not having been read up to date. Now, dear friends, it is obviously difficult to send a reply to each one of you for reasons that I need not state. Hence, we take this opportunity and this method of expressing to you all our heartfelt thanks for your very much appreciated letters and the telegram. We appreciate your. thoughtfulness and love more than words can adequately express. Each letter is so good and full of cheer and inspiration. We want to thank you most especially for the assurance of your intercessory prayers. May God graciously hear and answer them. What India, during this period of transition needs is the prayers of God's people. Prayer for the missionaries, also, that they may have the sympathy with legitimate aspirations of the growing Christian community. I think that those that have heard our messages, will remember that I have stressed this time and again.

With most cordial Christian Greetings we are,

Yours for India and its needs,
P. A. and Martha Penner.

SO NEAR, YET SO FAR AWAY

By Caroline S. Theodore, M. D.

Often when we get cases as I am about to describe one feels very bad about them but they cannot be helped.

It is indeed very pathetic to take up pen to write about Pehlad Rai a Marwarie Bunya of our town, whom we all had begun to like very much. Pehlad inherited from his father a very big General Merchant Gold and Silver shop, and was one of the leading business men in Champa. He followed Jainism and was the true believer of its doctrine. But the tendency of untouchability was the worst with the whole family, so much so that they would not go into the Mission Bungalow lest they defile themselves. This went for years and Pehlad and his people heardly knew anything more about Christians and Christ than that they were the people of Missionary Sahiblogs.

God's ways are not the man's ways and God does not work in the same way as the man does. I started to work for the mission dispensary at Champa in 1924, at the beginning the number of patients visiting the dispensary was very small, partly due to the caste prejudices and partly due to the ignorance of the people about the modern medical aid, but even then we were kept rather busy every day.

Pehlad's father became very sick and he came to the Mission Hospital for treatment and I treated him. The kindness he received from Mrs. P. A. Penner and by other Christians made a deep impression upon him, on his older brother commonly known as D. C., and on Pehlad who was only a kid at that time, but the cast prejudice kept them away from mixing with the Christians freely. The boy Pehlad became a regular visitor of my house and became very friendly with us. The friendly relations between Pehlad's people and us went on increasing every day and I was the first Christian who visited the women folks at his house; after which Pehlad began to call me his sister and his mother always treated me as her own daughter. This made Pehlad to break down most of the caste prejudices so much so that he used to come to our house at any time and was very free in our house and I did the same at his place, the only place I did not go in was their kitchen, otherwise I could go anywhere I would like to go.

After the death of his father, Pehlad became very friendly with the Christians. His friendship with Rev. Isaac was a unique one and he began to take part in the church services and other Christian activities, we all prayed very definitely for him that he may realize the truth and accept our Lord Jesus Christ. Often he was on the point to decide for his future and to make bold jump but his caste, his business and so many other things to which he gave undue importance tied him up and he used to postpone the call, but nevertheless there was the call. My husband often had a heart to heart talk with him and he said very definitely that he has been thinking seriously about the life after death but has not come to any conclusion. He believed in the power of prayer and used to pray in his own way. We looked upon him as one who would come to His fold and be saved. His interest in the Christians was a very healthy sign. He employed Christian sales men in his shop and paid them more than what he did to others, but the saddest part is that he always postponed the call of God and it never entered in his mind that he will have to go away from this world early and so soon.

It was on Friday evening, August 28th, 1932, when Pehlad came to my house for the last time. He told me that he was coming from Champa Railway Station and was suffering from a severe attack of cold and headache. He sat down on the steps of my house and asked me to give him some medicine for headache. He looked very tired and restless. I gave him headache cure powders which he took at my house and then he asked for a glass of water, for which I hesitated a bit in beginning thinking that his caste people will make it awkward for him if they will come to know that he had drank at my house but he insisted upon having it so I gave it to him and after drinking water he stretched himself on the floor to rest up to the time his car would come to take him home. Unfortunately his car did not come till late in the evening so he decided to walk home. He was not in a fit condition to walk the distance of a mile and a half which lies between the Hospital and his house but he did manage to reach home safely.

The next morning I was told that he was feeling better but he had taken (Jamal-Gota) a purgative prescribed by an Indian Vad (Indian doctor who do the Indian treatment). This Jamal Gota proved to be rather strong for him and caused severe cramps and pain in his abdomen and throat. The following day he complained of burning sensation in his throat and abdomen, and had high fever, cold and headache. This man knowing so much about the modern medical aid and knowing that I would do anything willingly for him that might help him did not send for the medical aid, neither sent any news to me of his welfare.

On Monday, August the 21st, when his condition became rather alarming he sent for me. I at once went to his house to see if I could do anything for him. I found him in a very poor condition, his general condition had become very poor on account of the strong purgative and the fasts (which go hand in hand in the Indian Vadic Treatment). I decided to visit him twice every day according to his wish, during the time he was not out of danger. I treated him for a week and his condition responded repidly to my treatment. His fever left him, the cold disappeared, but the headache remained which was due to weakness but in the meanwhile his brother came in to visit him and when he heard all what Pehlad had gone through became very much alarmed, and wanted to do something for his brother and to show that he was very much concerned about Pehlad's welfare. So he sent for a non-Christian doctor from Bilaspore and handed over the case to him without my knowledge and against the wish of Pehlad. This new doctor stayed only for the day and went back to Bilaspore by the evening. When I came to know about it I did not wish to take back the case without consent of the doctor who had taken over the case as it was against the medical ettiquette, neither did they ask me to take back the case. I came to know afterwards that as soon as the Bilaspore doctor left they again gave the case to the Vaid who made them promise that they will not call any one else to see the case and promised to cure him within a week. Pehlad wanted to continue my treatment and often asked his people to send for me but they would not listen to him. After pleadings of Pehlad they did send word to me to give them a friendly visit which I accepted with pleasure as I liked Pehlad very much. When I reached there Pehlad pleaded me like any thing to take back the case and I was quite willing to restart my treatment but his people repeatedly told me that they will continue the Vadic treatment. I do not know what medicine he was being given but his condition was going down very rapidly and when Pehlad used to ask me to take him to the Hospital, his brother and the woman folks would say that the Vadic treatment is very good and they would continue the same treatment. I did not press them to bring him to the Hospital as they would have begun to think otherwise.

All the time during his illness Pehlad said that he had great faith in the Christian treatment and wanted to be taken to the Christian Hospital for Treatment but his folks would not listen to him. He had broken down all the caste prejudices and used to take milk, fruits and water from my hands in front of every one.

On September 2nd his condition became worse and the Vaid gave him Kutooree, (a very hot drug,) which made him very miserable and on the morning of September 3rd he passed away from this world into the other one for which he had not made any preparation, but when his respiration was ceasing and the pulse had almost stopped his people sent the message to me to take the case but it was no use, as his condition had gone beyond help. The Kutooree had made his body very hot so much so that even after death his body was fairly warm so the Vaid had told them that if he would be given injection by me his life will come back to him as his life was still in his hair, and showed them by cutting a little of the skin that the blood was still circulating in his body. When I went there to see him in the morning I found him dead and told them that he had been dead for more than two hours. On this every one began to cry. It was a very pathetic scene, especially to see his young wife who almost fell on my feet and begged me to give back the life to her husband. I wish that I could do something for them but it was beyond my power, I could not restrain myself at that time. The tears rolled down my cheeks. I was sorry for Pehlad but was more sorry for his soul as it heard the call and did not listen to it. It is very sad to think of a dear friend like him to go away from this world and be lost forever. Pehlad was almost persuaded to open his heart to Jesus but he did not give it to him. He had almost accepted Jesus but his caste, business and relatives were too strong a temptation for him which the devil had put before him. He always postponed the call by saying next year, next month and the next year and next month never came and he had to go away from this world without any preparation. **Almost persuaded but lost!**

CORRESPONDENCE

Pratum, Oregon. Dear readers of the Mennonite.—The New Year was ushered in by a very stormy day here in this valley. The past year has meant much to us. We as a group of believers were kept busy in the Lord's vineyard. We had our program on Christmas Eve, though quite a number of children were absent on account of the "flu."

Several families of our community took some of the Indian girls to their homes during the holidays, these also took part in our program. They sang some Christmas songs in their own language. We had a large crowd out, the church being filled.

The first part of December we had very cold weather, almost to zero, with no snow to protect the fall crops and the grain is mostly all froze out. Hundreds of acres will have to be reseeded this spring if weather permits. We had more rain and stormy weather than we usually have other winters. But we still have the same Father watching over us, and we should not let our faith in Him get dim, for He still careth for us.

On November 20, Rev. S. S. Baumgartner, former pastor of this church, delivered the morning message. He saw a great change since he left about seven and one half years ago. Many a face he saw that was new to him.

On the same day in the evening Rev. P. R. Aeschliman spoke at the evening meeting. About thirty-five years ago he organized this church, which had only a few believers then, and this Servant of God was permitted to see how our group has grown to the large mem-

(Continued on page 13)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work

by the
Young People's Committee of the General Conference

Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

February 26

How Can We Make Christ Attractive to Americans? Acts 2:1-11.

This is a missionary meeting. We will be thinking today of those peoples who have recently come to our shores. Let us keep in mind all those groups who because of race or class divisions are outside of the church. It is estimated by statistics that 65% of our population is outside of the direct influence of the church. Seek out for this week those groups who never feel the influence of the church at her best. It would be very interesting and helpful if you could invite a foreign group to your Young People's meeting. Have one or more of them tell of their impression of Christianity as they have seen it. Ask them to be frank. If there is a colored group available, use them.

Carl Sandburg writes quite realistically on some of these social problems. Many of his poems demand our consideration whether we like them or not. Here is one which shows what Christian America does to those eager souls who come to our shores:

POPULATION DRIFTS

New-mown hay smell and wind of the plain made her a woman whose ribs had the power of the hills in them and her hands were tough for work and there was passion for life in her womb.

She and her man crossed the ocean and the years that marked their faces saw them haggling with landlords and grocers while six children played on the stones and prowled in the garbage cans.

One child coughed its lungs away, two or more have adenoids and can neither talk nor run like their mother, one is in jail, two have jobs in a box factory.

And as they fold the pasteboard, they wonder what the wishing is and the wistful glory in them that flutters faintly when the glimmer of spring comes on the air or the green of summer turns brown:

They do not know it is the new-mown hay smell calling and the wind of the plain praying for them to come back and take hold of life again with tough hands and with passion.

Some time prior to Jesus' death He asked His disciples to tarry in Jerusalem and await His coming in the Person of the Holy Spirit. "When the day was fully come they were all with one accord in one place," there came to them a spiritual experience, they were endowed with the Holy Spirit. Men of every nation had gathered together and they heard languages like unto their own, and there were gathered together Parthians, Medes, Elamites, Mesopotamians, Judeans, Phrygians, Egyptians, Libyans, Cyrenians, Romans, Cretans and Arabians. Each heard the gospel in his own language. Was that a prophecy of how the Gospel was to be carried unto all peoples? Did that incident point to the fact that the Gospel of Jesus Christ is a glad message for all peoples, no one race or people shall so manipulate Christianity as to "get a corner" on the benefits to be derived therefrom. This incident was in full agreement with that command looking toward evangelism when Jesus said. "Go ye and teach all nations baptizing them in the name of the Father, Son and Holy Spirit; teaching them to observe all things whatsoever I have commanded." To thus build the Kingdom is a twofold task, namely to win individuals into a loyalty to Jesus Christ and to cause God's "Kingdom to come on earth as it is in heaven."

"What you are speaks so loudly I can't hear what you say." Who of us has not heard that before? Is that not the situation in respect to many foreigners in our midst? It matters little how much and how boisterously we preach if we segregate classes, if we neglect and ignore those who have different customs from what we do, if our system of capitalism enslaves and makes out of children and parents veritable sons of hell. Again let us listen to Carl Sandburg who has a sympathetic Christian spirit when he is speaking as a foreigner in his poem:

To Contemporary Bunkshooter

You come along . . tearing your shirt . . . yelling about Jesus. Where do you get that stuff? What do you know about Jesus? Jesus had a way of talking soft, and outside of a few bankers and higher-ups among the con men of Jerusalem everybody liked this Jesus around because he never made any fake passes and everything he said went and he helped the sick and gave the people hope.

You come along squirting words at us, shaking your fist and calling us all big fools so fierce the froth slobbers over your lips, always blabbing we're going to hell straight off and you know all about it.

I've read Jesus' words. I know what he said. You don't throw any scare into me. I've got your number. I know how much you know about Jesus. I don't want a lot of gab from a bunkshooter in my religion.

I won't take my religion from any man who never works except with his mouth and never cherishes any memory except the face of the woman on the American silver dollar.

I ask you to come through and show me where you're pouring out the blood of your life.

Questions

1. How do you account for the fact that only 35% of our population is nominally Christian?
2. Do you think the Gospel of Christ has a universal appeal?
3. Imagine yourself and family coming to our shores, tell of some of your imaginary experiences.
4. What are some of the neglected classes in our community?
5. What can we do to bring Christ to these neglected classes?
6. Why do so many laborers feel themselves outside of the Christian church? Is that conviction real or imaginary?
7. What are some national and international problems which need to be solved if America is to be Christian?

Study the Scriptures

Mon.—Read Acts 8:5-8. Preach Christ.
Tues.—Read I Thess. 1:5-8. Power of example.
Wed.—Read I Thess. 4:9-12. Live good lives.
Thurs.—Read I Peter 1:3-5. Interpreting our hope.
Fri.—Read Acts 17:22-31. Interpreting God.
Sat.—Read John 13:35. A life of love.
Sun.—Read Acts 2:1-11. Making Christ Attractive to New Americans.

"When I survey the wonderous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."
—Isaac Watts.

EASTERN DISTRICT YOUNG PEOPLE'S C. E. NOTES

Dorothy W. Swartley.

Congratulations to the Hereford Society at Bally! This year marks the 46th birthday of their organization: and they boast the fact that six years after the birth of C. E., February 2, 1881, their Society was begun, 1887. Their Junior Society was organized in 1894.

A Union Rally will be held at the Second Mennonite Church, Indiana Avenue and Franklin Street, Philadelphia, Pa., on February 19th at 2:15 P. M. The Second Church Society has just recently been organized, and we are very glad to have this opportunity of meeting with these folks. The speaker will be Mr. George Bacon, a past president of the Philadelphia County C. E. Union, who is a warm friend of our Philadelphia Young People's Societies.

At our last Executive Meeting we had the pleasure of welcoming two new Societies into our Union. One of these, Second Mennonite of Philadelphia, has been mentioned above. The other one is the Saucon Society. May all the efforts of these newly organized societies be abundantly blessed!

The following is a list of presidents who have recently been elected:

Bowmansville—Viola Unruh, Bowmansville, Pa.

Deep Run—Edwin Landis, Pipersville, Pa.

Lansdale—Elwyn Fretz, 314 Derstine Ave., Lansdale, Pa.

Schwenksville—Florence Schultz, Collegeville, Pa., R. D.

West Swamp—Mary Rosenberger, Quakertown, Pa.

The Hereford Society rendered a special program at the Mennonite Home for the Aged at Frederick, Pa., on the 1st of January, 1933. They presented a Christmas program and gave each member of the Home a gift.

On January 29, 1933, a Rally of the Perkiomen Valley Intermediate C. E. Union was held at the Hereford Church.

The Zion Society of Souderton has been quite successful in organizing a Young People's Choir under the direction of Harleigh Rosenberger. To date, about thirty of their members have joined the choir.

On January 29th the Junior C. E. members were the guests of the Young People of the Grace Mennonite Church, Lansdale, Pa. The Juniors presented a very interesting program.

Contributions to the Pannabecker Auto (we have pledged $350.00 to this cause) have just passed the "halfway" mark on the way to its goal. We want to thank our Young People for the earnest and prayerful effort that is being put forth to support our "representatives," the missionaries, and their work on the field of service.

LOS ANGELES, CALIFORNIA

The Woman's Bible class, which is conducted by Mrs. Hope from the Bible Institute, has truly been, "the half has never yet been told," in blessings. Even though we have rainy weather, the attendance is increasing. We praise Him for we know that all things work together for good to them that love the Lord.

Rev. D. D. Eitzen from Kansas conducted services at the church beginning on Christmas morning and closing the following Wednesday. His messages were a great spiritual blessing.

—Luella Kliewer.

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Philippians 3:8.

MENNO CHURCH, WASHINGTON

Church services for the coming year will continue regularly twice a month conducted by Rev. M. J. Galle. Sunday school will continue every Sunday. J. A. Franz is superintendent for the adults and May Nightingale is leader of the Junior department.

Rev. Galle called together the members of the choir for the purpose of getting an Easter program underway and to furnish music for the church service if possible.

The membership of Mr. and Mrs. Henry Franz of Ruff has been added to the Menno roll, making a total of 111.

DALLAS, OREGON

The new church home, including parsonage, which replaces the one destroyed by fire some time ago, has been in use since the end of August. It was formerly a residence. It was remodeled and slightly rebuilt to consist of an auditorium, several S. S. rooms upstairs and six rooms for the parsonage. Most of the roofs have been papered and partly painted, so the interior is quite attractive now. Since the labor was donated, and great economy used in buying materials, the cost has been surprisingly low.

Rev. G. M. Baergen is serving now without salary, and is teaching school to support himself and family. The congregation appreciates his cheerful willingness to serve them in this manner.

Justina Thiessen.

MONROE, WASHINGTON

In the Young Men's Bible class the venture of organizing a men's glee club was talked over, with the result that a baker's dozen of our young men are now exercising their talents. Their contributions in the C. E. and Christmas program add quite an interesting feature. The church choir also has ordered new choir anthems and show a pleasing enthusiasm and interest to add to the regular church worship.

We had the happy coincidence to celebrating two golden weddings. They were Mr. and Mrs. Peter Saner and Mr. and Mrs. Peter Dirks. Some of the young people contributed much toward the occasion by singing some appropriate songs.

With the new year the course in Catechism was taken up with twelve participating.

—Rev. S. S. Baumgartner

PASO ROBLES, CALIFORNIA

The Christian Endeavor society of the San Marcos church held their annual business meeting Jan. 15. In addition to the usual number of officers elected, a new committee was added to the list. Four leaders were also elected to direct the singing at the meetings, each serving for one quarter. It is our prayer that the C. E. may fulfill its purpose and requirements in every respect in the new year.

The choir has elected its new officers for the year and finds itself fortunate in securing Albert Jantzen as director.

—Marie Schroeder.

ALMOTA, WASHINGTON

Since the cold weather started, instead of meeting in the afternoon as in former years, the Christian Endeavor society of the church is meeting in the homes on Sunday night. This plan is proving very successful. Lawrence Hickman is the newly elected president of the society.

—Blanche Aeschliman.

MISS NISWANDER WRITES

Dear Mission Friends:—

Greetings with Psalm 20:7 and 40:16! How seldom we hear the latter statement and yet this is a so-called Christian country.

The highest attendance at our Sunday School during the year was 94, and the lowest 23, on a very stormy Sunday; with an average of 52.

On Dec. 15 our Women's Missionary society held a special Christmas meeting for the mothers. 29 women were present. Our missionary society is at present making bedding for the poor. On Thanksgiving and also on Christmas our church, S. S. and C. E. made up baskets of food for the unemployed.

Our Christmas program was held on Dec. 23. We had a full house with people standing. The aim of our program was to bring to the people the fact that Jesus came into the world to be their Savior.

A number of the boys and girls of our mission have indicated their desire to belong to Christ. We pray that they will let Christ fill them with His Holy Spirit, so that they will have victory over sin, and grace and strength to live for Christ.

Thanking all of you for your prayers and contributions for the work here at Portland. Praying that God will prosper you all.

Yours in Christ,
Catherine Niswander,
616 N. E. Fargo St.

P. S. All contributions for the work should be sent to the treasurer, Mr. John C. Jantz, Odessa, Washington.

SERVICE PROJECTS

The Utility League of the Monroe church has fixed up the surroundings of the church very nicely with a select assortment of shrubs, which the Mountain View Nursery donated liberally. Also the pulpit received a new dress and top in oak finish. The Ladies Aid are working on useful articles for the regular Thanksgiving sale.

Two new families have been added to the church recently. A Peters family from Colorado and the Joe Schragg family from Menno, Wash., who lived in Monroe formerly.

The "Church Messenger" appeared recently to the delight of Rev. Galle's flock at Menno, It is a leaflet sponsored by Odessa merchants and edited by Rev. Galle for his Menno, Odessa and Ruff churches in which he presents the weekly order of church service, church news of interest, important announcements, and inspirational thoughts of value. The members are grateful to the Odessa merchants for their financial backing and to Rev. Galle for his untiring efforts in their behalf and for God's kingdom.

THE S. S. LESSON

February 26

Jesus Shows His Power. Mark 4:35; 5:8, 18-20.

Golden Text:—For I know whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. II Tim. 1:12b.

The divinity of Jesus is shown in all his works. We cannot account for his power except by the fact that he is divine. In our lesson we have shown his divine power working in three directions, his power to cure the ills of the bodies of those who came to him, his power over nature and his power over devils. He had just completed a discourse on the sowing of seed and sought retirement from the crowd by crossing the Sea. There were those who followed him in the little boats available. Soon we find him asleep. There is something significant in the statement that he slept. It shows us that the body he had assumed was like ours and was subjected to fatigue. We must never lose sight of the fact that while he was divine he was human bearing all the physical trials to which we are subjected. He came to be one of us and to face life, as we all must face it.

Galilee is one of the most beautiful lakes in the world but is subjected to sudden and severe storms that come up very suddenly and with hardly a warning. We might ask why he undertook this voyage when a storm of such magnitude was on its way. But, again, let us remember that Jesus never avoided difficulties of this kind. Neither did he ever perform a miracle for his own special benefit, as he might have done had he commanded the storm to keep away.

There are many storms confronting the follower of Jesus that might strike terror to the heart. These storms may be physical, spiritual or mental, but with Jesus as our leader we may confidently face them knowing that his power is mightier than all of them. The Disciples, however did not have such a faith. It seemed to them that Jesus had no care for them. Their call to him in the midst of the storm would make it appear that they were blaming him for the situation in which they found themselves. Many others, since the time of the Disciples, have fallen into the fault of thinking that God had forgotten them when they were faced with some particular trouble. Jesus was not forgetting the Disciples but the Disciples were in the midst of a trial of their faith out of which they did not come with much credit to themselves. It is no new discovery to find some one who blames God for his trouble when he should be reposing in faith upon him and trusting his assurances.

The occasion called for the rebuking of two things, the wind and the Disciples. In stilling the storm we have an outstanding evidence of his power and control of the physical world. Only the Lord of heaven and earth could bid the storm to be stilled and be obeyed. Another evidence of his lordship over nature is shown in his first miracle, where he changed water to wine. In this instance the creative power entered for when the water became wine something was in it that was not in it before. The story is told of a family whose home lay in the path of Napoleon's retreating army in the flight from Moscow. They read in their Bible that night that the Lord is a wall of fire round about those who fear him and prayed for his protection. That same night the snow completely covered the humble cottage and the raiders passed it by unnoticed. The wall of fire was a wall of snow but it was the protection the Lord had sent upon them. Many, many people have been at the mercy of the deep, yet they have safely come to their heaven. Can this be accounted for by anything but that the Lord of heaven and earth was caring for them?

The Disciples expressed their wonder at the miracle. What manner of man is this? He was a man who also was God and this they still had to learn. The comment of Jesus was upon the lack of faith on the part of the Disciples. How many of us need to be rebuked for our lack of faith when storms overtake us?

In the country of the Gadarenes Jesus was out of his own country and among people who did not know God. His mission there was one of mercy. It shows that the love and the work of Jesus was not alone for those of his own nation. The man with the unclean spirit was an example of that peculiar type of persons over whom the devil had a terrible and cruel power. "This type of affliction," says Marvin, "was not idiocy but a kind of disorder of mind, heart and will so that they did not act rationally concerning sin, the soul and the life to come. As insane persons often turn against their best friends, so sinners reject Jesus Christ in the face of all invitations and motives."

The casting out of the unclean spirit shows the power of Jesus as divine as exercised over body soul of the man and over demons. Mighty as is the power of the devil for doing evil the might of a divine Christ is greater, as was here demonstrated. It is not revealed to us why the demons were permitted to enter the swine and destroy them but we learn that the people of that section would rather have had their swine than have Jesus with them. The change taking place in the man possessed made him a character who wanted to be near Jesus. The evidence of a change in the heart of any sinner makes him desire the presence of his lord. The man would like to have remained with Jesus, but his cure was not for him alone. He was to go to his people and be a living example and an active witness of what Jesus had done. This is the task of every one who has been snatched from the power of the devil. He is to go publish how great things Jesus had done for him.

CORRESPONDENCE

(Continued from page 7)

bership of 197. God has wonderfully blessed our group through all these years, and it behooves each member to be true and faithful as God is no respecter of person.

During this past year our dear pastor delivered two appropriate golden wedding messages and one wedding sermon. He also preached eleven sermons in other churches besides five funeral sermons, three of these were of our own group, these are missed very much. This was all extra work for him besides his regular work at his church which keeps him very busy. But he has learned the deep secret of not relying on his own strength, but leans on Him who is able to help and strengthen those who put their trust in Him. The average attendance through the entire year was 209. We had excellent attendance all during January. On Sunday evenings our pastor gives us a series of studies on the wonderful book of Romans. He explains it so clearly that it is not hard to understand it at all and much is gained by studying this book in this way. In the mornings he bases his messages on the interesting books of Samuel.

Our church has sent about 700 pounds of dried fruits to Missionary R. Petter's, Lame Deer, Mont., for the Indians. The ladies also sent quite a bit of sewing with the dried fruits. They meet on the first Thursday of the month, to do the sewing, and their labor is not in vain, as it is done as unto the Lord. May we still continue to be humble workers, for only as such can we be a blessing and be useful.

Lydia Stauffer, Corr.

The basis of intemperance is the effort to secure through drugs the feelings of happiness when happiness does not exist. Men destroy their nervous system for the tingling pleasure they feel as its structures are torn apart.—David Starr Jordan.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JANUARY 1933

For Foreign Mission, Gen'l. Treas.: Mary Martha Circle, Immanuel Ch., Los Angeles, Cal., $3.87; Bethany Miss. Soc., Quakertown, Pa., $20; West Swamp Ladies Aid, Quakertown, Pa., $10. Total, $33.87.

For Home Missions, Gen'l. Treas.: Mary Martha Circle, Immanuel Ch., Los Angeles, Cal., $5; Bethany Miss. Soc., Quakertown, Pa., $15; West Swamp Ladies Aid, Quakertown, Pa., $8; J. K. Lichti's S. S. Class, Upland, Cal., $5; Bethel Ladies Aid, Perryton, Tex., $40. Total, $73.

Expenses of Ex. Com. and "News and Notes": Friedensfeld Sew. Soc., Turpin, Okla., $1.10; Mr. Walter Temple, Wilkesbarre, Pa., $.25; Mrs. Ezra Markley, Zieglerville, Pa., $.25; Mary E. Borneman, Norristown, Pa., $.50; Helen Rempel, Charlitz, Man. Can., $.25; Menn. Girls Sew. Circle, Hillsboro, Kans., $2; Dorcas Soc., Wayland, Ia., $5; Sew Soc. Port Rowan, Ont. Can., $1.50; Bethany Miss. Soc., Quakertown, Pa., $3; Bergtal Sew. Soc., Corn, Okla., $4; Mission Soc., Monroe, Wash., $1.50; Sew. Soc., Gretna, Man., $2. Total, $21.35.

Newhopedale Sew. Soc., Meno, Okla., Biblewoman, India, $36; Mary Martha Circle, Immanuel Ch., Los Angeles, Cal., School Girl, India, $30; Bethany Miss. Soc., Quakertown, Pa., Orphan, India, $30; Sew. Soc. Goessel, Kans., Matron Grace Robinson, India, $30; Intermediate Mission Band, Berne, Ind., Orphan, India, $30; "Masters Servants" S. S. Class, Medford, Okla., Biblewoman, India, $25; Mrs. J. H. Tschantz, Bluffton, O., Biblewoman, India, $30; Bergtal Sew. Soc., Corn, Okla., Native Helper, India, $30; Do. Evangelist, China, $23; Miss. Soc., Summerfield, Ill., Biblewoman, China, $40; Jr. Mission Band, Berne, Ind., Children, Basna School, India, $8; Jr. C. E. Soc., Brudertal, Hillsboro, Kans., Nellie Penner, Inda, $6.60; Johannestal Sew. Soc., Hillsboro, Kans., Janjgir St., India, $15; Sew. Societies of the Pacific District Conf., Korba St., India, $25; Do. Basna Hospital, India, $25; Bethany Miss. Soc., Quakertown, Pa., Ashland, Mont., for Clothes, $10; Zion Sew. Soc. Elbing, Kans., Girls Homes, Can., $11.86; Miss. Soc. and Sew. Circle, First Menn. Ch., Nappanee, Ind., Russian Relief, $5. Total, $410.46.

Grand total, $538.68.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR JAN., 1933

New Hopedale S. S., Meno, Okla., $9.65; Bethany S. S. Quakertown, Pa., $70; Bethany S. S. and Ch., Kingman, Kans., $13.63; Menn. Ch., Wichita, Kans., $5.37; Hebron S. S., Buhler, Kans., $50; Bethel Ch., Inman, Kans., $20; Christian S. S., Moundridge, Kans., $23.69; Mr. and Mrs. L. M. Ledig, Upland, Calif., $100; New Hopedale Ch., Meno, Okla., $14.50; Bethel S. S., Fortuna, Mo., $12.74; Bethel S. S., Mt. Lake, Minn., $34.26; San Marcos Ch., Paso, Robles, Calif., $50; Hereford Ch., Bally, Pa., $66.50; Gerhard Wiens, Newton, Kans., $25; C. E. Soc., Pretty Prairie, Kans., $30; Menn. Ch., Dalhart, Tex., $3.36; Mrs. P. H. Goertz, Marion, S D., $2.90; Friend, Marion, S. D., $300; Zion Ch., Elbing, Kans., $256.60; Bethel C. E. Soc., Inman, Kans., $35; First Menn. Ch., Paso Robles, Calif., $18.93; Grace Hill Ch., Whitewater, Kans., $19.50; Sale Mission Property—Tuba, Ariz., $2000; Elisabeth Voran, Moundridge, Kansas, $13.04; Bethel Sunday School, Lustre, Montana, $17.05; J. P. Janzen, Beatrice, Nebraska, $5; First Menn. S. S. Reediey, Calif., $3.14; First Menn. S. S., Newton, Kans., $22.94; Jacob H. Krehbiel, Moundridge, Kans., $30; First Menn. S. S. Mt. Lake, Minn., $50; Alexanderwohl Ch., Goessel, Kans., $28.91; Immanuel S. S., Los Angeles, Calif., $11.32; Junior C. Class Girls Immanuel S. S., Los Angeles, Cal., $5; Hoffnungsfeld S. S., Moundridge, Kans., $14.50; Eden Ch., Moundridge, Kans., $172.91; Jr. End. Soc., Donnellson, Ia., $5.42; Bergfelder S. S., Mt Lake and Delft, Minn., $24.27; Bethel Jr. C. E. Soc., Mt. Lake, Minn., $30; Inman Menn. Ch., Inman, Kan., $26; Sister H. v. d. Smissen Class, First Menn. S. S. Newton, Kans., $5; C. E. Soc. Perryton, Tex., $10.60; First Menn. S. S., Beatrice, Nebr., $149.47; Johannestal S. S, Hillsboro, Kans., $23.08; Inman Menn. Ch., Inman, Kans., $18.23; First Menn. Ch., Newton, Kans., $5; Bethesda Ch., Henderson, Nebr., $47.69; A. M. Ch. Milford, Nebr., $15; First Menn. C. E. Soc., Mt. Lake, Minn., $20 Bethesda C. E. Soc., Henderson, Nebr., $30; Menn. Ch., Pulaski, Ia., $10; Menn. Ch., Donnellson, Ia., $24.03; Menn. Ch., Trenton, Ohio, $51.94; First Menn. Church, Philadelphia, Pa., $21.78; West Zion Church, Moundridge, Kan., $28; Albert Ratzlaff, Orienta, Okla., $13.36; Christian Ch., Moundridge, Kans., $38.50; Christian S. S, Moundridge, Kans., $33.02 Second Menn. Ch, Philadelphia. Pa., $3; C. E. Soc, Lostwood, N. D., $40; First Menn. S. S., Bluffton, O., $20.59; First Menn. Ch., Mt. Lake, Minn., $52.65; Swiss Menn. Ch., Whitewater, Kans., $55.08; Swiss Menn. Ch., Whitewater, Kans., $18.75; Sunshine Bible Classes, Hutchinson, Kans., $30; Onecho Union S. S., Almota, Wash., $30; Upper Milford S. S., Zionsville, Pa., $25; Herald Ch., Bessie, Okla., $20.57; Menn. S. S., Monroe, Wash., $24.30; Immanuel Ch., Los Angeles, Cal., $82; J. H. Wiens, Blue Springs, Nebr., $15; Menn. Ch., Wayland, Ia., $22; Friend, Deer Creek, Okla., $30; Menn. Ch., Pratum, Ore., $34.83; Tabor Ch., Goessel, Kans., $20; East Swamp Y. P. Soc., Quakertown, Pa., $25; Jacob J. Rempel, Gruenthal, Man., $.25; Brudertal Ch., Hillsboro, Kans., $25; Mrs. M. M. Horsch, Beatrice, Nebr., $5; Mrs. C. B. Swartzendruver and J. E. Baughman, Pulaski, Ia., $30; New Hopedale Ch., Ringwood, Okla., $5.95; Zion S. S., Souderton, Pa., $500; Zion S. S. Class, Souderton, Pa., $25; Grace Ch., Pandora, O., $20.86; Fairfield S. S., Orrtanna, Pa., $225; Christian S. S., Moundridge, Kans., $30; Bergthal Ch., Pawnee, Rock, Kans., $18.08; First Menn. S. S. Class, No. 46, Berne, Ind., $33.75; First Menn. S. S. Class No. 4, Berne, Ind., $16.16; First Menn. S. S. Class No. 31, Berne, Ind., $20; First Menn. S. S., Berne, Ind., $74.75; First Menn. Ch., Berne, Ind., $146.57; Bethel S. S. Wolf Point, Mont., $8.18; Bethel S. S. Marion, S. D., $95; Bethel Childrens Class No. 3, Marion, S. D., $5; Bethel S. S., Marion, S. D., $10; Bethel C. E., Soc., Marion, S. D., $32.73; Salem S. S., Freeman, S. D., $50; Int.—Conf. Trust Funds, $74.92; First Menn. Ch., Allentown, Pa., $30; First Menn. C. E. Soc., Beatrice, Nebr., $14; Eden S. S., Inola, Okla., $50; First Menn. Ch., Upland, Cal., $32.85; Menn. Ch., Elyria, Kans., $20.05; Bethesda Ch., Marion, S. D., $11; Summerfield Ch., Trenton, Ill., $100; Cheerful Workers Club, Inman, Kans., $10; Rent—Cantonment, Okla. Prop., $18; Bethel S. S., Lustre, Mont., $3.56; Menn. S. S., Deer Creek, Okla., $72; Hoffnungsfeld S. S., Moundridge, Kans., $13.87; Ladies Aid Soc., Burrton, Kans., $30; First Menn. Ch., Wadsworth, O., $8.01; First Menn. S. S., Wadsworth, O., $5.16; Buhler Menn. Ch., Buhler, Kans., $8.50; P. J. Albrecht Class, Pretty Prairie, Kans., $6.86; Mrs. John P. Graber Class, Pretty Prairie, Kans., $7.75; John P. Krehbiel Class, Pretty Prairie, Kans., $3.17; Mrs. P. P. Schrag Class, Pretty Prairie, Kans., $2.01; P. A. Schauntz Class, Pretty Prairie, Kans., $4.21; H. S. Stucky Class, Pretty Prairie, Kans., $.79; Freda Graber Class, Pretty Prairie, Kans., $2.98; P. P. Schrag, Pretty Prairie, Kans., $10; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.) $1227.89. Total, $7859.46.

Balance in Bank Jan. 1, 1933		$ 86.46
Receipts for General Fund	$6388.17	
Receipts for Orphans, etc.	1010.64	
Receipts for Special Funds	367.73	
Interest and Rent	92.92	7859.46
Balance and Total Receipts		$7945.92
Paid on Orders		$7261.60
Balance in Bank February 1, 1933		$ 684.32

(The orders for the first quarter have been written and paid, with the exception of approximately $10,000.)

Respectfully submitted,
J. E. Regier, Treas.

JOTTINGS

Last Sunday evening the Women's Missionary Society of the Berne, Ind., church celebrated its 46th anniversary. Rev. and Mrs. Henry Moser, missionaries to Africa on furlough, were the speakers. Several numbers of special music and a reading were the other features of the meeting.

Last Saturday evening Bluffton College was on the radio from WEAO. The program consisted of musical selections and addresses by President, Dr. Mosiman and Prof. B. D. Smucker. Dr. Mosiman spoke on the "Liberal Arts College and the Aims of Bluffton College", Prof. Smucker spoke on "Why Go to College."

Rev. C. H. van der Smissen, former editor of the Bundesbote, who is now living in retirement in Newton, Kan., continues to be active as opportunity affords. Recently he preached in the Halstead, Kan., church and gave an address on Sunday School work at a meeting of the German class of the S. S. of the Bethel College church.

The church at Menno, Wash., of which Rev. M. J. Galle is pastor, has lost a number of families who were compelled to move away to look for other sources of income because of crop failures. At present there are five families who live beyond twenty miles from the church. Eight families live between twelve and twenty miles away.

Quite a ceremony accompanied the wiping out of the debt of the East Swamp, Pa, church. The papers representing the debt were burned while the audience sang "Praise God from whom all blessings flow." The match and the ashes that remained were then carefully placed in a bottle to be mementos of the occasion.

Dr. J. E. Hartzler concluded a series of Bible lectures at Bethel College on Feb. 3. He has been booked to give a week of lectures at Buhler, Halstead and Hutchinson before returning to his home at Bluffton, O. Since last August, Dr. Hartzler has been lecturing for Mennonites, Reformed, Congregational, Christian and Presbyterian churches. Dr. Hartzler says that there is a great deal of interest in the line of study he is presenting.

Last Sunday evening the young people of the Grace church Pandora, Ohio, gave the pageant, "Garib" to a good sized and appreciative audience. "Garib" is a native of India who became a Christian under the missionary effort of Rev. P. A. Penner, the senior missionary of the General Conference Mennonites in Central India. The pageant illustrates the difficulties that "Garib" encountered in breaking away from Hinduism and accepting Christianity. He suffered great and prolonged persecution before his family was also won to Christ The change effected in the family by accepting Christ was great and permanent. The things that they once loved they now hated and the things that they once hated they now loved. The pageant is a very real portrayal of the actual work of a missionary and his innumerable tasks and problems. It was equally enjoyed and appreciated by old and young.

Salem Mennonite church, of Dalton, Ohio, recently enjoyed two interesting social studies when James H. Farrell, an Ex-convict recently converted, spoke and again when the Hon. John McSweeney, State Welfare Director, presented a very able address.

The large community chorus of Dalton, O., under the able direction of Mr. Victor Gerber is preparing to render The Holy City at Easter time. The church and community is also eagerly looking forward to having Dr. J. E. Hartzler present Bible messages in the week of April 16-23.

The fourth annual rally of the Intermediate Christian Endeavorers of the Perkiomen Valley, Pa., was held in the Hereford Mennonite church of Bally, Pa., January 29. The speaker, Rev. Lester K. Krehbiel, pastor of the Palm Schwenkfelder church, spoke on "Six Ways to Leave This Earth." The pastor, Dr. Johnson, was unable to be present due to other engagements, but he sent greetings which were read. Miss Laura Nolf, of the Saucon church, and former Intermediate Superintendent of Lehigh county, and Paul Shelly, president of the Perkiomen Valley Senior Christian Union also gave greetings.

Rev. Albert J. Penner of Mountain Lake, Minn., was formally installed, at an impressive service and before a huge crowd as pastor of the Edwards Congregational Church, Northampton, Massachusetts, on Monday evening, January 30th at 7:30. This is the church of which the late Ex-president Calvin Coolidge was a member. The invocation was in charge of Rev. R. Burris Edwards who is minister of the New Marlboro Churches and a fellow student at Hartford. Rev. Stuart C. Haskins, a close friend of Rev. Penner from their student days at Hartford, read the Scriptures. The sermon was preached by Dr. W. Douglass Mackenzie who is President Emeritus of the Hartford Seminary Foundation. Dr. R. W. Barstow who is president of the Hartford Seminary Foundation, gave "The Charge to the Minister", Rev. Kenneth B. Welles, pastor at the Westminster Presbyterian Church in Albany, N. Y., gave "The Charge to the People", and Rev. J. C. Wightman "The Right Hand of Fellowship." Dr. Elmer E. S. Johnson, pastor of the Hereford Mennonite Church at Bally, Pa., and professor of Modern Church History in Hartford Theological Seminary offered the Installation Prayer. At 4 o'clock of the same afternoon the Congregational Council, representing the Hampshire Association Churches, sat to examine Rev. Penner. Dr. Johnson was a member of that council. Rev. Penner told the Council that he was a Mennonite and explained that a Mennonite stands for Peace, Separation of Church and State, Denial of the Oath and holds to Adult Baptism.

SUNDAY SCHOOL SUPPLIES

Collection Plates

Class Collection Basket, velvet lined, made of woven reed, 6 inches wide at top, 5½ at bottom. **Price 75c; postage, 10c extra.**

DEEP COLLECTION PLATES

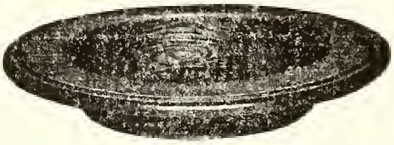
10-inch Diameter—(Heavy Felt Mats)

Aluminum	$1.90
Quadruple Silver	9.00

12-in. Quartered Oak Collection Plate

Furnished with Heavy Felt Mat

12-inch Oak, Walnut or Cherry Plate
$5.50



10-in. Plain Oak Collection Plate

Furnished with Heavy Felt Mat

10-inch Oak Collection Plate	$3.25
10-inch Genuine Walnut Plate	4.00

Meigs Star Coin Collector

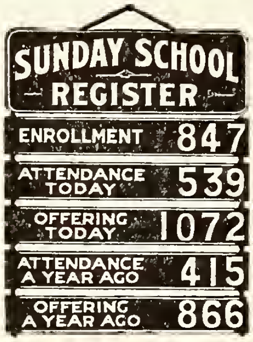
STAR COIN BANK
Name

No. 64 A novel and attractive coin collector in the form of a small, inexpensive bank, 2½x2 inches in size. As the picture shows, there is a place for the name and address of the collector and also a place for recording the amount dropped inside. The bank is made of heavy cardboard with tin top containing slot and tin bottom. It will please young and old alike and will be a splendid means of raising money for missions, building fund or any special offering. Sample, 5 cents. Send for it to-day. The results will please you.

Price: 50c per dozen; $3.00 per 100

Metal Sunday School Register

This register is made of sheet steel, size twenty inches wide, to which are attached steel hangers, grooved for receiving slides and figures. We furnish with each register one top piece and five hangers, with set of sixty three-inch figures and sixteen slides, as follows:



Enrollment
Attendance To-day
Attendance Last Sunday
Attendance a Year Ago
Offering To-Day
Offering Last Sunday
Offering a Year Ago
Record Offering
Record Attendance
Cradle Roll
Home Department
Hymns
Psalms
Boys
Girls
Bibles

Price, complete, **$4.00.** Extra steel hangers, 35c each. Extra slides, **5c each.** Extra figures, **40c** per set of sixty. We will make to order any other slides wanted for 25c each.

Call Bells

No. 18. White finish, iron base, loud ring, suitable for room 100 feet deep. **Price $1.00 each,** postpaid.

No. 24. White finish, nickel base, suitable for room 150 feet deep. **Price $1.50** each, postpaid.
No. 23. White finish, all nickel-plate, same appearance as No. 24, except larger in diameter, loud ring, suitable for a room 200 feet deep. Price **$2.50,** postpaid.

No. 22. All nickel-plated, same appearance as No. 24, except larger in diameter, very loud ring, suitable for largest room. **Price $3.50,** postpaid.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, FEBRUARY 23, 1933 No. 8

EDITORIAL

It frequently happens that communications intended for the editor of The Mennonite are directed to Berne, Ind. We would remind the writers that while the publishing house is located in Berne and everything of a business nature should be directed to Ferd. J. Wiens, matters having to do with the editorial make-up of the paper should be sent to the editor's address, 2956 North 12 Street, Philadelphia. In sending communications to Berne there is considerable delay to be expected because they have to be forwarded. We hope those who are sending material will bear this in mind.

We know that times are hard and that it is difficulty for most of us to meet necessary demands. Church papers as well as individuals feel the pressure and it may be revelation to our subscribers to know that is costs the Publication House two dollars tax for every one and a half dollar subscription at this writing. Many people feel that they are economizing by omitting their subscription to the church paper, but they should realize the value of a church paper in the home and be ready to make a sacrifice in order to keep it in their homes. There is no better way of keeping in touch with the work of the church than through the church papers. In every Mennonite family there should be enough Mennonite literature to enable every member to have an intelligent understanding of the church and its ventures. We note that the daily paper is one of the last things to be cut out when pressure on finances becomes severe. Why not then value the paper of the church sufficiently to have it available to every member of the family? One of the evidences of a Christian home that should be apparent to every one entering it should be the reading matter that interests those who live in that home.

The attempted assassination of the president elect is but one of the many dangers public men are subjected to from hair brained persons who imagine that they are in this terrible way striking at conditions that irk them. A man in public life is a symbol of the whole structure of the state, but, things as they are in civic matters can never be rectified by violence. The country has been suffering from an epidemic of lawlessness for some years past, largely because respect for law has not been emphasized as it should be. That the man who attempted to take that life of Mr. Roosvelt was a foreigner and a naturalized citizen of this country only goes to show how lax the American people are when it comes to admitting to its shores and accepting as citizens persons who are neither reliable nor safe. Our courts have been afraid to bestow citizenship upon pacifists because of imagined dangers from people with a conscience but, the candidate for citizenship who ignorantly or viciously is ready to swear to anything so that he may enjoy the privilege of franchise seems to get by very easily.

Sometimes we have more to learn from children than we are prepared to admit. Rev. H. E. Ramseyer, of the Northern Bible Society, sends us a copy of a letter written by a child that puts to shame many older persons who think they are making sacrifices for good causes. This child, like other children, was devoted to a pet dog. Those of us who recall the canine friendships of our childhood realize what it meant to part from them or other animal pets. The letter reads: "I had a little dog and my mother and I felt led of the Lord that we should sell it and I want to give five dollars to the work in Duluth for Bibles. I want to do this because I love the Lord and want to do his will. Your little friend, Ruth Johnson." It may only have been a childish whim yet there is shown through this sacrifice a deep seated desire to go to great length in order to do something for the worthy cause of bringing the Bible to those who are without it. In sacrifice, as well as in many other things, "A little child shall lead them."

As they said, they had just been church members, but, they took their church membership lightly and it did not require much to have them take the car out on a pleasure trip on a Sunday and so neglect the services of the house of God. The weather was nice and the car kept in good shape and so, in a little while, they were absent from the services altogether. This may be the confession of many other families who call themselves Christian. But something happened. It was not because they did not drive carefully but because some one else drove carelessly that something happened. The car was wrecked and only by a miracle were the lives of all in the car preserved from serious harm. After that there were no pleasure trips on Sunday. Their places in the church were again filled. The members of the family soon found something interesting in attending to the Lord's business. Church, Sunday School and the C. E. Society to them then had a charm they never suspected. Not only was it a joy to join in service but they found, also a new joy, the joy of bringing many of their friends and acquaintances with them so that their enthusiasm spread to others who, like them, took a new lease on their Christian duty and joined heartily in the work. Should it always need an accident to bring people to their senses?

Our attention has been called to an Associated Press article appearing in New York and Chicago papers and likely other papers with reference to Mennonites in Paraguay who are being hard pressed by the war situation involving the territory in which they are settled. These brethren have been between the upper and lower mill stone ever since the World War began. In Russia, in times of hostilities, their colonies were subjected to all the horrors of war and banditry and since that time Russian Mennonite people have been a martyr people. The refuge on South America was first found by a body of Canadian Mennonites who succeeded in having the authorities grant to them liberal concessions in turn for allowing them to settle on disputed territory which has been a sore spot to peace of two countries for more than a hundred years. Later, when large companies of Mennonites succeeded in getting out of Russia, Paraguay was one of the few countries open to immigration and the only country that made concession to Mennonite peace principles. The desire to be permitted to serve God as their consciences dictated was more important to these immigrants than just the privilege of making their living. Had there been no opening in Paraguay it is doubtful whether there would have been another spot on the face of the earth where the refugees in Manchuria might have been sent. Of course it was not physically advantageous to take people from under the Arctic Circle and transport them, as they were transported, but it was the only thing that could be done to save them. True, Brazil had some advantages to offer but in Brazil every citizen is subjected to conscription and there, as elsewhere, where such conditions exist Mennonites would be sure some time to again face a serious test of their peace principles. However, our brethren in Paraguay are at present in a bad way and no one can predict what will be the outcome. Bro. F. J. Wiens in a recent communication throws some light on conditions as they are. He says: "Yesterday's Chicago Herald and Examiner carried a short story telling of a desire on the part of Mennonite Colonists to move out of Paraguay because of the hostilities between Bolivia and Paraguay which are carried on in and around the Mennonite colonies. I have an uncle and several cousins living in Paraguay and they report that their cattle have been commandeered by the soldiers of Paraguay who are quartered upon them. These soldiers help themselves to the chickens, pigs, etc., whenever they feel they need them and of course do not pay for them. The Colonists have to put half of their oxen at the disposal of the Paraguayan army for transportation of soldiers and military supplies. This is a terrible blow to the Colonists who need these cattle in order to plow their fields and do their hauling and field work. Three years ago, while

I was editing the Mennonite Weekly Review, I predicted such a possibility and said that it would be much better for the refugees to be settled in Brazil, even if they were not granted so many privileges. Anybody who has studied the history of South America knows that the Chaco has always been disputed territory and it was a colossal blunder to settle the refugees there. I am afraid we shall hear more of this unpleasant situation in the future."

OTHER GODS

Some other Gods today. Ex. 20:3; I John 5:21.

Man is a worshipful creature. God has seemingly made him so. All peoples regardless of race or environment, worship some superior being. This worship is voluntary. God has given men the privilege to choose. This privilege is an advantage and in some cases it serves as a disadvantage. Let us turn to the Bible for examples. From Genesis all the way through to Revelation we find men choosing their God. Sometimes their choice led them to their downfall and sometimes to their uprising, whenever we find a man who chose God as his ideal that man become a powerful influence for good. On the other hand the man who chose his own god in place of the heavenly Father, drifted downward until in some cases he became a veritable son of hell.

This is not only true of the individual life, it is also true of the national life. History proves to us again and again that men and nations progress or deteriorate to the extent that they accept or reject the living God. Knowing this, it is of the utmost importance that we choose the right God. Upon our choice depends the building of character and future destiny, for ourselves and to a great extent for the future generations.

In this modern age we sometimes hear this statement. It does not make any difference what we believe if we are honest. This statement was made by a prominent New Yorker in an address at a university, at a dedication of a religious building.

Shortly afterwards there came a reply to this statement, from a prominent clergyman in Europe. He said, "Regardless of your honesty, it makes all the difference in the world what you believe." Who do you believe was right? The American or the European?

Not long ago, in one of the New England states a middle aged man was tossing about nervously on his bed until late at night. His wife suggested that he take some remedy he had for sleeplessness. He got up, walked into the bathroom, opened the closet door, took out a bottle and without bothering to put on the light, he put the bottle to his mouth. He measured the dose with his lips. He went back to bed and to sleep, he honestly believed he had the right bottle but he was wrong. In the morning he was dead.

When transcontinental travel was still in its early stages, a long train was ploughing its way through the middle western country. It was a winter night. Zero, snow, wind and huge drifts.

In a day coach sat a mother with three little children, one in her arms. She was rather worried about getting off at the right station. The conductor assured her that he would help her off at the right place. The stations were far apart. By and by the train stopped. A kind hearted commercial traveler across the aisle stepped over, he said, "This is your station, I will help you off." And he did and the train started.

After a while the conductor came in, looking he said, "Where is the woman with her babies?" The kind hearted traveler said. "I helped her off back at her station."

Abruptly, nervously, seizing the bell rope, the conductor said, "My God, man. That was a coal stop. There is no shelter there, and this is an awful night."

The train slowly stopped and began to back. Much time passed, by the time the train reached the coal stop the storm had done its relentless work. The traveler was quite honest in believing that that was her station but he was wrong.

Did it make any difference what he believed? Only the husband and father to that wife and children could say how much difference it did make.

Does it make any difference whom we worship, in the whom is of course included the what.

Let us go to Russia for a little while. Russia is governed entirely by atheists. They plan to destroy all knowledge of God. By 1933

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St., Philadelphia, Pa.

Subscription in advance $1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

they intend to have all churches destroyed and religion eradicated. The Soviet Government has abolished the Christian calander. Their week consists of five days instead of seven, thus obliterating Sunday. In Russia there is an organization that counts its members by the millions. They call themselves, "The Militant Godless of Russia." Among other activities they put out atheistic literature by the tons. And although there are thousands on the verge of starvation, this organization never lacks funds because by the order of Stalin, they are financed by the state. Who would care to live in Russia under present conditions? The word Russia is enough to bring terror to the heart of the Christian.

What is going on in Russia is only the beginning of what may soon prevail all over the world.

Leading educators tell us that the Reds are doing their best in sending their atheistic literature through all our schools and colleges of America.

We have in America a wide spread society calling themselves "the society of the damned souls" with headquarters at Los Angeles where they have a building dedicated to the worship of the devil.

We have in the U. S. popular writers and Journalists, like Barnes, who leave men without a single star of hope beyond his little day. Walter Lippman the humanist, who rejects Christ and renounces all religious standards of morals, and has nothing better to offer. Clarence Darrow the noted lawyer who delights in his public denials of GOD. These and many others have a wide hearing and a greater influence then we imagine.

History tells us of pagan Rome and Greece. We send missionaries to heathen China, India and Africa. How Christian are we in America? Let us stop and take an inventory. 65 million people in the United States are not members of any church. 27 million young people between the ages of nine and twenty-five have no religious training. The U. S. has more divorces than any other nation in the world. 75 thousand illegitimate children born in one year's time. More disrespect for Government laws than in any other country in the world. One Mohammedan temple and 74 Buddhist temples in the U. S. What would our Pilgrim Forefathers think of the existing conditions? What must the world think of our boasted Christianity?

If ever there was a time when men and women ought to be serious this is the time, and yet we read of people all over the world turning away from the true God and substituting their own gods like, oneself, ambition, pride, power, gold, pleasure and so forth.

During the past few years thousands of churches have been closed on account of insufficient funds and lack of interest. At the same time the movies, theaters and places of amusements are crowded regardless of the depression. On the particular Sunday when we were celebrating our Thanksgiving and harvest festival, in New York they were playing games, with tens of thousands of spectators. People are willing to sacrifice very much for a new sensation or a new amusement. The men who amuse the public receive more wages than the President on whose shoulder rests the welfare of a nation. As Benjamin Franklin said, "Are we paying too much for the whistle?" What god are we serving today? This is a timely and vital question, and one that every one must answer.

To every man there openeth, a way and a ways, and a way,
And the high soul climbs the high way, and the low soul gropes the low.
And in between, on the misty flats, the rest drift to and fro;
But to every man there openeth a high way and a low,
And every man decideth the way his soul shall go.

(Given at the C. E. program in Alsen, N. D., November 20, 1932, by Mrs. David Bartel.)

BRIEF MISSION NOTES. (XVIII)

By J. B. Epp, Meno, Okla.

Africa

North. Great numbers are hearing the Gospel for the first time. Large regions are being evangelized by car. The outlook is somewhat disquieting. Much prayer is needed. (Matt. 9:38).

South. Self-supporting churches are making great progress. A native missionary society is being formed. They are already caring for 90 schools and outstations, and are carrying on extensive voluntary evangelism. Praise God for such progress! Among the 25,000 Basutos native evangelists are winning many to Christ. Joshua 1:9.

East and Central Africa. In French Congo hitherto unreached masses are being evangelized. Natives own their mission buildings, and they furnish 680 schools with teachers. One of the principal stations has 4000 members. More motor boats are needed to reach the masses beyond. Praise God for such native efforts! Generous gifts have been received for work in these parts. The depression is teaching many, how easily money is being lost; so people resolve to invest money in "higher" interests (missions). In places where foreign mission schools are being closed by the government, native leaders are assuming greater responsibilities, and the work goes on! Thus the depression brings out the native workers. Isaiah 9:2.

Abyssinia, (Ethiopia). The Christian Emperor is still on the throne. He is a friend of missions. Let us thank God for this ruler over this hitherto "closed" land.

A STUDY OF THE BOOK OF REVELATION

John J. Voth, Newton, Kansas

"The Revelation of Jesus Christ, which God gave to Him,"—This is the first sentence of the last book of the Bible. According to this introductory statement this book is preeminently a "Revelation of Jesus Christ"—the revelation of His Person and His Glory—a God-given revelation which was shown to his servant John who was to pass it on to the church of believers in Jesus the Christ. In chapter 1:19 we read "Write therefore the things which thou sawest, the things which are, and the things which shall come to pass hereafter." It is, therefore, a revelation of the things that were, the things that are, and the things that shall be.

It is the aim of this paper to consider this rather unique book under the following outline: Authorship, Canonicity, Date, Contents, Purpose and Teachings, General Characteristics.

Authorship

In considering the authorship of Revelation let us first look briefly into the reasons usually advanced against apostolic authorship and secondly, consider the reasons for apostolic authorship.

The controversy over this question is not a new one. It began with the writings of Dionysius, bishop of Alexandria, about the middle of the third century. So little has been added since then to what he said that it will serve our purpose to review his statements on the case.

A. Dionysius believed that the Apostle John did not write Revelation for the following reasons:

1. In the Gospels and in the Epistles John consistently hides his identity, but the writer of Revelation repeatedly emphasizes his personality. "He repeats his own name three times in the first chapter and once more at the close." Dionysius and others after him believed this to be inconsistent with the character of John and took this as the first evidence against apostolic authorship.
2. Secondly, Dionysius argued that the subject matter in Revelation is very evidently different from that in the Gospels and Epistles. In the Gospels there is great uniformity of ideas and phraseology. They begin in a similar manner, the phrases: The Life, the Light, Truth, Grace, Joy and Forgiveness of the sins are found throughout. "But," says Dionysius, "the Revelation is different from these and foreign to them, not touching nor in the least bordering upon them, almost so to speak, without even a syllable in common with them."
3. The third argument by Dionysius is the great difference in the type and style of Greek used in them. To state this point allow me to quote Prof. Hayes of Garret Biblical Institute, in his book "John and

his Writings" page 231, "The Epistles and the Gospel of John are written in beautiful Greek, without error, elegant in expression and structure. The Greek of Revelation is the worst Greek in the New Testament. Some of its constructions seem impossible and inexcusable."

B. Reasons for Apostolic Authorship of Revelation:

1. These are so well stated by Prof. Hayes that I shall quote from his book already referred to above. Prof. Hayes says: "We have already pointed out the similarities of title, thought and phraseology which bind the Gospel and Revelation together. The underlying theology is the same in the two books and the difference in setting, emphasis and expression are mainly due to such widely differing themes and types of literature."
2. "The personality apparent in all these writings is one and the same. Revelation is a book of a Boanerges. Only a Boanerges could receive and transmit a Revelation like this. It is filled with indignation against all the enemies of Christ and His cause."
3. "There are numerous indications, however, of the loving disciple and the saintly soul who delights in the fellowship with the Father and with His son above all other things. We see from the above that John displays the same mixture of sternness and gentleness, of hate and love, of vehemence and diffidence in all his books.
4. The earliest traditions too are strongly in favor of apostolic origin of the book. Justin Martyr wrote in the earlier half of the second century. He had traveled widely and knew the traditions of the church of his day. He says, "There was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem." The Muratorian Canon, 170 A. D., can also be quoted as saying that John the apostle wrote Revelation. Iranaeus, a disciple of Polycarp, who was a disciple of John, Tertullian, Origen, Hippolytus accepted its apostolic origin.

Therefore, we conclude with Samuel Davidson, "The apostolic origin of Revelation is as well attested as that of any book in the New Testament. We should despair of proving the authenticity of any New Testament book if that of Revelation is rejected."

Canonicity

The objections to the acceptance of Revelation as Scripture are very much the same as the arguments against apostolic origin. In fact, the men who have opposed it did so partly on the ground of spurious authorship. Among the first opponents we list Caius Presbyter at Rome, 200 A. D., Dionysius of Alexandria, 250 A. D., and Cyril of Jerusalem who omitted it from his list of canonical books. The Synod of Laodicea, 363 A. D., did not give it a place. Amphilochius of Iconium says that in his day most men believed it to be spurious.

However, there were many who defended the book eagerly and who accepted it willingly into the Canon of Scriptural Books. Among them we mention Papias, 135 A. D., and the writer of the Shepherd of Hermes, 140 A. D. Also all the writers, whom we quoted above as defending its apostolic origin, can be listed here as accepting it into the list of Canonical books. There is, therefore, an overwhelming amount of evidence that the greater part of the church in the early centuries accepted Revelation as Scripture.

After the Reformation, Carlstadt lists it as the least worthy book of the New Testament. Luther practically excluded it from his Bible. In his preface to the New Testament in 1522 he declared that to him the Revelation had every mark of being neither apostolic nor prophetic. Zwingli thought it was a non-biblical book. However, Calvin used it and quotes it as apostolic and canonical. Melanchton had no question about the book. Bullinger defended it and before very long it was fully restored to its place in the Canon even against such opposition as came from Luther, Zwingli and Erasmus.

In the middle of the last century the Canonicity and the Johanine authorship of the book was again attacked by Schleiermacher and his school. Through the whole century of historical criticism all the old views have had their supporters. The tendency today is to recognize the unusual weight of evidence of the second century. Prof. Hayes says "the Apocalypse probably is more firmly grounded in the respect of the general church today than it ever has been since the first half of the second century. It will doubtless hold its own henceforth against all hostile criticism. It is a revelation of Jesus Christ, a strange, elusive, alluring revelation."

(To be continued)

CORRESPONDENCE

Mountain Lake, Minnesota. February 12, 1933. Dear Readers:—When any particular kind of activity continues to move calmly in one direction, we're apt to find ourselves in what we like to term a "rut." We need something to spurn us on, to loosen us from the feeling of contentment to the call of activity and service.

Just such a call came to our community in a rather unexpected way. One of our members, Mr. John B. Unruh's life came to a tragic end when a train demolished his truck, and brought instant death to a man whose life was one of service.

This incident brought us to consider deeply the verse used by Rev. J. J. Balzer at the burial services of this brother. "Boast not of tomorrow." Prov. 27:1. Use to the best advantage the present time, now, not tomorrow. The life which counts most is one that is filled with service for God and those about us. The life that is ours today may be gone tomorrow. Thus we would like to pass to our friends the three points given by Rev. Balzer, which would help us use our present time to the best advantage: Serve God, serve others and live in constant communion with Him.

Thus, when we receive the call to stand the test, we will be able to stand steadfast, immovable, abounding in the work for which our master called us.

Sincerely,

Alma Schimnowski.

Bethel Church Cor.

Eden Church, Moundridge, Kansas. Dear readers of the Mennonite.—The work of our church has been progressing smoothly with good attendance which is encouraging to the leadership. Our Lord has helped us and protected us in so many ways, especially do we feel thankful for the opportunity of having services every Sunday. Along with the regular services one should not omit the other activities such as the Christian Endeavor which is one of the avenues through which our young people may serve the Lord, as well as the Church Choirs.

On the second Christmas evening our Church Choirs rendered a very interesting program consisting of Christmas anthems. This reminded us more of the great gift of Jesus.

Right shortly before Christmas Dr. J. H. Lorentz, professor of Bethel College, served us with six messages of evangelistic nature in which he urged complete surrender to the Lord and service in His kingdom.

The death angel visited our congregation twice since our Annual Meeting which was held November 9, 1932. One of our older brethren, Benjamin A. Flickner who had been ill for some years was called to the beyond. He was one who came to this country during the great immigration of Mennonites from Russia in 1874 and suffered privation and hardships of pioneer life with his parents. He was baptized upon confession of faith October 31, 1880, and became a member of the church. Later he was united to Freni Goering May 28, 1886. To this union were born ten children of which three preceded him in death. In the last three years his physical condition became more critical. And above every effort taken for relief his life ebbed away December 19, 1932. He reached the age of 66 years; dying on his birthday.

Joshua P. Stucky, also one of the old pioneers who reached the age of the upper seventies, was buried from our church, December 29, 1932. He was a member of the West Zion Church in Moundridge. A little infant son born to Mr. and Mrs. Jacob B. Flickner was laid to rest, February 2, 1933 (died at birth).

Our church also observed the Prayer week adhering to the program given by the Federation of Churches. Each topic was used as a study either by a sermon or in discussion. Such services also can bring great blessings if carried on in true devotion. At present we also have some illness in our midst. Some are old and feeble but the Lord cares for all. Even though every one feels the depression financially we are thankful spiritual wealth can still be had for asking. May these hard times help us to deepen and strengthen our inner life.

Rev. Philip A. Wedel, Cor.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
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Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

March 5

Discovering Jesus' Principles for Our Lives.

Matthew 5:1-9; 21-24.

Augustine, one of the greatest saints of the Christian Church said: "Thou madest us for Thyself and the soul is restless until it rest in Thee." This has been the universal experience of all men. Irrespective of culture and civilization, men have ever sought to find some help outside of themselves. The higher the culture has been, the more refined the methods to find the will of the divine spirits. The Hindu mother will offer her well beloved son to the waters of the Ganges in the hope of appeasing the gods, while the holy man of India will lie on beds of spikes in order to purge his flesh of all desires.

In the Old Testament dispensation of the Christian religion, we find men discovered God's will in divers ways. Moses met God through the medium of the burning bush, Isaiah received his commission by means of his vision in the temple, and Elijah expected to find the revelation of his God in the earthquake, the roar of the wind, and the flames of fire but eventually received a word from the Lord in the still small voice. Do we have our spiritual lives so attuned that we can hear that still small voice speaking to us:

"Wait on God and trust Him through all thy days;
Cast thy cares upon Him who guides all thy ways.
Do not despair; as the morning fair
Scatters fog and darkness, God removes thy care.
Midst all thy trials, in all thy care
God remains thy faithful Friend everywhere."

And listen to that Voice again calling to us:

"Christian, rise, and act thy creed,
Let thy prayer be in thy deed;
Seek the right, perform the true,
Raise thy work and life anew."

When Jesus began His ministry Judaism was legalistic, there was little freedom or joy in religion. When men live by law, there is a continual fear lest the law be not implicitly obeyed, and others will live unrighteous lives and hide behind law. Jesus was never more righteously indigant than when he came in contact with men who robbed their parents of necessary help and excused themselves by offering gifts to the altar. The Mosaic Law said "Thou shalt not kill" but Jesus said: "But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment." And again the Old Testament said "Thou shalt love thy neighbor and hate thine enemy," but notice how much deeper Jesus went. He found the motives of all action in the spirit. "As a man thinketh in his heart so is he," he replies: "Love your enemies, bless them that curse you and do good to them that hate you and pray for them which despitefully use you and persecute you that ye may be the children of your Father which is in heaven."

Jesus taught by principles and not by laws. A law is a specific ruling or regulation, it concerns itself with details. As an example, we know the strict Jews had a law which bade them to restrain from walking more than a certain distance on the Sabbath day, but in order that they might abide with the letter of the law and still do as they please they took with them a lunch and after traveling the distance allowed they would eat and then thereafter again proceed with their journey. A principle on the other hand is a fundamental or general truth. Principles have permanent value, they appeal to motives, and thus are valid irrespective of time or circumstance.

One of the most vital principles enunciated by Jesus is the great worth of every human being. "Ye are of more value than a sheep." Man is of inestimably greater value than any institution, than houses and lands, man is the highest creation of God. Any individual or institution which estimates anything as being of higher value than the well-being of man becomes a harmful offence.

A second principle emphasized by Jesus is that the motive for the deed is of greater importance than the deed itself. This was a new truth in Jesus' day, it is still revolutionary in some aspects of life. It is considered quite vital in court procedure today. It determines whether an offence is voluntary or accidental. The premeditated act is dealt with by severe punishment for it shows that the motive was evil. This principle reaches into all life. It reminds us that we must guard our every thought. Hate becomes the forerunner of murder. Jesus said: "Ye have heard that it was said by them of old time, thou shalt not commit adultery; but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

A third principle which has not yet been fully realized is the principle of love. Love is the greatest power in the world. It will have a power which is not resident in armies, navies, powerful organizations, hate or warfare. "Whosoever shall smite thee on thy right cheek, turn to him the other also." It may or may not mean that literally, but it does mean that while the other fellow has lost his self-control, you love him and by so doing he will soon come to his better senses and be ashamed of himself. If the United States of America would dare to love other nations and try to outdo them in service we would be making a great advance in international administration.

A portion of our lesson text refers us to the Beatitudes in the Sermon on the Mount. "Blessed are the poor in spirit. . .they that mourn. . .the meek. . .they who hunger and thirst after righteousness. . .the merciful and the pure in heart." We need to steep ourselves in these teachings. These who heed are the ones who share in God's attitude. If we would be thus of the blessed company we must be rightly related to God and to one another. Christianity aims to do more than to give a comfortable feeling now and a sense of future security. There must be a satisfaction in the immediate which sense can come only when a man is cooperating in the building of the Kingdom of God.

Questions

1. Distinguish between a law and a principle.
2. Discuss the principle of Jesus as to the inestimable value of a human being.
3. Discuss the principle of service and brotherhood.
4. Discuss the principle of love in a loveless world.
5. Discuss the relative value of motive and deed.
6. Cite some examples when Jesus taught by principles rather than by external law.

Study the Scriptures

Mon.—Read Matthew 5:38-42. Principle of love.
Tues.—Read Matthew 7:24-29. Obedience to the divine.
Wed.—Read Matthew 7:1-5. Principle of charity.
Thurs.—Read Matthew 7:7-12. Keep on praying.
Fri.—Read Matthew 7:21-23. Doing, not talking.
Sat.—Read Matthew 5:14-16. Goodness is a light.
Sun.—Read Matthew 5:1-9. Discovering Jesus' principles for our lives.

"HE MUST INCREASE"

Rev. J. M. Franz

There has always been a profound interest to me concerning those few men that appear on the pages of history in but a few brief sentences and then are heard of no more. My thoughts are especially centered on such a man as John, the Baptist. Of his birth we know merely the fact of his orgin; of his later life very little is heard until the time of his ministry.

In truth, of his ministry not much is recorded and that only in connection with the purpose of his coming into the world,—to prepare the way for Him who was to come after him to whom he pointed one day and said, "I am not worthy to unloose the latchets of his shoes." Yes, even one day when the news came to him of the success of the one for whom he was preparing the way, we hear him say with confidence, "He must increase, but I must decrease."

Christian workers, could we only grasp the truth revealed in that coarse statement. At this present time of the year we are well launched in the service of our Master. Sunday School and Christian Endeavor elections have been held, annual meetings are past. Now plans have been made and again with renewed effort we are venturing forward. Therefore it seems ever more important that we hold the statement of the Baptist before us.

How often are we prone to make much of ourselves, feel confident in our ability, trust in our personal attainment, seek honor, and a number of other noble vices. "These must decrease," no doubt, John would have said, "and in their place a nobler set of ideals introduced."

Our Master, the Lord Jesus Christ, should receive the preeminence. More should be made of Him. For Him new loyalty should be recruited; for Him new sincerity mustered; for Him new things be ventured; for Him new desires manifested. In everything, "more for the Master." Perhaps this is what is meant by "He must increase but I must decrease."

SPECIAL! FROM INDIA

Janjgir, C. P. India,
Dec. 19th, 1932.

Dear Readers of the Pacific District Exchange:—

Before us are lying two numbers of the Exchange of October and November. The paper is a monthly visitor in our home,—and a welcome one indeed, intimating about some of the current doings, especially among the young people of that specific district. We notice on both this short verse, **"Not I, but Christ."** The activities of the various centres mentioned in these numbers manifest that this slogan is observed. This certainly sounds highly encouraging, worthwhile being taken idealistic by the young people in other districts also.

The paper is sent to us through the kindness of your circumspective editor since we attended the retreat among the beautiful mountains and woods of California in '31. Those wonderful days that were spent among you shall not be forgotten so soon; they belong to the **"Red Letter Days"** of our lives. Ever since, we have felt that more prayers in behalf of the mission work have ascended to His throne. Herewith, we wish to express our appreciation and gratitude, would also urge the continuation of such burdening before Him, Who did so much to bring salvation unto lost mankind. Until we attended that retreat we never imagined the ample goodness wrought by such a gathering because never had it been our opportunity to attend such a meeting.

It probably would be in place to have a short report from the other side of the globe appear in the Exchange's columns. Over a year has passed since we stepped on India's shore for the third time. The months brought into our experiences many happy and also shady days, where our courage was tested. During the hot season April and June, when the temperature rises daily to 116 and 120 in the coolest place outside for weeks, the energies want to become less. In these days the young people have their school vacation, offering us opportunities to engage their leisure somehow. Manual labor was sought out to give them chances of earning a mite or so; furthermore also to look after their social entertainment, viz., Christian. All around so many healthenish attractions are looming up constantly. When the evening hour approaches, these folk would be summoned together for some topical discussions referring to the Christian life. The young man Joseph Asna, the son of our Janjgir Indian pastor, the oldest brother to Nellie, always shows his noble caliber. Under his direction many essential Christian topics received justified attention.

So-to-say, all missions in India now-a-days look forward to having the Indian Church, the evangelizing center, instead of the mission, continue this work with still greater energy.

During the night hours when the villagers have gathered before their huts for the village gossip, this band of young people will come on an evangelistic errand before them, with uplifting hymns, having the real Gospel in song. Every ear is tuned in for something that has probably never heard in that form. Everyone in this neighborhood has heard the Gospel long ere this. After the complete attention has been thus arrested, someone steps out, gives a short gripping address. The evangelism of India must in these coming years be found more in the hands of the Indian Church. To accomplish record success let all the readers of these lines band themselves together for earnest prayer, each one thinking **"Not I, but Christ"** shall achieve for the millions the salvation of the soul.

The article is getting too long, but let us close with extracts from a paper recently read before a gathering where prayer received uppermost attention. "Praying leaders beget praying saints. If God does not find His staff in the prayer meeting of the church, where then? If prayer meetings are to be the Power House of the Church, then the respective persons must make note of a few things:—Genuine preparation; fuel from the Bible; wise use of blackboards; never drop a note of discouragement; power is never generated by throwing water on the fire; silent prayer moments."

Greeting in the Master's Service,

—P. W. and Matilda Penner.

PASS ON THE PRAISE

"You're a great little wife, and I don't know what I would do without you." And as he spoke he put his arms about her and kissed her, and she forgot all the care in that moment. And, forgetting it all, she sang as she washed the dishes, and sang as she made the beds, and the song was heard next door, and a woman there caught the refrain and sang also, and two homes were happier because he had told her that sweet old story—the story of the love of a husband for a wife. As she sang the butcher boy who called for the order heard it and went out whistling on his journey, and the world heard the whistle, and one man hearing it thought, "Here is a lad who loves his work, a lad happy and contented."

And because she sang her heart was mellowed and as she swept about the back door the cool air kissed her on each cheek, and she thought of a poor old woman she knew, and a little basket went over to that home with a quarter for a crate or two of wood. So because he kissed her and praised her, the song came and the influence went out and out. Pass on the praise. A word and you make a rift in the cloud, a smile and you may create a new resolve, a grasp of the hand and you may repossess a soul from hell. Pass on the praise.

Does your clerk do well? Pass on the praise. Tell him that you are pleased, and if he is a good clerk he will appreciate it more than a raise. A good clerk does not work for the salary alone. Teacher, if the child is good, tell him about it; if he is better tell him again. Thus you see good, better, best. Pass on the praise now. Pass it on in the home. Don't go to the grave and call "Mother." Don't plead, "Hear me, mother, you smoothed away many a rugged path for me.' Those ears cannot hear that glad admission. Those eyes cannot see the light of earnestness in yours. Those hands may not return the embrace you now wish to give. Why call so late? Pass on the praise today.

—Selected, Kansas City World.

WAR DEPARTMENT TAKES A HAND

Dorothy Detzer of the Women's International League accuses the War Department of protecting the munitions industries in their peace time profits. She reports a telegram that went from Ass't Secretary of War Robbins to Massachusetts legislators in 1928 when they had before them a bill for the control of sale of small arms: "War Department considers continuance in existence of our arms and ammunitions manufacturers as vital to national defense and is opposed to any bill prohibiting the manufacture of small arms, or their properly controlled sale to law-abiding citizens, which might result in forcing such manufacturers out of existence."

To use liquor is to the nervous system like placing sand in a watch; it wears it out rapidly, making it a worthless and useless thing.—Luther Burbank.

THE S. S. LESSON

March 5

Mark 5:21-24; 35-43.

Golden Text,—Jehovah hath done great things for us whereof we are glad. Psa. 126:3.

Many people were attracted to Jesus because they were curious. They hoped to see miracles and hear unusal utterances. In that great crowd there were few, if any, who felt a real need for Jesus. Many of them no doubt had trials and troubles as most of us have, but they did not reveal them to the Lord. Here Jairus is introduced. He was a ruler of the Synagogue which means that he was a person of note in the community and was particularly respected for the part he had in public worship. So long as things were going well with him he did not specially seek out Jesus. Many people never think of God so long as everything happens to be going smoothly. We should learn to know that Jesus is ready to be our helper in prosperity as well as in adversity. It is significant, however, that, though he is so often neglected, he does not hold it against the one in trials and troubles who seeks him out when in despair. The rulers of he synagogues were as a class not specially favorable to Jesus. Indeed, their sympathies seem generally to have been with those who were opposed to him. It is among those who rejected and opposed Jesus that he often found great workers as we note in the case of Saul of Tarsus.

Trouble was what drove Jairus to Jesus. It was a trouble from which there was no human being to help him. No doubt all that money could do was done for the child. Troubles very often serve to make us feel how entirely helpless we are so that we may turn to Him who can be our helper when every other human agency fails. In many homes where sickness and sorrow has entered we find conditions similar to those faced by Jairus. They then turn to God, though they have been neglecting or ignoring him when there was no trouble. Our attitude toward trouble changes entirely that through it may come our greatest blessings and the mightiest assurances that "God is a very present help in trouble." The problem of sorrow in this world is a trying one to all of us, yet, when we realize that there is a sympathetic Christ to whom to appeal, who himself was "a man of sorrow and acquainted with grief." He came to earth to be a fellow sufferer with us and so to show that we are not forsaken of our heavenly Father. Sorrows that bring joy and assurances come to be the dearest moments of our lives.

It was his love for his child that led the father to cast aside all restraint that those of his class were given to and come directly to Jesus. We cannot expect the fullness of his help and love if we permit ourselves to be bound by the limitations of classes or caste. Once for all, Jairus cut loose of those who would hinder Jesus to give to him the opportunity to show his love and power and so appeal to the people about him to believe in him.

It would have seemed that whatever help Jesus might be able to bring came too late. News reached the father that the child was dead. None but those who have passed through such an experience can fully appreciate the shock and feeling that must have come to Jairus. He had done all he could do and yet the child died. If our hope for dear ones would end with the news that they had died this would be a most drear world. What Jairus had to learn, and what we must learn, was that Jesus is the one to whom to turn in times of trouble. And, when, what we think is the worst, has arrived we still have Jesus to give us assurance that death does not end all. How comforting in the light of what has happened in this incident are the words of Jesus: "Be not afraid, only believe." Throughout Scripture we are often reminded that we are not to fear. In the presence of the greatest of all things to be afraid of, death, we are still enjoined not to fear. God wants brave men and women even in the presence of this king of terrors. The words of the Shepherd king, David, "Though I walk through the valley of the shadow of death I will fear no evil" have been the assurance and comfort since the time they were uttered to millions.

Besided fearlessness faith was a requirement set down by Jesus. Jairus had faith that Jesus might help the sick daughter. It was a noteworthy thing for him to show, but, he was asked to show a greater faith than that. He was to believe not only that his living daughter might be helped but that his dead daughter might be brought to life. Faith is progressive. As we learn more and more of Jesus we are to expect more from him. Faith, we remember, is like the grain of mustard, it developes to greater things. Jesus would have us see in him a power even greater than our expectations.

It was a glorious experience for the select group of disciples who were permitted to witness the miracle. This was not only a showing of something to them that was marvelous, but they were to be the witnesses of his power over death in the coming years when he was no more with them. They were to tell to the world the power of the resurrection. Their faith, as well as that of Jairus, was to be strengthened. Even those closest to the Master were to have a growing faith.

The mockery of the people gathered was to be rebuked. They did not believe but they were forced to believe by what they saw. When great evidences of the power of Jesus are manifested unbelievers are confounded.

The miracle in the house of Jairus was one of three in which the dead were called to life but every soul dead in sin, that finds life in Jesus, is a testimony to his power over death.

CORRESPONDENCE

Middletown, Ohio. January 12, 1933. Trenton, Ohio.—Another year has dawned upon us, and we can all help to make this a truly Happy New Year, even though we are in the fourth winter of the great depression. It lies within our power to make 1933 glad for others and happy for ourselves.

We can make it a happy year for our pastor by giving him more loyal support, by attending services regularly and co-operating more heartily in so many ways.

Sunday, January 8th we held our annual congregational meeting. Sunday School and regular church services were held as usual Sunday morning, and a luncheon was served at noon in the S. S. Room at which time a social hour was enjoyed by all. Promptly at 1:30 we re-assembled in the church auditorium, when the meeting was called to order by Rev. J. E. Amstutz, acting chairman. After singing Hymn number 225 and prayer, minutes of the last meeting were read and approved. Reports were then given by the Sunday School and various other organizations in connection with the church, all of which were of interest. Election of officers followed.

Rev. Amstutz then gave a short resume of the church during the past year.

Six were received into the church by baptism, two communion services held during the year. Two deaths—Miss Lena Schrock and Mr. John W. Augspurger, while the pastor conducted 12 funerals outside of our own church membership.

The Peace Caravan of Bluffton College visited the church and gave an interesting program.

During the year we were privileged to have with us Mr. and Mrs. Paul Wenger who gave very interesting addresses on their work in India.

One Sunday we celebrated the 80th birthday anniversary of our Senior Deacon, Mr. James Moon and Rev. David Augspurger. Rev. Augspurger gave us a very helpful talk and he had found joy in serving the Lord from early youth.

The meeting adjourned by singing, Blest Be the Tie and prayer by Rev. Amstutz.

The financial straits which people face all over the world here also have been quite evident in our church, but if every church member and friend of the church who has an income—be it large or be it small, will do their part and give as God has prospered and blessed them the church need not suffer financially.

Every church member should consider seriously the source of all human benefits as well as spiritual, and may we hope for a blessed year in which to serve our Master.

DEATHS

Kinsinger—Joseph H. Kinsinger, son of Peter and Kathryn Kinsinger, was born near Collinsville, Butler county, Ohio, May 26, 1856. Departed this life Jan. 22, 1933. Age, 76 years, 7 months and 26 days. He spent the earlier part of his life on a farm near his birthplace. Was united in marriage to Josephine Augsburger Jan. 1, 1885 who preceded him in death March 22, 1902. To this union two children were born, who still survive.

On October 21, 1903 he was united in marriage to Elizabeth Smith after which he engaged in farming in Putnam county, Ohio, until 1910 then moving to Miami county where he also engaged in farming until 1918 when he moved to his present home in Troy, Ohio.

He was a devoted husband and a loving father.

Was always ready to lend a helping hand to those in trouble. Bore his sickness with wonderful fortitude and patience.

He leaves to mourn his loss his widow, two children, two grandchildren, one brother, three sisters and a host of relatives and friends.

Rev. J. E. Amstutz conducted the funeral services at the Mennonite church at Trenton, Ohio and burial was made in the Mennonite cemetery.

Resser.—Mrs. Mary (Nafziger) Resser, wife of Jacob Resser, was born at Archbold, Ohio, March 20, 1869. Died at her home at her home at Albany, Oregon, December 5, 1932, at the age of 63 years, 8 months and 16 days. She accepted Christ as her Saviour when a young woman and united with the Mennonite church of which she remained a faithful member to the end.

She was united in marriage with Jacob Resser in August 1889. To this union were born eleven children, eight sons and three daughters. She leaves to mourn her departure, her husband and all of her chilren, 33 grandchildren, 5 brothers and 3 sisters and many relatives and friends.

She was in failing health for several months, because of her quiet disposition she bore her suffering patiently and cheerfully, which was characteristic of her life.

Funeral services were held December 8th, at her late home and at the Grace Mennonite church, conducted by her pastor, Rev. W. Harley King, using Phil. 1:21-23 as a text, assisted by Rev. N. A. Lind.

Rest on, dear Mother your labor is o'er,
Your willing hands will toil no more
A faithful Mother, true and kind,
No friend on earth like you we'll find.

CONTRIBUTIONS

EMERGENCY RELIEF RECEIPTS FOR JANUARY, 1933

For Russia: Rev. C. H. van der Smissen, Newton, Kans., $5; P. M. Claassen, Newton, Kans., $10; San Marcos Menn., Ch., Paso Robles, Cal., $14.50; Mrs. C. Enns, Inman, Kans., $5; Anonymous, Newton, Kans., $2.50; A. H. Reimer, Newton, Kans., $10.25; Longdale Ch., Canton, Okla., $15; Fonda Ch., Canton, Okla., $15; J. H. Wiens, Blue Springs, Nebr., $50; H. E. Suderman, Newton, Kans., $10; Gerhard Wiens, Newton, Kans., $15; First Menn. Ch., Stanley, N. Dak., $25.10; Small Children's Class First Menn. Ch., Stanley, N. Dak., $8; Marie Siebert, Beatrice, Nebr., $5; First Menn. Bible Class, Reedley, Cal., $11.90; E. A. Dettweiler, Reedley, Cal., $5.10; P. M. Pankratz, Cordell, Okla., $5; C. C. Epp, Hutchinson, Kans., $5; Elise K. Regier, Elbing, Kans., $20; Junior Congregation, Geary, Okla., $10; Julius Stucky, Moundridge, Kans., $10; Mrs. Anna Andres, Newton, Kans., $2; Peter A. Friesen, Burrton, Kans., $10; P. H. Penner, Newton, Kans., $5; Jacob A. Goering, McPherson, Kans., $10; Mrs. John L. Wipf, Freeman, So. Dak., $.50; Gustav Rempel, Los Angeles, Calif., $21; C. C. Sperling, Inman, Kan., $5; Herman Enns, Bethel College, Newton, Kans., $5; Anonymous, Halstead, Kan., $5; Rev. P. P. Buller, Goessel, Kan., $10; Henry Plett, Turpin, Okla., $14.51; P. P. Quiring, Canton, Kan., $5.50; W. P. Rempel, Pasadena, Cal., $15; F. F. Pauls, Buhler, Kan., $6; Hermann Enns, Bethel College, Newton, Kans., $5; John Wiebe, Beatrice, Nebr., $10; A Mission Friend, Beatrice, Nebr., $30; F. F. Jantzen, Paso Robles, Cal., $10; Otto D. Juhnke, McPherson, Kan., $10; C. H. Friesen, Buhler, Kans., $5; Rev. P. P. Buller, Goessel, Kan., $6; John H. Martens, Inman, Kan., $16.50; A. W. Friesen, Henderson, Nebr., $3; Martin Franz, Coronado, Cal., $5; Edward Esau, Whitewater, Kan., $12; First Menn. Ch., Upland, Cal., $7.32; Johanna Schmidt, Goessel, Kan., $5; Henry Claassen, Beatrice, Nebr., $5; Geschw. Tieszen, Marion, S. Dak., $19.20; Anonymous, Newton, Kan., $3; I. B. Fast, Goessel, Kan., $14; Mrs. P. C. Friesen, Henderson, Nebr., $5; Mrs. P. P. Janzen, Newton, Kan., $6; P. M. Pankratz, Cordell, Okla., $7; Mr. and Mrs. A. C. Auernheimer, Burrton, Kan., $10; Menn. Brethren Ch., Collinsville, Okla., $8.55; P. C. Goering, Moundridge, Kan., $10; Mrs. P. G. Unrau, Goessel, Kan., $1; Mrs. H. Wilke, Spokane, Wash., $1; Anonymous, Newton, Kan., $2; Rev. H. H. Epp, Henderson, Nebr., $10.15; Elise K. Regier, Elbing, Kan., $15; Mrs. P. P. Voth, Goessel, Kan., $5; C. C. Sperling, Inman, Kan., $10; Medford Menn. Ch., Medford, Okla., $21.70; A. R. Regier, Moundridge, Kan., $5.

For Canada: J. H. Wiens, Blue Springs, Nebr., $25; Hoffnungsfeld Ch.. McPherson, Kan., $28.60.

For General Fund: Mr. and Mrs. L. M. Ledig, Upland, Cal., $100; Anonymous, Elbing, Kan., $100; First Menn. S. S., Newton, Kan., $22.94; First Menn. Ch., Philadelphia, Pa., $6.53; Lehigh Menn. Ch., Lehigh, Kan., $4.44; Louise Regier, Newton, Kan., $50.29; Emmaus Ch., Whitewater, Kan., $33.62; Friend, Deer Creek, Okla., $30; West Zion Menn. Ch., Moundridge, Kan., $30; Bergtal Ch., Pawnee Rock, Kan., $18.40; Brudertal Ch., Hillsboro, Kan., $25.15; Tabor Ch., Goessel, Kan., $5; Mrs. C. Dueck, Lincoln, Nebr., $.25; Hillsboro Menn. Ch., Hillsboro, Kan., $30; Buhler Menn. Ch., Buhler, Kan., $19.78; Christian Ch., Moundridge, Kan., $45; Hoffnungsau Ch., Inman, Kan., $18.64; First Menn. Ch., Newton, Kan., $110.78.

For Foreign Missions: J. H. Wiens, Blue Springs, Nebr., $15.

For Home Missions: J. H. Wiens, Blue Springs, Nebr., $10.

For Germany: Mr. and Mrs. Cornelius Jantzen, Plymouth, Nebr., $2.

Jan. 1, 1933 Balance and Reserve		$ 702.09
Rec. for Russia	$655.28	
Rec. for Canada	53.60	
Rec. for General Fund	650.82	
Rec. for Foreign Mission	15.00	
Rec. for Home Mission	10.00	
Rec. for Germany	2.00	1386.70
Total		$2088.79
Paid out during mo. (incl. 18c U. S. check tax)		1453.93
Feb. 1, 1933, Balance and Reserve		$ 634.86

Gratefully acknowledged.

C. F. Claassen, Treasurer.

JOTTINGS

The evening service of the First Church, Bluffton, Ohio, Rev. A. E. Kreider, pastor, included a program given by the college glee club.

Rev. J. M. Regier of Reedley, Calif., paid a visit to Fairmead in Madera county, of the same state where he conducted a series of meetings. Quite a number of Mennonites are said to reside in this section.

Missionary Joh. Hiebert, who is located on the Island of Java under Mennonite support, recently celebrated the 40th year of his service on the field. The mission in the East Indies is supported by Mennonites in Holland and German.

Prof. E. W. Haury, son of the late Prof. Haury of Bethel College now doing graduate work at Harvard, has been able to sort from the ashes of a remote tribe of Arizona who cremated their dead information that throws considerable light upon their life and make up. Prof. Haury is a specialist on archaeology.

The Mennonite congratulates Dr. Christian Neff, Weierhof, Germany on the celebration of his 70th birthday on Feb. 18. Dr. Neff was one of the organizers of Mennonite Conference in Germany in 1888. He is best known to American Mennonites as the editor of the Mennonite Lexicon. Some 20 years ago he visited America and became acquainted with the Mennonites of this country.

Rev. Elwood Shelly is to be installed to the office of pastor and elder in the historic Saucon, Pa., church on Sunday afternoon, March 5, at 2:30 p. m. The service is being arranged for by the Executive Committee of the Eastern District Conference. Bro. Shelly and the members of the Saucon congregation are anxious for the encouragement of a good attendance and the Executive Committee joins in extending a cordial invitation to this service.

At a second hearing Prof. J. P. Klassen, of Bluffton, Ohio, was granted citizenship by an Ohio judge, the petition having been previously denied because the professor asserted his unwillingness to bear arms. In doing so the judge opposed the celebrated Supreme Court ruling in the cases of McIntosh and Bland. "The case was a little different," the judge said. "Their decision was five to four and maybe the case will give them a chance to change their minds." Judge Everett pointed out that Prof. Klassen's objections to bearing arms were based on his religious belief as a Mennonite. Because of this, and the fact that he is 46, past the age for military service, the court granted him citizenship over the protest of the federal naturalization inspector. "In all our wars" said the judge, "we have always allowed conscientious objectors to serve in the Red Cross or some other body which does not carry arms, and probably will do so in the future, so why impose future obligations when we don't intend to enforce them?" Klassen came to Canada with 20,000 Mennonite refugees in 1924 and later joined the faculty of Bluffton College.

The Gospel Team of Bethel College rendered a very interesting program in the Christian, Kansas church on a recent Sunday. They were entertained by Rev. P. P. Wedel at his home.

The topic for the Men's Brotherhood for March is "Stewardship." It is suggested that groups be organized to visit the homes of the members presenting the needs of the congregation both as to workers and finances. Also to present Minister's Pension plan and plan of the Brotherhood.

Dr. J. E. Bradford, a noted Chicago educator, was the speaker at the Bluffton College Vesper service last Sunday. Dr. Bradford, a close friend of President Mosiman is secretary of the United Presbyterian Board of Education and is a nationally known educator. For many years he was a professor at Miami University. The Vesper music was in charge of Prof. Lantz.

Rev. and Mrs. C. H. Suckau, of Berne, Indiana, left last week for a stay in Detroit where Rev. Suckau will conduct a series of evangelistic meetings in the Detroit Rescue Mission of which Rev. D. C. Stucky is superintendent. A special Foundation Day service was held Feb. 15 with Rev. Suckau as speaker. The pulpit of the Berne church was occupied last Sunday by Rev. Henry Moser, a returned missionary from Africa.

While the papers are full of inspired articles concerning the successful close of the Five-Year Program in Russia information comes from private sources that starvation is the common lot of many. Albert Schultz, a resident of Freeman S. D., according to the Freeman Courier received a letter from his sister in Russia that his brother is dead, having starved to death. The letter from the sister says that she has not seen any bread during 1932 to the time of writing, all they have to eat is a few potatoes. At the present time 40 pounds of rye costs 100 rupels. Conditions are indescribable.

DEATH

Ehresman—Otto Iutzi Ehresman, the oldest child of six born to Christian and Marie Iutzi Ehresman, Feb. 4, 1854 in Butler county, Ohio, on the farm now occupied by his son Clarence.

When he was 13 years old death called the father of this family.

With the exception of a few years Mr. Ehresman spent his entire life in Butler county living a noble and respected life.

On January 20, 1885 he was married to Mary Ann Deuscher to which union three sons were born, and 48 years of a happy family life were spent. He is mourned by his widow, three sons, four sisters, nephews and nieces and many friends.

He was a faithful member of the Mennonite church of Trenton.

Services were conducted by Rev. J. E. Amstutz at his residence, Trenton, Ohio. Burial, Miltonville cemetery.

Our 1933 Easter Suggestions

Easter Sunday Is April 16

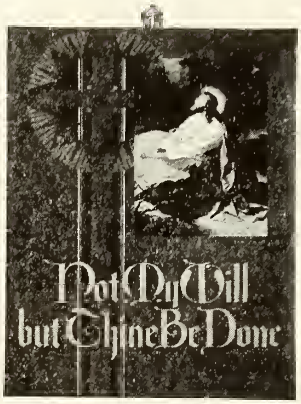
ART SUEDE Mottoes

Just the thing to give at Easter

Blessed are the Pure in Heart

No. 1330

Beautiful soft green background. Lilies and text in gleaming white enamel. Size 10x13............Price 50c



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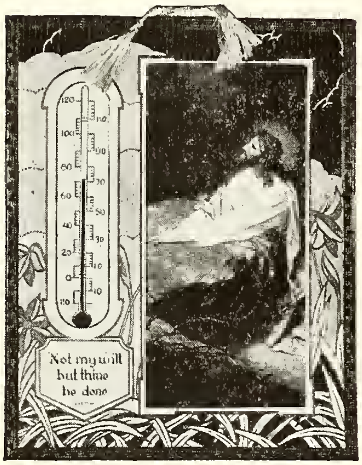

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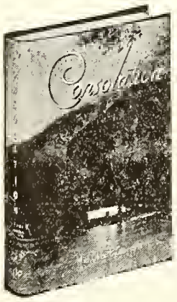

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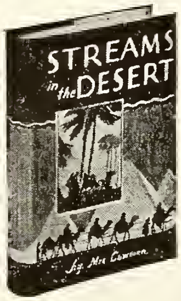

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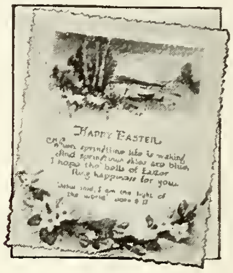

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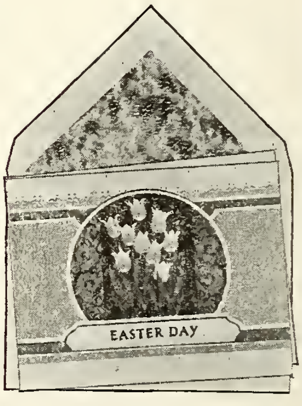

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The Mennonite

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VOL. XLVIII BERNE, INDIANA, MARCH 2, 1933 No. 9

EDITORIAL

Sometimes it happens that when things are changed about in the home, such as at house cleaning, many things with an interesting past come to light and there is raised the question of whether the article or articles, shall be disposed of in some way. Many curious little things have time and again passed the muster of the housewife's critical eye only to be banished to the obscure corner where they again may gather dust for another season. To be sure, things escape the waste basket, for a time at least, because of some sentimental affection. If we were so practical, that we let sentiment go altogether in the interest of order or utility, we would miss some of the dearest kicks we get out of life. Again, what happens to be some ones trash chest becomes a gold mine to another. Not so long ago a letter fell into our hands. It was an ancient writing, so far as letters go, having been written when they were first using stamps in payment for postage. There was what remains of the stamp still on the letter but it had been utterly ruined through some one's unskillful endeavor to get it off and so, instead of being a thing of value that might have been turned into considerable cash, it was just a useless thing. Our point is that things unappreciated by some may have considerable value to others. It is from such accumulations that historians find their choice bits of priceless material. It has been said that during the war, when waste paper was worth twenty times its present value, the garrets and out-of-the way places were not only cleaned out of paper for the cash it might bring, but also the unwritten history of America was destroyed. That old scrap book, that old autograph album, that gift book having an inscription or that old Bible or hymn book that has been gathering dust for years, may contain a great secret or reveal the solution of a problem. And, more than that, these items of little value may reveal something about some one's character that is worth knowing. One of the dearest possessions of the writer is an old Bible. Its paper is brittle, its print is too fine for easy reading, its red leather cover has faded but that book has many well worn pages and here and there is a dried flower, the memento of a dear one, or a little scrap of cloth, a sample of some one's wedding garment. Though it is a blessing to have a Bible with good print and good paper that stands constant wear this little volume has a place in our heart that no other book can hold—it was Mother's Bible.

At this writing Japan has severed relations with the League of Nations, the rest of the members of that important body having disapproved of its measures taken in China and particularly in Manchuria. Japan now seems to stand without a friend in the world's family of nations. What the consequences will be of her determination to ruthlessly destroy lives and property and capture territory from China will result in, is, of course, at this early date, impossible to guess. Will it mean that other nations will be drawn into the fight? Will it mean the utter financial ruin of Japan in the end? Will the military caste of that empire be resisted by its own nationals, or, will China rouse like a sleeping giant and vent an unheard fury upon her little tormentor? We will not endeavor to answer such questions or speculate on how the matter will finally work out. It is sufficient to observe that the trouble with Japan is that it began raiding, people, not as warlike as itself, too late in the day. All the great European nations have built up their colonial empire by disregarding the rights and the lives of the nations whom they have enslaved. Now, that these nations have agreed to stopping raiding backward peoples, Japan kicks over the traces of international agreements and affects surprise that the nations, just as guilty in the past as she is now, should "get fussed up" over what she thinks is her own private matter. We, as citizens of the United States, may feel that our own righteous indignation is consistent but travelers tell us that the ordinary Japanese school boy knows more about the conduct of the United States in its relation with Mexico what Texas ceded to its territory than the average American ever heard. They, too, have not been ignorant of our country's part in Panama, in Haiti and in other smaller states. At least the Jap may say that people who live in glass houses should not throw stones. True, thinking people in all the guilty countries and regret their past record, hoping that now that the world has learned the uselessness of armed aggression, there may be a new deal with a better show of justice to backward peoples. But, alas, human nature is curious for its inconsistencies. Men may talk peace while whetting their swords to get at the throats of those they think they can conquer. In this matter of peace among, as with the matter of peace of any kind, it is not human nature that will help, but, the new nature that comes from the love and service of the Prince of Peace, our Lord. To attempt to cultivate a spirit of peace that ignores Jesus Christ is sure to result in just one of those failures of ideals that sound well but that because because of the contrariness of human nature, prove themselves pious frauds.

BRIEF MISSION NOTES. XIX

By J. B. Epp, Meno, Okla.

Please pray daily, for one week, for the following:—

Europe

"The true Church must ultimately be one, or perish. John 17:21. The divided churches will be left behind, with no voice for the real need of the world. Those in all the churches who are deeply interested in God's cause will do the work. The natives will take up the work where many sectarian mission boards leave it, finding great new cycles of influence, far beyond the dreams of most missionaries." Let us praise God for all this. Christian Europe and the other Christian home-lands must continue to do their share: praying, sending, giving, going.

London. City Missions have 300 missionaries and 5000 voluntary helpers. Other cities are following their example.

The Jews. The Mildmay Mission to Jews (London) is evangelizing the Jews in Berlin, Germany, as well as in other cities and lands. This great working center needs the earnest prayers of all. The young Jews, steeped in agnosticism and materialism, are left hungry in their souls—they are looking for something. What shall be offered them?

Russia: The present leader Stalin (Man of Steel) has taken Judas Iscariot as his hero and ideal, and has memorial erected in his honor. During the last few years a great many churches have been closed; but the people meet in other places—around the Bible, rather than around priestly ceremonies. The principal battle is around the youth of the land. A continuous stream of evangelical literature is still percolating into Russia from all sides, sent by Religious Tract Societies and Bible Houses. The Lord is keeping His own, also in this fiery trial. Pray daily for this Martyr church. The Lord is doing a very unique work here. No Missionary Societies can carry on any work at present, the work is difficult and dangerous in the extreme, yet millions are coming to Christ every year. Authorities claim that Russia today is more Protestant than Greek-Catholic. Only God can do such a marvel! The work is going on "from mouth to mouth," from place to place—as in the days of the Apostles.

DEPRESSION FROM ANOTHER ANGLE

One of the favorite topics of conversation of our Indian co-workers these days is that of depression. Some ask, "Why is there such a money scarcity? Can not the mints make more money? "We enumerate reasons for the depression as we have heard and read, and add that the real reason probably is known to God only. Very common remarks among the Indians these days are that money has hid and that there is no money.

There are those of our Indian co-workers who say that the Christians can not become seuf-supporting and independent, that they will starve without material help. The selfish and lazy say that the mission owes them a living. One man expressed his extreme views in a fit of anger as follows: "The mission has cut our hands and feet and left us lying helpless. Now the mission advocates the buying of land and helping ourselves, but it did not push this when there was money, and it did not buy us land to make it possible for us to be independent."

When a leading Indian, a fine co-worker was frankly asked whether he would advocate the sending home of missionaries or the dismissal of Indian workers, he probably thought of his own dismissal and responded at once, "I am not in favor of dismissing Indian workers."

I then asked, "Do you think the Indian Christians are strong enough to go on without the missionaries' help? We are facing this question."

The man thought a little while and said, "No we can not yet get along without the help of the missionaries, we need at least one couple or one worker at each station to keep the church from suffering a backset, leave alone the question of expansion."

I share the opinion of our nobler Indians who say that this is a time of blessing, of testing, of refining. This is a time of crisis, a time of transition, a time of shouldering new responsibilities, but not a time of defeat, for "the kingdom of God is not eating and drinking but peace and joy in the Holy Spirit."

Sincerely,

Augusta Schmidt.

PROFESSOR KLASSEN SPEAKS ON ART

In an address on Religion and Art given at the Bluffton College church Prof. Klassen traced the developement of art from the pre-Christian centuries up through the Renaissance and Reformation of the later centuries. He illustrated his lecture with slides which showed some of the paintings and statuary typical of each period.

He explained by pictures how the ancient Greeks regarded physical beauty as a mark of godliness. Many of the Roman pieces of statuary were scenes connected with stories of the prowess of their gods.

During the Renaissance art showed the spirit of the times—emphasis on self and revelry, while pictures of the Reformation period such as Raphael's "Sistine Madonna" revealed the faith and sincerity in religion that prevailed at that time.

Professor Klassen, with his pictures and careful explanation, made his talk extremely interesting and very beneficial to all the students who heard him.

SPRINGFIELD LADIES' AID CELEBRATE TENTH ANNIVERSARY

The Ladies' Aid of the Springfield Mennonite Church near Pleasant Valley, Pa., celebrated its tenth anniversary at a special service held on Sunday afternoon, February 19.

The program was in charge of the Vice-President, Mrs. Ely Fretz. Several musical selections were rendered by the West Swamp mixed chorus in addition to a duet sung by two members of the Chorus and a trio sung by three members of the Springfield Congregation. Miss Hinkle of the local church gave a recitation. The devotionals were in charge of the Pastor, Rev. Allen Fretz and an interesting address was given by Rev. Gottschall, Pastor of the East Swamp Mennonite Church.

Members from neighboring and sister churches were well represented at the service; filling the church to capacity, and extending their greetings to this society. The churches represented were: East Swamp, West Swamp, Bethany church of Quakertown, Deep Run, Perkasie, Springfield Lutheran and Springfield Reformed.

During the ten years of organization the Springfield Ladies Aid has been active in sewing and quilting. Sewing has been done for hospitals, Home and Foreign Missions and local families in addition to many other necessities for the local church. The society has never flinched when called upon for help; they are ever willing to lend a helping hand. Although there are but thirteen active members and eight honorary members the society has raised approximately $1006.99 in the past ten years; not in-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..............................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

cluding the many garments that were made for mission causes. The collection was turned over to the Home Mission Board.

STEWARDSHIP

Topic suggested for March 1933. Mennonite Brotherhood of Eastern District Conference

Aim: To set forth the main feature of Christian stewardship, in order that it may be more easily understood and accepted as a foundation principle of Christian living.

Scripture Passage: Deut. 8:18; Psalm 44: 1-3. Luke 12:13-21. Gen. 28:16-22; Lev. 27: 30. Mal. 3:7-12. Matt. 25:15-29.

Suggested Hymns: Jesus, I my cross have taken. Take my life, and let it be. Jesus calls us, o'er the tumult.

The recognition of our responsibility to God as stewards of everything we are and have—life, time, talents, and our possessions—is fundamental to a wholesome Christian faith and experience.

"Stewardship is not optional. It grows out of our obligation to God as Creator, Owner and Giver of all things, material and spiritual, and is indispensable to a life of obedience, love and gratitude."

We need a revival of stewardship and a practical application of it in our Christian living.

How can stewardship become more practical in our lives? It can only become practical as we set aside for God's service such measure of time, possessions and vital energies as a Scripturally enlightened judgment demands,

The meaning of the term steward: in its development came to mean a great office. A steward may be a servant, but only in a high and exalted sense. Other human relationships are suggested in order to make more clear its meaning, such as partner, a servant or employee on the order of a manager, or an agent, or a superintendent, or director, or an executor, or a trustee, or sometimes even a son, but never the idea of a slave.

Consider then our responsibility as God's stewards from the viewpoint of time. Have we a right to use our time as the mood would move us? With a Christian sense of stewardship of our time, will I not carefully consider how I spent my leisure time and that it be spent in the most profitable way? Time wasted or misused will have a vital effect on my character for which I am responsible to God. Will I also be willing to make some sacrifice of time from my work for the cause of the Kingdom? I do not have a right from a stewardship point of view to use all the time at my disposal for selfish interest. I owe it to God to give Him a certain portion of time in promoting the work of His Kingdom.

Should we not learn to budget our time? Time for my regular work, time for recreation, time for community obligations, time for religious devotion and activities. The man who accomplishes the most, plans his time.

THE STEWARDSHIP OF OUR POSSESSIONS: Money is of far greater importance than many of us realize. It is used to record the fluctuating harmonies and disturbances that occur in the national welfare and the political and social relations of human society. A nation's progress in the way of building and inventions is testimony to the importance of money. Without money or a similar standard of value these things could not be done.

Money is sacred. It is not merely a sort of human necessity or a convenience to get desirable things for us. Money in itself is good and has a definite place in God's original scheme of things. The idea that money is "filthy lucre," is an ill-considered misinterpretation of some New Testament passages. Money only becomes tainted and an evil as it is handled by filthy and evil intentioned men.

Consider the origin of money. Where does it come from? It is the product of a great partnership. The rich raw material comes fresh from the hand of God. The rich ores in the earth and the rich soil has been prepared by God for man. On the unlimited store of raw material the sweating brains of thinking men and the calloused hands of toiling men set to work. The result is wealth. Notice especially this quotation: "Money is thus a holy amalgam of the generosity of God and the toil of men. **No particle of property ever originates elsewhere."** Only God and man working together have ever produced anything which may be truly dignified by the term wealth.

One man has said that the world has loved money without respecting it. It has been created by the expenditure of the priceless stuff of life. So **money becomes so much minted life;** thus a holy and sacred thing which cannot be regarded lightly. We ought to seriously consider that there is great danger in misusing it. The more costly the machinery the greater the consequence of misuse. Since wealth is sacred, the danger if mishandling it or abusing it is indeed great.

It is perfectly natural then that we become stewards of our possessions just as we are in the finest sense in relation to our bodies, our minds, our talents, and our time, etc. We are very definitely responsible to God in what way we are using our money. We all have some measure of material wealth through whose contributions we can express our devotion and acknowledge our obligation to God. But unless we recognize our obligation and stewardship, becomes a settled principle in life and its practice a fixed practice in life stewardship will hold no meaning to us. It must become tangible to mean anything. The pious talk of giving all we have on the altar of God while little or nothing is actually set apart and transferred to His use is so much empty vaporing, without moral depth and value. **Stewardship is meaning loss unless it costs. "The acknowledgment of the stewardship of our possessions through the offering of material gifts and sacrifices, thus becomes a reliable and standard test of Christian sincerity and of the character and genuineness of the steward."** A Kentucky lawyer once said that he can tell how sincere Christian people are in their religion by the way they give, expresses about the same thought.

Is the proportion of the offering to the income to be left to the judgment and the caprice of the steward? Would this not be a very reasonable thing for him to do? The faithful steward could never once think of handling the capital intrusted to him, every farthing of which is provided by the Owner, and in return deliver to the Owner such dividends, if any, as might be entirely convenient to himself. Should he not give such regular proportion of income as the Christian steward has full reason to believe to be in accordance with the will of God, and not what he himself happens to be willing to offer? Must he not do this if he wishes to be fair and honest in the fulfillment of his stewardship obligations?

What proportion of his income will satisfy the claims of God it is the duty of the steward diligently to endeavor to discover, and when he has discovered it, to render it. Let us consider the Scriptural teaching of the tithe. Do you think it is an unreasonable proportion to render to the Owner? Have you asked God's guidance in the matter?

Topics for brief talks: 1. Wrong motives in money making. 2. How is money-giving a test of sincerity in stewardship? 3. In what way can the steward determine the proportion of his giving?

A STUDY OF THE BOOK OF REVELATION

John J. Voth, Newton, Kansas

(Concluded)

Date

Ancient writers are fairly unanimous in assigning the book to the reign of Domitian, 81-96 A. D. Irenaeous, Eusebius, Victorinus, Jerome and Justin Martyr can all be quoted as definitely mentioning the reign of Domitian when speaking of Revelation. And it seems reasonable to accept their opinions because, as Peak states in his Commentary, "the widespread Caesar-worship which is writ large over the pages of Revelation belongs to the age of Domitian," and the present tendency among scholars is to support these conclusions. The book, no doubt, is a product of a period of persecution and stress and no other period is more likely to have produced it than the period of severe persecution under Domitian.

Purpose and Teachings

A brief description of the times in which the book was written will help us better to understand the purpose of it. The Book of Revelation has always been most persistently, as well as profitably, read by man in times of trial and tribulation. It seems to be especially adapted to encourage the believers to greater faith and patience in such times.

The book was written, as we have seen above, in the time of Domitian. "Persecution had broken out everywhere and an extremely grave situation existed. Though only one martyr is mentioned in 2:13 there is every indication that martyrdoms were frequent occurrences. This was brought about by the systematic attempt on the part of Domitian to establish Caesar-worship on an extensive scale. A clash between Christianity and the Roman government was inevitable. To profess Christianity meant to face martyrdom and certain persecution even in the common vocations of life. The strain upon the Christians must have been exceedingly great and much suffering was necessary to maintain the Christian faith. Many Christians, no doubt, grew weak in the faith and compromised their religion."

To meet such situations as these seems to have been the purpose of this book. In such times man is most encouraged to be persistent in his faith and exhorted to patience by his belief in the fact that God has a hand in the affairs of men; that He will ultimately vindicate the truth and righteousness and save His people from their enemies. By so doing God will also judge and destroy the Anti-Christ and establish the Kingdom of the Saints. The prospect of the time seemed hopeless and there was no way of escape for the people except by the intervening hand of the Lord. To assure the people of the Return of the Lord and of His concern for their welfare is the purpose of Revelation.

I would like to submit for your consideration four general statements as to what the book may purpose to do for us (Ref. Hayes—John and His Writings).

1. It gives us a clearer picture of heaven and heavenly powers. Our knowledge of heaven is exceedingly limited as it is, even with what Revelation gives us, without it our conceptions of the heavenly happiness and home would be meager indeed. We do catch some rays of light from beyond from the other books of the Bible, but our visions are rather vague. With Revelation in our hands we realize that heaven is very near, the gates of heaven are open and the eternal purposes of the earth are one with those of heaven. Certainly, if for no other purpose than to get this clearer vision of heaven, the study of this book would be a most profitable task. We need a clearer vision of heaven in our day.

2. This book gives us a clearer vision of the nature of evil, the powers of evil and the final judgment of the devil and sin than any other book of the Bible. Bishop Warren has put it thus: "Anyone who needs to realize that sin is a horrible, ghastly and hideous thing that has taxed and will tax the highest energies of the universe to manage and control it will find his needed aid in this book. Our age has weakened on the vivid idea of the Judgment. Here is the tonic. See the plagues, noisome grievous sores, rivers of blood, men scorched with fire, gnawing their tongues with pain as they blaspheme God. Perdition and damnation welter over these pages for sin is and always must be accursed."

3. As we read the book we become convinced of the ceaseless conflict between Good and Evil. There is no peace possible between the hosts of evil and the hosts of the Good, no armistice can take place here. This, too, would be a profitable reason for our diligent study. We need also to know this in our day of willingness to compromise with anything and everything that promises immediate though temporary satisfaction.

4. In the fourth place we are taught to have faith in the certain victory of the good over evil. The Lamb is a conqueror and as such he will return. The followers of the Lamb are overcomers. The promises of the book are only for overcomers and their realization is enjoyed only by these. They have faced the foe, borne the toil, endured the pain and conquered in the glorious conflict. But we must also add that this book teaches definitely that this triumph of the believers is made possible only through the shed blood of the Lamb. Anyone who cannot believe in the saving power of the blood from the cross cannot believe in the teachings of this book. Hayes says: "The doctrine of redemption by blood does not seem to have been revolting to John. Redemption, cleansing, victory is all through the blood of the Lamb."

General Characteristics

1. The first notable characteristic of Revelation is its similarity with the visions, prophecies and the phraseology of the Old Testament. There are numerous parallels with the visions of Ezekiel. These weird and wonderful visions are reproduced here. There are fully as many parallels with the Book of Daniel. In all about 45 references to the Book of Daniel can be found in Revelation. None of these are a direct quotation. In fact there is not a single direct quotation from the Old Testament in the whole of Revelation, yet there are similarities of sayings everywhere. So much so that one writer has gone so far as to say: "It may be doubted whether it contains a single figure not drawn from the Old Testament or a single complete sentence not more or less built up from materials brought from the same source. "Perhaps we had better conclude that this is good evidence that the book of Revelation is well grounded upon the Old Testament and that the same Spirit who spoke to the men of old also spoke to John.

2. We should note secondly the unity, the beauty and power of its composition. Many attempts have been made by critics to show that the book is a compilation from different sources or a revision of some other apocalypse, but it has been impossible for them to agree and no one has been able to prove that his analysis is legitimate. The general feeling among scholars today is one of reaction against such views and there is a growing appreciation of the beauty and unity of composition. Donald Farrar says: "The book is most carefully constructed, curiously wrought, nicely arranged and skillfully balanced. It has a perfect internal order and, if one may use such an expression, artistic symmetry. Only the most careless reader can suppose the book to be tangled and confused. It is a masterpiece of construction, fitted and bound together by wisdom from above." Moffat declares: "The apocalypse is neither a literary conglomerate nor a mechanical compilation from earlier shreds and patches. There is sufficient evidence of homogeneity in style and uniformity of treatment to indicate that one mind has been at the shaping of its oracles in their extant."

We note especially how systematically the book is arranged into scenes and visions, how one scene seems naturally to grow out of another, how one vision is directly dependent upon the preceding events. We note also the beauty of descriptive setting for the various events, the beautiful and masterful picture of Christ in chapter 1, the great throne in chapters 4 and 5, the vision of the Lamb and the Angel of Judgment in chapter 14. They are not random pictures, but have a purpose just in that particular setting in which they appear and they would not fit in well any other place.

3. A further characteristic is its symbolism of numbers. The number seven becomes so apparent as to underlie the whole book. It is the sacred number. In all the number occurs 54 times and sometimes it is broken up into three and four or four and three.

Other numbers used symbolically are four as the number of the world and of creation, there are four living creatures, four angels, four winds, four angels of death, four square cube of the New Jerusalem. Three occurs in the greeting, the woes, the unclean spirits, the divisions of the great city and three portals in each wall of the heavenly city. Ten with its multiples is the symbol of abundance, ten days of tribulation, ten horns of the dragon, and the beast and of the symbol of the millenium. Twelve with its multiples is the symbol of the church and we find it in the twelve stars of the woman's crown, twelve apostles, twelve foundations, twelve gates of the new Jerusalem, twelve tribes, twelve angels to guard the gates, twelve manner of fruits on the tree of life, twenty-four elders, 144,000 of those sealed. Each side of the city is twelve thousand furlongs in length and its well is 144 cubits.

This symbolism is equally noticeable in the use made of colors. White is the color of purity used to describe the garments of the redeemed, the white throne and the victory in the white horse of the conqueror. Red is the symbol of bloodshed, purple of imperial power, black of mourning and distress, paleness of fear.

There are symbols of creatures all through the book. The living creatures represent the redeemed creation. The Lamb is the symbol of suffering for the sins of the world. Frogs represent the unclean spirits. Locusts represent the wasteful and destructive. Wild beasts stand for cruelty and diabolical power.

"All that is brilliant in nature—the glitter of the sun or gold, luster of precious stones or pearls becomes the emblem of divine glory, all that is terrible in nature as lightnings and thunder, roar of the tempest and whirlwind, hail and earthquake are emblems of divine justice. Horns symbolize power, diadem supremacy, garlands and palms victory, incense of prayer."

In conclusion let us recall the promise in Ch. 1:3, "Blessed is he that readeth and they that hear the words of the prophecy, and keep the things written therein." We should read the book for its promised blessing though we do not understand it all. There are many things in life which we do not completely understand, yet we use them and enjoy them. We do not understand the starlit heavens nor the splendor of the sun, yet we can stand beneath the stars and in the warmth of the sun until the peace of nature fills our hearts.

We ought not to abuse the book by trying to make it fit into the understanding of our own finite minds. It is a revelation to the spiritual needs of men and a book for devotional use. As Bengal said: "we ought to read it as candidates for eternity."

We ought not to neglect the book as is done by so many Christians in our day. If we will read it for spiritual admonition and inspiration we will find it an inexhaustible source of spiritual blessing.

The book is a most fitting conclusion for the Bible. It has been called a prophetic summary of all that has been said by holy men of old as they were moved by the Holy Ghost. But it does not only review for us the things of the past, but it goes on to the marriage supper and the rejoicing of full inheritance in heaven above. It is a fitting close for the Bible because here as Donald Farrar says: "At last the patience of the patriarchs and of the saints is rewarded; the longings of Israel and the church fulfilled, and the glory of God shines unhindered on a scene of righteousness and peace."

The Book ends: "the grace of the Lord Jesus be with the Saints, Amen." This does not constitute a benediction for this book alone, but for the whole Bible. The last word in the Old Testament is "curse." This book closes with a sweeter word, the word "grace." The book together with this final blessing forms a most fitting close to the Word of God.

Because liquor tends to enslave the people, to make them satisfied with improper conditions and keep them ignorant, the Union must fight it.—Tom Lewis.

A STUDY COURSE ON THE PROBLEM OF ALCOHOL

While political leaders move toward early repeal of the 18th Amendment, the Allied Forces has launched a new study course for young people which attacks "the problem of alcohol" at a half-dozen angles.

"Alcohol and My Generation," as the new outline is called, was released today for national distribution by W. Roy Breg, Director of Activities of the Allied Forces, representing the young people's division of the movement, which is known as Allied Youth. The Allied Forces now has a nation-wide enrollment of more than 1,600,000, and more than half the number is made up of young people from 17 to 30. The youth leaders are said to be enthusiastic concerning the study course, which they produced with the assistance of a limited number of adult sponsors, educators, and older young people.

The British Control Board, Dr. Walter R. Miles of Carnegie Institution, Dr. Haven Emerson, Dr. Irving Fisher, and "The Brewers Journal" are among the authorities quoted by the dry youth group in pointing ways to "a realistic study of the alcohol problem." Chapters include "Alcohol and My Life," "Alcohol and My Crowd," "Alcohol and My Town," and a procedure for registering the personal opinions of the subject held by members who complete the study course. Among the questions raised in the study are the following: "What does the drinker suppose that alcohol brings to him? Distinguish between freedom, guaranteed by our Constitution, and so-called 'personal liberty.' Is drinking popularized by reason of the comparatively heavy cost of buying intoxicating beverages?" Wet textbooks as well as dry are included in the reading lists proposed for students engaging in this course, which which will be taught in schools, clubs, church groups, and by Allied Youth councils in hundreds of cities and villages.

Initial organization of Allied Youth was established in every state during a ten months' field campaign for prohibition and law observance, conducted in 1931 and 1932 under the leadership of Dr. Daniel A. Poling and ten associates.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
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The Work

by the
Young People's Committee of the General Conference

A
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Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

March 12

The Kind of God Jesus Revealed.—I John 4:16; John 14:1-2.

This should be a meeting of great helpfulness to every one who can share in this service. To know God as He is revealed by Jesus Christ, and to learn to know what He thinks of the universe and of us is to acquire a wholesome philosophy of life which will help us over life's hard places and through the valleys through which we will have to pass.

There is nothing quite so important in the teen age and in the early twenties as to gain an optimistic idealistic way of thinking. In times like this it is quite essential to keep faith in God and our fellowmen. We must never forget that God is nearer to us than breathing, He is manifesting Himself through the Spirit. In the book of Revelation the comforting word comes to us in 4:1; "I looked and behold a door was opened in heaven." What a helpful thought, and aye we need it, we need a door opening heaven to us. It tells us in the first place that there are limits set to domineering might and adverse circumstances. Our enemies can go so far, but God always comes to the rescue and says "No farther." When Rome shut the door to the early church then heaven's door opened. When we are passing through the darkest hour then the door of heaven opens and God shows His face. We will never be called on to endure more than we are able. The Savior passed through many more adverse circumstances than we will ever need to face. In the second place we may notice that the vision of the open door came not while in Ephesus when all was going well, when the church was prospering and when freedom was being enjoyed by all. No, the vision of heaven's open gate came to John in Patmos, exiled, imprisoned. It tries men's souls when wheat sold returns us but twenty five to fifty cents a bushel and yet it seems the dollar mark almost hides God's face when wheat brings us from two to three dollars a bushel. We would rather know God and experience Him and receive but twenty-five cents a bushel for wheat than to receive three dollars and forget Him. Is your Patmos, whatever it is, is it a prison or is it a gate to heaven? This open door should sustain us and be a sure witness to us that heaven is intensely interested in the things of earth.

In John 1:14 we read: "And the Word was made flesh and dwelt (tabernacled) among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Man is God's highest creation. God and man are by their natures meant to be for each other. God desires man's highest development, so that man may begin that wonderful way of living, which men will be glad to continue always into the far ages. God has from the very beginning been trying to draw men unto His marvelous way of living, but men were not willing to come to "the marriage feast," they made excuses and followed after their own selfish desires. At first God was thought of as a national God, the God of the nation Israel, He was thought of as their deliverer bringing salvation or deliverance from the enemy. In most instances in the Old Testament He is thought of as a harsh Judge, a Ruler who kept Himself far aloof from His people. The Prophets portrayed a God of the individual, Hosea even speaks of Him as a Father but it remained for Jesus to fully portray God as a loving Heavenly Father. He taught about the nature of God. He represented the Father so that as we observe Jesus, His life, His sacrifices, His ministry, yea His death on cruel Calvary, we are shown quite graphically the nature of God and His boundless love. If anyone would know the nature of God let him meditate on the Lord's Prayer: "Our Father who art in heaven," and again to the beautiful thought in "Take no thought for your life. . . . consider the fowls of the air, for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them, are ye not much better than they?" If we would know the loving concern of the Father we must turn to the Parables of the lost sheep and the lost sons.

It is suggested that this be a Father and Son meeting. It is quite appropriate that it should be so. Our home life needs to be bolstered up as much as is possible. There are too many cases where father is too busy to give to his growing son. He drives his son away and attends to business. The time comes only too soon when the father becomes lonesome for the love which his son can give him but as he turns to the son, the son in turn informs him that he is too busy to give the father what he most desires. There is no greater privilege which can come to a father than that he become thoroughly acquainted with his son. Let father and son become pals, chums and good friends. It will be mutually helpful.

In this service it might be of interest to call this "Family Night at Church." Let the entire family be seated together. Give each family a chance to contribute something to the service. One family may desire to sing, another to quote a portion of Scripture, and another present a Responsive Reading, and so on. If desired you might arrange to give a small prize to the largest family present who participates in the worship service.

Jesus lived and worked with His disciples for about three years. Already early in his ministry He foresaw the end. He retreated with His disciples to quarters where He was in less danger, for He had yet many things to teach His disciples. As He came to the end of His physical life here on earth He comforted them with the words recorded in John 14. He told them how He must leave them for a time, but He was going to prepare a heavenly home for them and welcome them unto Himself. In the Fourth Gospel we find reference made to Christ's presence with us comfronting us and guiding us and at other times John speaks about the Spirit abiding in us. We do need that indwelling Spirit in our lives, this presence will guide us and keep us from evil and danger, then at death we will be welcomed into that heavenly mansion prepared for all those who have that truth in Him and obedience to Him. Sometime, in God's own time He will bring full judgment, bring all evil to naught and all good to its just reward, it is in this spirit that Jesus said "Watch and pray," but to the true Christian it matters not if that Advent come while we are still in the flesh or after we have gone to be with our Lord, in either case there is a safe keeping and a mansion in store for those who put their trust in the hands of our Loving and Just Heavenly Father, the Father of Jesus, our Lord and our Christ.

"Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence praise."
—Whittier

PRAYER

O God above all, yet in all; holy beyond all imagination, yet friend of sinners; who inhabitest the realms of unfading light, yet leadest us through the shadows of mortal life; how solemn and uplifting it is even to think upon Thee. Like sight of sea to wearied eyes, like a walled-in garden to the troubled soul, like home to the wanderer, like a strong tower to a soul pursued; so to us is the sound of Thy name.

But greater still to feel Thee in our heart; like a river glorious, cleansing, healing, bringing life; like a song victorious, comforting our sadness, banishing our care; like a voice calling us to battle, urging us beyond ourselves.

But greater far to know Thee as our Father, as dear as Thou art near; and ourselves begotten of Thy love, made in Thy image, cared for through all our days, never beyond Thy sight, never out of Thy thought.

To think of Thee is rest; to know Thee is eternal life; to see Thee is the end of all desire; to serve Thee is perfect freedom and everlasting joy. Amen.

(Prayer by W. E. Orchard.)

Questions

1. Does it matter what we think of God? Why?
2. What is the relation between a philosophy of life and our thinking about God?
3. How does the Old Testament portray God?
4. What does the Lord's Prayer teach about God?
5. What lessons did Jesus wish to teach in the parable of the Lost Sheep and the Lost Sons?
6. What was Jesus' mission on earth?
7. What should be the place of Jesus Christ in life today?
8. Is God revealing Himself as a Father today? How?
9. What does a father have a right to expect from his son?
10. What does a son have a right to expect from his father?

Study the Scriptures

Monday—Read John 3:16. A God of love.
Tues.—Read Luke 12:4-7. A God who cares for all.
Wednesday—Read John 4:19--25. God is Spirit.
Thursday—Read Matt. 6:14. God is Father.
Friday—Read Luke 6:36. God is merciful.
Sat.—Read Matt. 19:26. God is omnipotent.
Sun.—Read I John 4:16; John 14:1-2. The God Jesus revealed.

(Editor's note: There are thousands who have been helped and inspired by the stories found in McGuffey's Readers. The following is one of these and we believe it still has a message for all its readers today.)

THE BEST KIND OF REVENGE

Some years ago a warehouseman in Manchester, England, published a scurrilous pamphlet, in which he endeavored to hold up the house of Grant Brothers to ridicule. William Grant remarked upon the occurrence that the man would live to repent of what he had done; and this was conveyed by some talebearer to the libeler, who said, "Oh, I suppose he thinks I shall some time or other be in his debt; but I will take good care of that." It happens, however, that a man in business can not always choose who shall be his creditors. The pamphleteer became a bankrupt, and the brothers held an acceptance of his which had been indorsed to them by the drawer, who had also become a bankrupt.

The wantonly libeled men had thus become creditors of the libeler. They now had it in their power to make him repent of his audacity. He could not obtain his certificate without their signature, and without it he could not enter into business again. He had obtained the number of signatures required by the bankrupt law except one. It seemed folly to hope that the firm of Grant Brothers would supply the deficiency. What! they, who had cruelly been made the laughingstock of the public, forget the wrong and favor the wrongdoer? He despaired. But the claims of a wife and children forced him at last to make the application. Humbled by misery, he presented himself at the office of the wronged.

Mr. William Grant was there alone, and his first words to the delinquent were, "Shut the door, sir!" sternly uttered. The door was shut, and the libeler stood trembling before the libeled. He told his tale and produced his certificate, which was instantly clutched by the injured merchant. "You wrote a pamphlet against us once!" exclaimed Mr. Grant. The suppliant expected to see his parchment thrown into the fire. But this was not its destination. Mr. Grant took a pen, and writing something upon the document, handed it back to the bankrupt. He, poor wretch, expected to see "rogue, scoundrel, libeler," inscribed; but there was, in fair round characters, the signature of the firm.

"We make it a rule," said Mr. Grant, "never to refuse signing the certificate of an honest tradesman, and we have never heard that you were anything else." The tears started into the poor man's eyes. "Ah," said Mr. Grant, "my saying was true! I said you would live to repent writing that pamphlet. I did not mean it as a threat. I only meant that some day you would know us better, and be sorry you had tried to injure us. I see you repent of it now." "I do, I do!" said the grateful man; "I bitterly repent it." "Well, well, my dear fellow, you know us now. How do you get on? What are you going to do?" The poor man stated he had friends who could assist him when his certificate was obtained. "But how are you off in the mean time?"

And the answer was that, having given up every farthing to his creditors, he had been compelled to stint his family of even common necessaries, that he might be enabled to pay the cost of his certificate. "My dear fellow, this will not do; your family must not suffer. Be kind enough to take this ten pound note to your wife from me. There, there, my dear fellow, do not cry. It will all be well with you yet. Keep up your spirits, set to work like a man and you will raise your head among us yet." The overpowered man endeavored in vain to express his thanks but the swelling in his throat forbade words. He put his handkerchief to his face and went out of the door, crying like a child.

SUNDAY SCHOOL ACTIVITIES

A group of workers from the Dallas and Pratum churches are doing extension work. Three members from each Sunday School serve alternately in occupying the pulpit at the Salem Deaconess Hospital. On September 18, Homer Leisy took the girls' quartet along to the Hospital. The quartet is composed of Ruth Ramsden, Ruth Welty, Lillian Rutschman and Leona Leisy. They sang two numbers before and two numbers after the Gospel message. The program was very much appreciated. From the Hospital, they went out to the State Girl's training school, where they gave another gospel program in message and song, which the girls appreciated very much.

The annual business meeting of the Upland Sunday School was held Sunday afternoon September 18. The main business was the adoption of a new and up to date constitution. Officers for the coming year were also elected. Mr. L. J. Horsch will head the work as General Supt.

Promotion Day was observed in the Reedley Sunday School on September 25. The newly elected officers and teachers for the coming year were installed on the same day. The Reedley church counts it as one of the blessings of the depression that so many of the young people are spending the winter at home. With C. F. Mueller heading the work as superintendent and every department supplied with efficient workers, the church is looking forward to a wonderful year of increase, not only numerically, but spiritually as well.

In the Monroe church the S. S. work has gone on practically uninterrupted during the summer months. Children's Day and Picnic was observed. The King's Messengers and King's Heralds have entertained with a program of songs and testimonies.

YOUNG PEOPLE CLOSE SPEAKEASY

From the Pecatonica (Ill.) News

Sunday night forty-two young people gathered at the Seward Congregational Church to discuss the Christian Endeavor topic, "What Shall Our Group Do about Prohibition?" When at a late hour they left for their homes, it was with the feeling that something had been done.

Two of the boys volunteered to go to the south end of Seward, and see what they could do for the cause. They returned with concrete evidence of law-violation in the form of a bottle of alcohol. After careful examination of the purchase it was placed in hiding. Four young men were then sent to Rockford to begin legal proceedings. It was midnight when the young men returned, accompanied by the chief deputy sheriff and two Federal prohibition-enforcement officers with the necessary warrants. The group in waiting was thrilled when they saw the officers, who commended them for their heroic and determined efforts. Soon afterward the place was raided; arrests were made; and a quantity of wine and alcohol was seized.

Although the young people of to-day are accused of being irresponsible and wild, here is a group that has done what the older people of the community were afraid to do. They are receiving congratulations of officials and citizens in general. The entire community owes them a debt of gratitude.

THE S. S. LESSON

March 12

Jesus Ministering to the Multitude. Mark 6:32-44

Golden Text.—The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many. Matt. 20:28.

It is a hopeful sign when people seek out Jesus. There were many in that multitude that went around the lake to be with Jesus. The effort required energy and time, but, with Jesus foremost in their mind, the inconvenience did not bother the crowd. It often happens that people want to be attracted by comfortable seats and beautiful buildings and splendid music if they are to learn anything about Jesus. Such things have their places but they are mere incidents. The chief thing is to come near to Jesus. An earnest person, or a number of persons, who are interested in Jesus will seek him and not expect to be pampered into coming to him.

The departure of Jesus and his Disciples into the desert place was a concession to the needs of the human body. Jesus, being human, needed rest and quiet at times in order to relax, as we do. But he was not displeased when he was disturbed. It takes considerable grace on our part when we are called upon to perform extra work when we think our tired bodies need rest. Jesus realized that souls were at stake and a great opportunity was presenting itself and so the crying needs of his own body were ignored for the moment that he might render service.

The first thing we note that Jesus saw there were many people. This world is one great family, and a big one it is indeed. Each one of this group needs Jesus more than any other thing. Let us ever remember that our Lord came to give himself for all men. It was for "Whosoever" and that is about the most inclusive word that we can comprehend or utter. The important thing, just then, for our Lord was not his own tired body but the needs of this great multitude. He was moved by the sight. How different was the scene some months later in Jerusalem when he complained: "Ye will not come unto me that ye might have life." This Galilean crowd was composed of simple folks at whom the city people at Jerusalem would have laughed, but they were earnest people. Hungry for something that their daily lives did not bring them, seeking for something better and they could find no better satisfaction for their desires than what Jesus offered them. Jesus regarded them as "sheep without a shepherd." Sheep, you know, are the most helpless creatures, when they have no one to care for them properly. They are then exposed to dangers and starvation. These who came to Jesus were like that. They had not been receiving the spiritual food they needed and they had not been directed and protected by leaders who might keep them out of the danger of wrong beliefs, Satan's temptations and their own selves. In another utterance Jesus speaks of himself as the "Good Shepherd," the one who knows his sheep intimately and is willing to give his life for them, as well as use his energy in leading them to food and drink in sufficient quanities for their health and happiness. Such a Shepherd Jesus wanted to be to those who would follow him.

Until late in the day the crowd abode with Jesus. They were so attentive that they neglected to provide for their own physical needs. When once people are so intent upon being near Jesus and hearing his words that they forget earthly cares they have the opportunity of learning how he cares for them and provides for their needs. Here the members of the crowd were in a situation whereby they could see in Jesus the power to care for their bodies as well as for their souls.

The disciples were concerned about the possible cost of feeding the people. The amount was staggering and they despaired of meeting it. They had to learn then, as at later times, that with Jesus with them there was the possibility of having done by him what money never could do. God is always able to supply all our needs. It was for them to do as Jesus commanded and not to worry about costs.

The other account of this event tells that the means for caring for the needs of the people was supplied by a boy, perhaps the most insignificant person in the crowd. The child's place in the plans of our Lord was frequently recognized. Surely we are not to despise one of these little ones. Five loaves and two fishes were enough for a lunch for one person, but, in the Lord's hands, it became sufficient for the multitude. God is allways making little things grow. This happens every time a seed is placed in the ground where it is multiplied hundreds of times. Here, in this miracle, we see the divinity and creative power of the Lord. Strange that some, in the light of this miracle, should doubt his divinity. In giving bread for the hungry our Lord symbolized that he was the bread of life to those who come to him. Here too we have the example of thankfulness. The proper attitude toward God for all his gifts is gratitude that should be expressed in words. We can hardly conceive how some are continually taking the gifts that God sends to sustain them and should never think of giving thanks for it. We pray for bread day by day and, should it be withheld, we would perish miserably. It is significant that in his goodness God provides his blessings of food and care to both the just and the unjust.

Another example of Jesus in this connection that must not be ignored is to be seen in the gathering of the fragments that remained. While he gives with a lavish hand he gives nothing that should be wasted. One of the crimes of our times, even in these times of depression, is the waste to which some are given. It is cruel to spoil when so many are in such great need.

"IT IS TIME TO SEEK THE LORD"
(Hosea 10:13).

In times of crisis throughout the centuries, united intercession by the Church has been followed by gracious spiritual revivals.

Dr. F. B. Meyer reminds us that during the days when Arianism and Deism prevailed and conversions were rare, a call to prayer issued by English brethren aroused Jonathan Edwards. He promptly prepared an appeal for united prayer, under the caption: **"The necessity for explicit agreement and visible union of God's people throughout the world in prayer for the revival of the church and the advancement of the cause of God in the world in keeping with Scripture promises and prophecies."** That call, urged by the Spirit of God, bore extraordinary fruit in wat is called: "The Great Awakening."

Forty years later, that "Call" fell into the hands of Andrew Fuller of Kittering, and he in turn issued one under the title: **"Persuasives to extraordinary union in prayer for a revival of the church."** Fuller was a mighty man of prayer, and this fact greatly enforced his appeal for united prayer. From his diary we we read: "Devoted this day to fasting and prayer in conjunction with several ministers." "Spent the day in fasting and prayer for the revival of our churches, and the spread of the Gospel." "Some outgoings of heart today for the revival of the Church, beginning in my own heart." Andrew Fuller's call and example inaugurated a revival of prayer that resulted in a gracious spiritual awakening and efforts of which are felt today.

That a call for concerted prayer for a revival of the Churches is needed now as in other times, is being realized increasingly by the people of God. Meetings for humiliation, confession and intercession are evidently in line with the purpose of God. As at Mispeh, Israel responded to the call of the prophet Samuel and poured out their hearts in confession and prayer, so pastors, Christian workers, Christian students, and Godly men and women should gather together in homes or churches for united supplication that God will again revive His work. "It is time to seek the Lord" (Hosea 10:12).

Let every minister's study on Saturday nights become a Bethel. Let the homes of Godly women be open one morning each week for revival-seeking prayer. Let every mid-week prayer meeting become a Mispeh. Such praying would result in a spiritual awakening surpassing anything the world has ever known. Therefore, in private, in the social circle, in the family, and in public services, let prayer take the precedence. Let us search the Scriptures afresh for instruction and promises, and then pray both alone and with others. God will fulfill His promises and make bare His arm in the sight of His people. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God" (Isaiah 59:1, 2).

JOTTINGS

A group headed by Dr. I. W. Bauman of Bluffton College attended a conference on economic justice held in the Ohio State University last week.

Rev. P. P. Wedel of Moundridge, Kansas, President of the General Conference, conducted a series of meetings at Colby, Kansas, last week. During his absence the pulpit was supplied by Rev. J. M. Janzen of the Christian Mennonite church.

Professor David Richert and Mariam Penner Schmidt of Newton, Kansas, were the guests of the Intermediate Christian Endeavor Society at the West Zion church, Moundridge, Kansas, last Sunday. Prof. Richert spoke on the subject of peace and Mrs. Schmidt rendered several musical selections.

Dr. P. Epp, of Bluffton College, addressed the Deputation group on "Russia and World Peace" at their weekly meeting in the College last week. The talk centered around the possibilities for world peace with the attitude Russia and other countries take. After his talk Dr. Epp led the group discussion on the subject.

Rev. P. R. Schroeder of Freeman, S. D., was one of the 1800 registered visitors at the 27th Founder's Week Conference held in Moody Bible Institute in Chicago. There was a strong program offered. Visitors were present from 27 states, Canada, Central and South America, India, China and Africa.

The German Academic Society, at its meeting in Germany, voted to present Prof. H. H. Ewert of the Mennonite Collegiate Institute of Gretna, Man., the silver medal of the society in recognition of his distinguished service in "propogating and fostering the German language in a foreign country." Prof. Ewert has served as principal of the school at Gretna since its organization many years ago.

A declaration to be signed by any person who desired to, above eighteen years of age, was recently circulated by Rev. B. C. Hopson, Vicar of Christ Church, Cockfosters, Barnet, England, after a meeting on "Christ and War" in his parish house. The statement read: "We, being members and friends of the congregation of Christ Church, Cockfosters, convinced that war is contrary to the teaching and example of our Lord Jesus Christ, declare that we will not bear arms in the event of another war, or help in the preparation for it, and we respectfully urge all the Christian congregations of the world to make a similar declaration." Nearly one hundred and fifty people signed promptly.

In reviewing a recent book by Dr. John R. Mott, entitled "Liberating the Lay Forces of Christianity," the **Sunday School Times** says: "Dr. Mott's presentation of the state of affairs among the laymen and ministers of our churches is nothing short of tragic. The statistics of 1930 reveal that 213,122 Protestant churches in the United States, manned by 189,436 Protestant ministers, and having 30,956,510 members, had only a net increase in membership of 75,756, or an average of one member per annum for every 2.8 churches. "Expressed otherwise, there was in the entire year 1930 an accession of one member to the Protestant church membership of the United States to every 409 Protestant church members and to approximately every two and one-half Protestant ministers." This is appalling. Such a decline in soul winning is an acute sign of spiritual decay."—It most certanly is.

At the hearing which granted citizenship to Professor J. P. Klassen in the Allen county, Ohio, court, despite his reservation concerning the taking of life in military service the Professor, according to a report in the Christian Century, made a reply upon which the Christian Century has this comment: "The Russian immigrant who would rather sculpture beauty than carry a rifle, who would rather heal wounds than inflict them, has had a fair and sympathetic hearing in our courts, Klassen of Pelowitz, has made his dream come true. He is now an American citizen. He was asked to say a word. His broken English, heard in a crowded court room is the omen of a better world, the augury of greater liberty: 'It is fine to feel I am a citizen. It would have been easier to have taken the oath without reservations and to say what others said. It takes courage to stand by ones convictions.' Perhaps the Russian artisan will never chisel beauty finer than the figure of his own rugged self as he stood there in the first moment of his American citizenship."

In a Conference on "The Conservation of Home Life," held in Washington, D. C., on January 11, Dr. Z. Barney Phillips, Rector of Epiphany Episcopal Church, reviewed his experience of twenty-five years in interviewing and counseling all couples who have come to him to be united in wedlock. Dr. Phillips reported that in the course of this period he has married about two thousand couples, and that there are only **seven** divorces in this total number.

If the average divorce rate for the country as a whole during this entire period had prevailed among the couples married by Dr. Phillips, there would not have been seven but approximately three hundred divorces among them. In other words, among this large number of couples having pre-marital instruction by this outstanding clergyman, the divorce rate was less than one-fortieth of the general rate for the country at large!

Others are working in this field and are achieving very gratifying results. The members of the Committee on Marriage and the Home hope that in the course of time all ministers will recognize it as an opportunity and duty to render this kind of service to the young couples who come to them for assistance in establishing new families.

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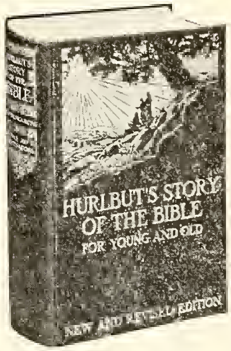

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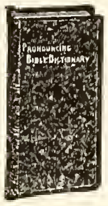

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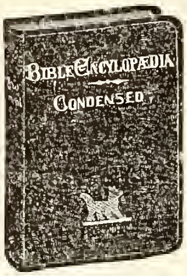

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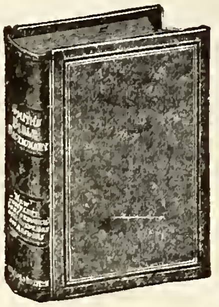

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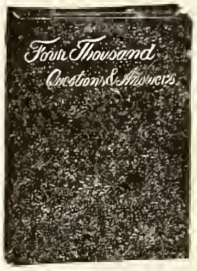

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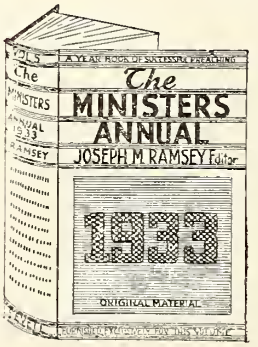
THE MINISTERS ANNUAL FOR 1933

Edited by Joseph M. Ramsey



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Missionary Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, MARCH 9, 1933 No. 10

HOME MISSION

W. S. Gottshall, Sec'y, Quakertown, Pa.

Smith Corner

(Mountain Mission, East Freedom, Pa.)

(Two years ago the Home Mission Board had decided to abandon this station and then the Lord sent a revival and that was a sign that the Lord did not want us to give up the work, and since then God has richly blessed the work there. The people are materially and spiritually poor, and the mission is a God-send to the community. The Conference has a chapel and a little home where Bro. and Sister Sylvan Lehman live and work. An extract of Bro. Lehman's report follows and shows how some of our workers exist. Sec.)

We rejoice in the fact that the Lord has supplied our every need during the past year. Many have been the blessings received and to God be all the praise. We are sure that by the help of the Lord, this year will be the best we had yet in most every way. We are happy for the help the Board is giving us, though small toward what it used to be, we are satisfied and grateful. Many friends helped us through the year, especially is this true during the Christmas season. We feel deeply grateful for all these tokens of love.

Through our Brother Edison Habeggar of Berne, Ind., the Lord has given us a revival. The Lord is with us in our work and we trust this last revival is by no means His last visitation to our work.

The past year the Sunday School had the best average attendance since we took over the work. We have officers and teachers who can take care of their work. The church has thirty-three members. All bills are paid up for the past year. (Church and S. S. Offerings for fourth quarter were $16.87. Sec.) The midweek prayer service is fairly well attended. By the help of God we will work harder than ever that souls may be born again.

Mechanics Grove, Quarryville, Pa.

The Lord has bestowed mercy and grace upon us. During the first two weeks in October we were blessed with a revival conducted by Rev. Billy Wiggins. Bro. Wiggins is a miracle of grace, having lived in the very depths of sin, a drunkard and gambler, a wretched man, but the grace of God made him a new creature, a devoted child of God and he really is on fire for souls. The Lord gave us a token of his saving grace, the Holy Spirit convinced sinner and believer of sin. We have formed a class of instruction of those who were either saved or reclaimed during the revival. I am endeavoring to place them on firm salvation ground.

The accessions during 1932 were three. We could have had baptismal services before New Year but I want to do all I can that those who come into the church are really born again and have some knowledge of the Word.

The attendance at the services continues between fifty and sixty. I am preaching a series of expository sermons on the Epistle to the Romans, which I hope and pray will enrich lives and portray God's Righteousness in dealing with unrighteous man.

The Lord has blessed us financially so the congregation could enter the New Year without any debts. The budget has increased since the congregation has taken it upon themselves to pay more toward the pastor's salary.

A Community Correspondence School, representing three different churches, it attended by 35 students. We teach a class every Tuesday, and we believe this is a very good work and will make the Bible better known among the Young People.—G. G. Buhler.

Altoona, Pa.

The good Lord has surely blessed his work in saving many precious souls and strengthening his people, while working conditions are bad, and money is scarce and so many people are sick and in need, they appreciate what you dear people are doing in sending money and clothing in this time of need. Our preaching services, Sunday School which is growing, Junior and Senior Endeavor are held regularly. Wednesday evening prayer meeting is well attended and the participation is good. We had our communion services which was the best we had yet, we took 13 new members into the church. Our Christmas service drew a capacity house, and through the training of Sister Stiffler and the assistance of Bro. Hunter's large Chorus it was pronounced a success.

We have a brotherhood of 24 young men who meet once a week to practice singing and help in the visitation, C. E. and Sunday School work, some of them are taking special Bible Courses and they are doing well. Sister Stiffler is always active in visiting and giving out clothing and helping the needy. All bills are paid up to date and the Sunday School supplies paid three months ahead.

When we distribute clothing etc., we tell them that they were sent as a means for some soul to know God and we have prayer with them, and I wish you could see and hear what we see and hear, for when their hearts are broken up, and they accept our Savior and then they come to our prayer meeting and when we have a season of prayer and give every one an opportunity to thank God for his mercies, I can not tell you all but you would have to see and hear what takes place, but I thank God for counting me worthy to have a part in it.—L. H. Glass.

Sister Stiffler reports of her work and tells of answered prayer to supply the needs of body and soul, and the blessings she reaps in her visitation work and leading the women's Missionary Society, Junior Endeavor in teaching the children to pray and repeat Scripture, and in ministering to the needy and sick and many souls are saved and are brought into the Sunday School and church. (Tell us, readers of the Mennonite, who are often partial to Foreign Missions, is Home Missions worth while? The Sec.)

Hutchinson, Kansas

Our church work has been blessed this year. Sure we have had steppingstones that were rather hard to make, yet they have been good to us all. Some real sacrificial service has been rendered for the cause of Christ, who gave all. We have also experienced that there are hard times. Many of our people have no jobs and others only part time while again some have work but wages cut so they barely make a living. But we are trying to be encouraging to all of them, knowing that our Heavenly Father knows and has a great plan for us all. Already we see some fine fruit coming out of it.

We are enjoying our church building very much. I do not know what we would have done if we could not have enlarged it. Our people are doing about as well as can be expected, under the circumstances, to pay on the indebtedness, which at present amounts to $2353. During the past year we paid the interest and $550 on the principal as well as paying all the other bills. We are planning to pay the same amount on the principal this year. Pray that it may be possible and the people may find joy in helping.

The congregation has 93 members, 13 were added this past year and 2 left, they joined elsewhere. Sunday School enrollment 156, average attendance, 108. C. E. Society, Senior, 62 members, Junior and Intermediate, 40 members. Missionary Society, 31.—J. J. Plenert.

Portland, Oregon

Sister Niswander reports that economic conditions there are very bad. Some of their church members had to move to the country so they could raise some of their food, and they are of course missed very much from the little flock. The Sunday School and services and Bible Class and Missionary Society meetings are kept going. The average attendance at the S. S. for the past quarter was 55. The average attendance at the boys and girls Bible Class was 22. On Thanksgiving and Christmas our church, S. S. and C. E. made up some baskets for the unemployed. At the Christmas service we had a full house with people standing. At the Christmas service we aimed to bring to the people the fact that Jesus came into the world to be their Savior. Many of the boys and girls of our mission have indicated their desire to belong to Christ. We hope and pray that they will receive grace and strength to live for him. If only their mothers and fathers could be brought to Christ it would make it so much easier for the children to be true to their Lord and Savior.

Chicago, Ill.

The year has been a very blessed one, although covered up with many trials especially since finances are so low. So far as I can see, the work is going along in perfect harmony. There is a good attendance at all the services and the members are taking a hold and helping wherever they can.

Never before has the membership assisted in so many ways as in this past year. The Missionary Women have been doing splendid work. We have a good choir, the Junior Christian Endeavor, and Intermediate Society is perhaps not so large as they have been, still they are well attended. The Young People's Fellowship has been doing a great deal of outside work, such as mission work, going to other churches and taking part in the programme, in preparation for the World's Fair Evangelistic Council.

During the past year we have received over thirty members into the church and several others are to come in soon. Sickness prevented a number from coming in. I think now we have six, perhaps seven who are ready to come in.

Quite a number of large boxes of clothing and food were received during the Holiday to give to the poor. We have ministered to over two hundred families, gave out over two thousand articles of clothing, we have felt the returns to be very great in our favor. It was a joy to be able to do this work. The women of the Missionary Society, with the President in charge gave out practically all of the clothing. My business was to find the homes where it was needed. The food supply was given out through the Good Fellowship Class, Albert A. Lehman, teacher, was in charge. The money that has come in for gifts for the poor has mostly been spent for clothing that could not be supplied, otherwise for food during emergencies, and for medicine and freight or drayage for packages received.—Wm. Clyde Rhea, Supt.

(In their finances the Mission is about $200 behind, but they take care of all expenses except the Superintendent's salary. Sec.)

Saskatoon, Sask.

(Report of Third and Fourth Quarter, 1932.)

When we take a look back our breast is filled with praise and thanksgiving for the gracious way God has led us. Even in this time of depression we were not left alone, His goodness and faithfulness was accompanying us. He made it possible for us to do the work that was entrusted to us in the Girls Home and in the congregation with success. The preaching services, Young People's meetings, Sunday School and Thursday evening gatherings in the Home regularly held and well attended. October

9 we held our Harvest Thanksgiving and Mission festival in the Victoria School which was very largely attended and when the message was brought to us by Bro. David Toews. The offering was $21.85. On November 3, we had in our Girls Home a Mission-auction where the articles made by the sisters and in the Girls Home were sold. The proceeds were used to pay for the extra expenses in the congregation and for charity and the library in the Home.

For our annual Christmas gifts to the poor and sick we sought the cooperation of the Choir and Women's Association and others, the choir had a concert on Dec. 15, which yielded $17, to which the Women added an appropiation, $10, and the S. S. teachers prepared a gift for each child in the Pleasant Hill S. S., and our family contributed a few gifts. Our Young People took them to the needy Mennonite families and sang the Christmas message into their hearts. When I visited them a few days later their joy over their surprise was great. In the Sanitarium each Mennonite patient received a gift accompanied with the Scripture verse, "Unto you is born this day a Savior." We spoke to them about the Savior who brought peace to our hearts and prayed with them. These dear people are always glad for our visit and the comfort we endeavor to bring to them.

Christmas programs were rendered at Pleasant Hill and in the Victoria School building with good interest and attendance.

The Girls in the Home take an active part in the activities of the Church. The relation between the Home and the Church are very pleasant. We have about 100 girls on our list, these have found positions in the homes of the city. We succeeded in providing places for all but it is getting more difficult to secure good positions. The wages range from $8 to $20 a month.

The Thursday evenings which the Girls spent in the Home are well patronized. They often say, "How sad it would be for us if we had no home to go to." On Christmas eve we had a very pleasant Christmas service, with the tree, all our own. The distribution of the gifts, which were an evidence of good will and love, filled us all with much joy.

For the purpose of deepening the knowledge of the Scripture, we have Bible Studies on Tuesday evenings at the different homes, where the families of the church as well as the Girls take part. At present we study the Epistle to the Philippians, and the participation is very good.—J. J. Thiessen.

Winnipeg Girls' Home

The Superintendent, A. J. Fast, among other things, reports as follows: 78 positions were secured for the Girls during the last quarter of 1932, ranging in wages from $8 to $25 per month. The Bible Studies on Thursday evening and Sunday afternoons are continued with a good attendance. We finished the Epistle to the Galatians and a part of the Sermon on the Mount. A month before Christmas 5 members of our family took sick with the flu which was prevailing all around us, yet on December 22 in the evening we had the privilege of celebrating Holy Night at which 140 girls took part and the local ministers were invited. We had a very blessed evening together. Aside from the above mentioned sickness, not many of our girls took sick. Visiting the sick in the hospitals was not neglected. The attendance upon divine services in the church was regularly continued.

The Problem and the Solution

(John 6:5-6)

When a great multitude was hanging upon Christ, and bodily needs began to make their demands, Christ put his disciples to the test by asking Philip; "Whence shall we buy bread that these may eat?" A similar question presented itself to the Home Mission Board repeatedly for several years, even in prosperous times. And now when this has become the question in so many of our homes, it has become a scourging problem to the members of the Board. When we heard Christ say, "Give ye them to eat," in the face of an empty treasury and a heavy debt, like the disciples, it had greatly discouraged the Board when the frequent cry for help came from the workers. We reduced salaries repeatedly, we eliminated a few from our payroll where the work did not suffer seriously. Those we retained received a small remuneration, and sometimes none at all for four or more months, causing great anxiety and some suffering. Yet there was no retrenchment in the work, the workers were just as faithful, trusting in God. While many needy fields could not be touched and souls were lost to the church, either by getting cold or uniting with other denominations, yet the reports from six stations show 100 accessions during 1932.

SOME WAYS OF SHAKING OFF THE RESPONSIBILITY. "Send them away that they may help themselves;" (Matt. 14:15) "We do not have enough for them;" (John 6:7) "There is a lad here which hath five barley loaves and two fishes;" (John 6:9) or let others do it. This is an evidence of small faith and an equally small amount of Christ's spirit of helpfulness. Are our people blameless? Very many individuals and congregations are, they deserve the approbation of Christ when he said of Mary who annointed him with precious ointment: "She hath done what she could." (Mark 14:8). And the Board is exceedingly grateful for the contributions received, but the need is still great.

THE SOLUTION TO THE PROBLEM.—"Bring them to me." (Matt. 14:18). The result: 5,500 fed. Bring your little to Christ and it will multiply in his hands, for he can do the impossible. But you must bring it all, four loaves and one fish will not do. The only safe way is to keep none back. (I Kings 17:8-16. Prov. 11:24.) Have we made a real sacrifice? A converted African girl felt so constrained to help others get the Gospel, the power of which she had felt in her own heart, that she sold herself into slavery and brought the proceeds to the Missionary. The lad received twelve baskets full back. Bring your prayers and your gifts to Christ in the same spirit and faith and we will have sufficient and there will be a rich reward to the giver, or more than he gave. (Mal. 3:10.)—W. S. Gottshall, Sec. H. M. B'd.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.————Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance————$1.50
Foreign ————$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

FOREIGN MISSION

P. H. Richert, Sec'y, Goessel, Kansas.

REPORT OF THE FOREIGN MISSION BOARD MEETING

Held January 24th-26th, 1933 in the home of Bro. and Sister J. W. Kliewer, Newton, Kansas.

The president of the board, J. W. Kliewer, opened the meeting by calling upon the members of the board to lead in a brief season of prayer. The members of the board were all present (as also two members of the Executive Committee of the Women's Mission Societies by special invitation), namely: J. W. Kliewer, M. Horsch, S. M. Musselman, G. T. Soldner, D. G. Hiebert, J. E. Regier, Mrs. J. G. Regier, Mrs. R. A. Goerz, and P. H. Richert. We welcomed the newly appointed member of the board, Bro. D. G. Hiebert, Mt. Lake, Minn. During the discussion on the India field, Rev. and Sister P. A. Wenger were also present.

The first report read was that of the treasurer J. E. Regier. The following is a brief resume of his report:

RECEIPTS

General Fund	$ 52,294.98
Orphans, Teachers, etc.	7,043.24
Auto	768.40
Mary Y. Burkhard	325.00
August Ewert	229.45
Burkhard Bungalow	487.75
China Station	153.17
India Station	100.00
Interest and Rent	2,739.45
E. Kuhlman	43.00
Petty Account	21.55
Pension Fund	63.78
Missionary Refunds	74.85
Total Receipts	$ 64,344.62
Balance in Bank Jan. 1, 1932	127.92
	$ 64,472.54

DISBURSEMENTS

Budgets	$17,779.80
Salaries	27,253.71
Children Allowances	2,825.00
Auto	2,074.29
Native Help	1,894.00
Traveling Expenses (Missionary)	1,114.35
War Losses	707.00
Building and Repair	479.68
Expenses	584.95
Interest	769.65
Refunds	1,903.65
Total Disbursements	$57,386.08
Bills Payable	7,000.00
Bank Balance Jan. 1, 1933	86.46
	$ 64,472.54

Total receipts during the year	64,344.62
Total disbursements	64,472.54

1. Resolved, to accept the treasurer's report with thanks.

China

2. Resolved, to express our satisfaction over the report from China that the two brethren James Liu and Stephan Wang, after their return to China from America, have been appointed to teaching positions in our mission field.

3. Resolved, upon the recommendation of a physician, to grant Brother and Sister Boehr's furlough this spring, when it is due.

4. Resolved, that we express our appreciation of the voluntary resolution by the China missionaries to cut their salaries 20% in 1933. But we are sorry to say that it will have to be a cut of 25%, and likely more.

5. Resolved, to grant Sister Mary J. Regier's furlough which is one year overdue.

6. Resolved, to accept the China Conference report, including the following budget:

Evangelistic Work—	
Kai Chow district-Tungming, Chang Yuan	Mex. 3360.00
Kai Chow East Suburb and city with women's	1688.00
Women's work (Miss Fast) Nanlo	308.00
Taming City	1600.00
Taming District tent work	1570.00
Taming district women's work (Miss Regier)	424.00
Taming district evangelistic	2240.00
Bible School, Kai Chow	2050.00
Educational Work—	
Kai Chow East suburb church school grant	750.00
Chang Yuan church school grant	550.00
Tung Ming church school grant	660.00
Kai Chow City co-educational	264.00
Taming City boy's school	720.00
Taming country boy's school	752.00
Taming country girl's school (Regier)	542.00
Orphan allowance	200.00
Student loan	750.00
Property Committee	600.00
Medical Work—	
Hospital	6000.00
Training school	1080.00
Outstation Clinic	420.00
Missionaries' traveling budget—	
H. J. Brown	300.00

P. J. Boehr	200.00
August Ewert	200.00
Elizabeth Goertz	35.00
Frieda N. Sprunger	35.00
Marie J. Regier	25.00
Aganetha Fast	25.00
W. C. Voth	200.00
C. L. Pannabecker	75.00
Total	Mex. 27,623.00
(at 4.50 exchange	G $ 6,000.00)

7. Resolved, to recommend Miss Linda Brown for the Sudermann scholarship in Bethel College if she attends there.

India

8. Resolved, that the board appreciates the voluntary cut of salaries by the India missionaries beyond 10% (about 18%) for 1932.

9. Resolved, if the way opens, to send Mrs. Burkhard back to India this coming fall.

10. Resolved, to accept the India Worker's Conference report, including the following budgets:

Basna	Rs. 6650
Janjgir	Rs. 6781
Birra	Rs. 5753
Korba	Rs. 2819
Champa	Rs. 3143
Med. Station	Rs. 5875
Total	Rs. 31021
(at 3.80 exchange	$8184.00)

11. Resolved, if the money, collected for the Basna telephone, can be obtained for Bro. and Sister Wenger's return to India, that we send them back this coming fall. (The missionaries doubt the advisability of building that line.)

Oklahoma

12. Resolved, to accept that recommendation of the Worker's Conference concerning the moving of the church, and the arranging of the vacant house at Canton for church purposes.

13. Resolved, to accept the Oklahoma budgets as follows:

Cantonment (Longdale) and Fonda—	
Current expenses	200.00
Native help	120.00
Arapaho and Deer Creek—	
Current expenses	150.00
Native help	250.00
Clinton and Hammon—	
Current expenses	200.00
Native help	375.00
Total	1295.00

Arizona

14. Resolved to accept the Arizona budgets as follows:

Oraibi (native help)	120.00
Hotevilla (current expenses)	50.00
Moen Copi—current expenses	75.00
Repairs	30.00
Total	275.00

Montana

15. Resolved, to allow the following budgets for Montana:

Lame Deer (native help) Birney included—	525.00
Busby (current expenses)	160.00
Ashland (current expenses)	100.00

16. Resolved to ask for a report on the estimated cost of a new chimney in the Lame Deer house, and for plastering the lower rooms and the study room.

General Items

18. Resolved, to ask Bro. Soldner to represent our board at the next meeting of the board of the Congo Inland Mission April 10th.

19. Resolved, to allow again $50.00 for the Foreign Missions Conference.

20. Resolved, to accept the total budget of $52,163.71, which is about one half as large as that of three years ago. (This means, of course, not an easing up on giving, because it will require more efforts to collect this than it did to collect double that amount three years ago.)

21. Resolved, that the organization of the board remain as it is.

22. Resolved, in case this year's income should not cover the accepted budget, it is to be prorated on the basis of the amounts accepted, with consideration of the rates of exchange.

24. Resolved, to write Brother and Sister H. J. Kliewer how glad we are to hear of the recovery of Mrs. Kliewer, and that we also write letters of sympathy and condolence to Mrs. Littlebear, Lame Deer, Montana, and Mrs. Hamilton, Hammon, Oklahoma, whose husbands have died recently.

25. Resolved, to thank all our mission friends, churches, C. E. Societies, Sunday schools, and women's Mission Societies for the continued faithful support, and we express our great appreciation of the work done by the officers of the Women's Societies in publishing the "Mission News and Notes," and other mission literature in the form of leaflets and pamphlets.

26. Resolved, to thank Bro. J. R. Funk, Drake, Sask. for his good services as assistant treasurer for Canada, and we ask him to continue in this service.

27. Resolved, to thank Bro. and Sister J. W. Kliewer for their kind hospitality, and entertainment of the Mission Board during this session. We are grateful for his recovery.

28. Resolved, to thank the Lord for His sustaining grace during these hard times, and for giving to the missionaries and the supporters a double measure of the spirit of sacrifice, so that hardly any complaints are being made. Nor has the effectiveness of the work been much impaired. In some respects it has seemingly even increased, e. g. in India where a number of native helpers have continued to serve after their salaries stopped. One of them said, "I am burning within" to win people to Christ.

29. Resolved to adjourn.

Bro. Horsch led in the closing prayer.

J. W. Kliewer, President,
P. H. Richert, Secretary.

AMERICA

LAME DEER, MONT.

To the Members of the Mission Board.
Dear Brethren:

"For after these things the nations are striving.... but as for you strive first after His kingdom, and His righteousness then all these things shall be added unto you," are the words of Jesus which I read just a moment ago, and with which I now take a mental birdview of the mission work after another year of its course.

The first part of this passage is a Christ-given characteristic of the heathen element and whole frame of mind of the people which the Word of God visited here during the last year.

This striving of mind and body after the things of the body, material enjoyment and self gratification, was the natural element of heathen from the long ago, but more and more sinister influences are abetting them at the present time. And when the holy Christmas season comes around, the unholy striving of our heathen seems to reach its apex. In former days the closing weeks of the year was nothing special to them, now they spend themselves in dancing, giving and feasting, day and night. They do their utmost to make a public display of their gifts, their joys, as being so much greater than what the Christians have. And thus they devoured some twenty beeves with "store food" and dozens of boxes of oranges and apples.

Together with the feasts came the dances and the gifts made to each other so they be seen, praised and could gratify the lust of the flesh, the lust of the eyes and the vain glory of the world. Then they will awake from it all hungry, sickly, ragged, penniless, joyless, discontented, but striving anew after the ends of a rainbow they have failed to catch.

While bent after such things, they not only fail to strive for God's kingdom and his righteousness, but they oppose it, they strive first and last against it, because it requires of them to turn away from the strivings of flesh and self. It is against their grain.

While the fabricated and elusive rejoicing of the non-Christians is on display, many a weak Christian Indian is blinded by appearances, neglects and then forgets to strive first after God's kingdom. Not only at this, but also other times during the year, when the "Vanity Fair," Satan's dragnet, has now a greater influence than the former heathenism. The nakedness of the latter is now covered by new flimsy and gaudy garments.

God be praised that in the face of it all, the little flock of true Christians strive more and better after the things of God's kingdom and His righteousness. For such it becomes truer every day that "all things are added to them who first seek after the kingdom of God." They also strove not in worrying for food and raiment but in working for them in their homes and on their little farms.

Some started raising chickens, others garden stuff and field crops. Most of the Christian women dried or canned vegetables and fruits for the winter, and the average of the church members had a fair wheat crop. Yellowfox, our faithful native helper, had the best field crops, and the Indian Agent has awarded him a fine buffalo robe as the Government's recognizance of his success as a farmer. Others did their best and need not be anxious this winter.

Here in Lame Deer, the attendance to our Sunday services fell off visibly during the summer months and we regret that no more men come to listen to the Word of God, as read and expounded to the Indians by men like Yellowfox, Frank Littlewolf, Ernest and Milton. Frank likes his work in Birney, going there on his pony every week, except a few times during the summer, when the Birney Indians are gone.

While no baptism took place there in 1932, several Indians received instruction and are ready to confess their faith.

The Sunday School services at the Muddy were less well attended than during 1931 and spring of 1932. Breeds and Indians of that valley live scattered on their farms and it takes quite an effort on their part to attend the Sunday School regularly. This work has an English and a Cheyenne class held by Mrs. Petter and Milton, sometimes Yellowfox.

Here in Lame Deer the services on Sunday are in Cheyenne, except an introduction for an English S. S. Class. Because of such who attend and do not understand Cheyenne, I usually dwell a few minutes in English on the lesson of the day. Then, in the rule, Ernest follows me, explaining the Scripture portion after he has read it in Cheyenne. After him follows Yellowfox. At other times Milton L. Whiteman takes the first part of the service and Yellowfox follows. The Epistle to the Pihlippians was thus taken through until the Sunday after Thanksgiving, when Advent and Christmas lessons were used. We now begin the Ephesians by first going over the historical grounds in Acts 18, 19 and 20 with Rev. 2:1-7. Our four native helpers, also others, have gained spiritually by their study of Paul's Epistles. The vista of Christian doctrine and life opens more and more before their eager mental and spiritual eyes. They come every Tuesday evening to read and talk over the portion to be dwelt on the following Sunday. Mrs. Petter delights in helping them.

Here in Lame Deer we had four baptisms during the past year, two young men and two married ones. A few others received some instructions. This is less than the results obtained in past years. The main cause for this is the present trend of minds away from religious things. Besides that, there was the growing open hostility of the heathen, peyote and Catholic element against our mission work. This animosity came to a head in the petition, of which the Board was informed.

Many Indians, otherwise friendly to us, became intimidated, others grew indifferent, and not a few of the weak Christians were led to believe that our mission cause among their people was a lost one. Then, "as a deep calls unto deep" came the news to the Cheyenne Christians that our churches had less and less means to support the mission work and the workers. A pall seemed to spread over all, and we know not what it purports, although there is no doubt but it retards our steps and dims our light.

The churches at home and the mission workers abroad have no doubt all striven after God's kingdom and His righteousness, but . . . have they all striven first for that kingdom? Or merely second, third or last? Thus if the word of Christ, ''for the nations strive after these things'' gives us a glimpse of the selfish and fleshly pursuits of the heathen, the second part of this passage (verse 33, of Matt. 6) warns that while we seek the kingdom of God we may fail to strive for it with our first and best efforts. Jesus says ''First strive . . . then the other necessary things will be added.'' Where that ''First'' is not, the second cannot be added. A capital must exist if interests are expected. And that ''capital'' is, as Jesus tells us, the Kingdom and His righteousness. When that is not sought after first, then ''the other things'' are substracted, not added. Where the personal, social, economic and all other interests are uppermost, of first importance, the kingdom of God and his righteousness become second, third and thus the ''cart is put before the horse.''

A caboose pulls no train. When and where that ''first,'' which God requires of us, precedes all and proceeds on, it becomes the locomotive power which the ''other things'' follow in turn and time, and place; the caboose the last. And by ''caboose'' I mean activities which belong to the mission ''train,'' but not at the head.

And now after another year of laboring and striving for the kingdom of God and His righteousness among the Cheyenne, are there results? What has been accomplished? Some can be computed, made visible and tangible to all who pray and sacrifice for the work, but how much escapes human cognizance! Where we reckon 100 per cent results God may have only 1 per cent on His record. And where we count one or none God writes one hundred. For God alone knows the hearts to be able to weigh and judge them.

Many a faithful mission worker, laboring in a ''stony field'' and long deprived of the ''joy of harvest'' received this comfort (!) from men, ''You have no results to show, where are your accomplishments?'' Do they voice God's appraisal? Yes, if like He, they ''judge not by sight of eyes and after hearing of the ears.'' For He says, ''I myself am the judge between sheep and sheep . . . the rams and the goats . . . between the fat and the lean.'' And His promise tells, ''They that sow in tears shall reap in joy . . . he shall doubtless come with joy, bringing his sheaves.''

Yes, we look over a past year without seeing great results, aware of the ascendency of evil all around us and conscious of our dwarfness to meet the Goliath and his Philistine, but we know that the latter cannot overcome God's work as it goes on to its glorious end.

Of His Word, ''that cannot return unto Him void,'' more could be translated in Cheyenne and printed in the past year. As you know, the Epistles to the Corinthians, Galatians, Ephesians and Philippians were printed last summer with the help of Miss Leona Thierstein. Since then the Colossians, Philemon and most of the Thessalonians were translated. This work goes on and on, step by step, verse after verse until the last word of Revelation shall be ''garbed'' in Cheyenne.

I had written the above when I received a welcome letter of the President of the Basler Mission. Every year, at this time, he writes to all the missionaries and former students of the Mission Institute there. As usual, his letter is a welcome voice to ''Christi Streiter'' in their labors and struggles on the mission field. And because I know that his letter will interest you, I translate the close of it, where he says:

''. . . .Wherefrom is the spiritual strength which trustingly looks into the future? From where comes the hope which is able to brighten the darkness of the times, that hope which holds us secure with one hand and with the other points to the streak of light proclaiming the coming day? From nowheres but God's Word. It alone guarantees a future in the mutation of times and in the midst of a desintegrating world, hopelessly committed to destruction.

''Only for the fact that there is a Promise standing over the rest of our days and the closing day of the earth, have we a right and a possibility of hope. This promise we have not in promising signs pointing to better days, but we have it alone in the Word. This promise stands forth absolutely independent from what is occurring around us and of how it mills about and before us. The promise is obscured by no darkness, on the contrary it shines the brighter as the darkness deepens. . . . In these serious days let us keep in mind what Luke says at the end of ch. 21 in connection with the world's judgment and destruction: 'When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.'

''To-day this is the watch-word for the Christian people and the Mission family. We know not whether we are living in the last times, but we realize that conclusive things have begun to take place and that much is pointing to far graver conditions. Then let us pay keen attention to it all, but as such who have heard the promise. Not bowed down with anxiety, but lifting our heads thankfully with the intensive forward look of our eyes evidencing our great expectation. We walk into the dark, but behold the other side, where the light is arising. The times of judgment are the forerunners of the Redemption Day. God is tearing down to build up. He makes the old earth and heaven pass away, so that, according to his promise the new earth and new heaven take their place. Acoming is Jesus' triumph, oncoming is God's Kingdom. Redemption is drawing nigh.''—

My report became lengthy but I desired to share with you in the letter of President Burkhart. May such thoughts of hope and promise strengthen us all as Mission family, so we further walk in faith in these days of ''small things.'' He will fulfill what we could not accomplish.

Yours in His service,
Rodolphe Petter.

REPORT FROM CLINTON AND HAMMON, OKLAHOMA

(By J. B. Ediger)

In general the work has been going on as before. No radical changes have been undertaken. No phenomenal success to report. The new government hospital building here is finished. But it is locked and no telling when it will be opened. Government mismanagement. In the meantime the Indians continue to come to us for medicine. We have to buy drugs with mission funds or give the Indian medicine men a chance to get hold of the Indians again.

We still consider it an important part of our work here to train native helpers. The work is hard and very discouraging. We could save the Board a considerable amount of money if we would let this phase of the work go by default. Sometime we are tempted to do so. Then we would not have to ask for more native helper money than our coworkers do.

The auto expenses are a serious problem with us. But we are still hoping that we shall be able to ''keep the car going.'' Perhaps we could take care of Clinton ''horseback'' because we live here in the district but how to take care of Hamman 25 miles from here without a car is more than we can figure out. We tried to divide our Sundays between Clinton and Hammon, instead of being at Clinton in the forenoon and at Hammon in the afternoon. But the Indians at Clinton were not satisfied that I was away so many Sundays and the Indians at Hammon were not satisfied because I was not there oftener. So I am at both places again every Sunday and shall continue to do so if we can keep the car.

May God bless the Board and the treasury!

ENCOURAGING REPORT FROM ORAIBI, ARIZ.

(From J. P. Suderman)

''There hath not failed one word of all His good promise, which, He promised by the hand of Moses.'' I King 8:56.

Sunday School, preaching services, song services, street meetings, Bible classes and prayer meetings could all be held in a regular way. We had one special day of prayer in May which proved a blessing to all who took part. On May 22 and 23 we had the privilege to have one of the gospel teams of the Los Angeles Bible Institute in our midst. The little church was overcrowded on those two evenings. During the Summer months we have had the students in church who attend school away from the reservation during the winter and their attendance in the services has been better this summer than last summer.

In May the Santa Fe Railroad granted me a railroad pass to Laguna and to Albuquerque, New Mexico, to see the Oraibi students at those places. At Laguna, New Mexico, there are two girls in the Sanitarium who had been interested in the gospel for some time. Since there was no Protestant mission there I thought it best to go and speak to them. I spent one whole day with them. During the afternoon the two girls accepted Jesus as their Saviour. Two other girls from the Navajo Indian tribe also came to me and told me that no missionary came there to tell them the Story. They too listened eagerly as I put before them the way of Salvation. It is a very kind service the railroad is doing in granting such passes, for it makes it possible for us to do mission work among our Oraibi Indians away from the reservation.

During that same week the Mission school at Ganado had its commencement to which I went since two of Miss Schmidt's boys are attending there. While there, I talked to the older one specifically about his soul and found that he had accepted the Saviour some time ago and fully seemed to understand what he must do. These young people need the prayers of us all that they may stand true to the Lord and Master in these days where Satan tries every one, even the strongest Christians to make them fall. On the other hand we see that the Lord is calling souls to Himself that they might walk in the light of heaven instead of walking in the darkness of this world. Just recently a neighbor missionary to the Navajos reports 16 conversions in one week.

This is not to be a time of retrenchment among God's people. We must go forward in the work which Jesus started and then committed unto us. Work, for the night is coming. Work through the morning hours; Work; while the dew is sparkling, Work 'mid springing flowers.

INDIA

SEWA BHAWAN

In reporting about the hospital work in Basna, India, I could think of no better title or headline than the above. But what may be the meaning of Sewa Bhawan? Sewa in Hindi means help or service, and bhawan means a place, house, or abode. So to us who work at the hospital Sewa Bhawan, Abode of Help, has become a challenge, an ideal toward which we may strive, and that ideal is to make all who come here realize that the hospital is a place where they may get help for the body as well as for the soul.

Below are a few figures which briefly represent the year's work. Bare figures they are, dead bones, which if they would take life might tell many an interesting tale. They could tell of many a toothache relieved by the extraction of some old snag of a tooth, and that not the painless method either. They would tell of itch of every kind, quality, and description, relieved by simple remedies as a rule, but at other times with great difficulty. It would probably be hard to find a page of the register without cases of fever and some skin disease. They would tell of the awfulness of leprosy being lessened, eye strain being relieved with glasses, of eyes being ''made,'' of dysenteries, burns, fevers, and the whole panorama of human ills being treated and as a rule healed or at least helped.

One of our greatest joys has always been to see some old ''dokra'' or ''dokri'', and they are not always so old, leave the hospital seeing, whereas they came unable to see and led by some friend or relative. The most significant thing about the figures below is the increase in in-patients and the increase in surgery. It only makes us humble to look at these figures and realize that they represent only a very small fraction of the work that needs to be done, but is not because the people do not yet fully trust us.

	1930	1931	1932
Outpatients—	3710	3404	3800
In-patients	90	176	275
Income in rupees	980	1104	1000
Minor operations		83	230
Major operations		24	90
Cataract operations (included above)	6	9	27
Villages touched on tour		61	50

In the next few days we expect to discharge a woman who had had a major eye operation, another who had a ten pound tumor removed from the adbomen, a man with a broken rib about healed, and a boy with a broken leg well on the mend. Our prayer is that they may know and accept Him whom we have tried to serve by helping them.

H. E. Dester, M. D.

Dated, Jan. 31, 1932.
Basna, via Raipur, C. P. India.

REAL MEN IN THE JUNGLE

When I come home ravenously hungry my wife says, ''That's natural. If you were not hungry you would not be a real man.'' To set things before me, especially at such a time, seems to be her greatest delight.

There is another kind of hunger which every real man must have. If he does not have it, something, somewhere has gone wrong with him and he is no more a real man. That hunger is best expressed by St. Augustine in his ''Confessions.'' ''Thou hast made us for Thee, and our heart is restless until it rest in Thee.'' Sometimes we have had the wonderful privilege of finding that kind of hungry men in the jungles of India. We don't always find them. Sometimes the evangelists and I have tramped from village to village and it seemed as if we could find no such hungry men. So much did we feel the lack of spiritual hunger that when asked what we were doing we replied, ''We are hunting for men who are hungry for God.'' Those whom we met were so sure they had everything they needed and they were so satisfied with themselves that they could seemingly not be tempted even with the ''Bread of Life.'' They did not know enough to put it into words as one of the great political leaders of India has done but they must have felt just like the one who said, ''India needs no spiritual regeneration.'' But one day we came to a village and found hungry men with the kind of hunger expressed in St. Augustine's words. I want to tell about them briefly.

They were sitting, about thirty of them, in a shady place, on the ground which had been swept clean with a broom that morning. They could not remember that any one had ever come to their village with the message of the Gospel of Christ. So Dukalu (our evangelist) told them in simple language, and yet with a great deal of fervor, about the love of God as it is revealed in Christ Jesus our Lord. His message was well seasoned with personal testimony and thanksgiving. It seemed as if he was putting them right next to the love of God. When he sat down there was a time of reverent silence. No one had seemingly waited for the message to come to a close so that he might have an opportunity to ask the sahib whether he had some medicine for his stomach in which he had had a pain for the last three years. This time nobody even seemed to be concerned about his young son with badly inflamed eyes about to turn blind. No one seemed to think that this might be a good opportunity to ask medicine for the ''one of his house'' (his wife) who having had fever had lost her appetite and was getting very thin. No, it seemed as if they had understood and they were hungry for more than the physical. The spirit of the Lord was working and no one cared to speak. Finally I broke the silence by saying, ''God, in His mercy, has written these words in a book and if any of you can read Hindi you will have the privilege of reading the Word of God from a book. Can you read?'' At once they began to question among themselves. ''Is there any one in our village who can read?'' It seemed at first as if there was none. But off to one side there was a cripple who came to the meeting crawling on hands and feet. He said quietly, ''I can read,'' and for the first time reached out his hand for a portion of Scripture. As we left these men they were crowding around the crippled one who could read, asking, ''What is written?'' ''What is written?'' The clothing of these men consists of but scanty loin cloths and their dwelling places are small mud huts but we found them to be real men. The soul of each of them, according to the Word of Christ is worth more than the whole world and potentially they are a part of the ''riches of the glory of Christ's inheritance in the saints.''

We hope to meet them again. Please pray that the Holy Spirit may enlighten their minds as they read the written Word and that finally they may be fully satisfied in Him who has said, ''He that cometh to me shall never hunger and he that believeth on me shall never thirst.''

J. R. Duerksen.

REPORT FROM BIRRA

(By P. J. Wiens)

Greetings with Galatians 6:2: ''Bear ye one another's burdens, and so fulfill the law of Christ.'' This verse is not only fitting for the great work of missions but in general all over the world in trying to lift the burdens of those suffering cruelly physically and mentally. Not in all cases can one really give the relief one wishes to but in prayer one can join the suffering one and share by meditating and placing oneself in the other person's place. How would we act or react in their place? Not long ago was a note from the brother-in-law, Agnes's brother, Abr. Harder, Spat, where he writes that the small home they had had been sold by the government and now they were getting the chicken cellar ready to move into, and the next lower step would be the grave. Yes, many have to suffer much, only God knows how much. We rejoice over the great help our Mennonites are sending to the suffering ones in Soviet Russia, in which work our Indian Christians are also willing to help and have done so, and, though the great need of help cripples the mission work by the lack of funds coming to the mission field, we rejoice, in this that we know our churches are not inactive or indifferent, not many at least, but a great bearing of burdens is going on, and the law of Christ is being fulfilled.

In my last report I mentioned that we were starting the Bible course, our annual one, and it lasted about half the rainy season; from July 11th till August 26th, and we all gained much by it. During that time the preaching work could not be carried on much because of the study that was required and the rains as such. The rainy season stopped almost abruptly on September 22nd with a heavy rain of over 2 inches. One or two more rains would have saved much, but as it looks now, there are many fields that will not be reaped and many have been grazed off already. Where the people have talabs (field tanks) a good crop will be harvested, and that mostly comes the well-to-dos' way; but as a whole the harvest may turn out fairly good because there certainly are well looking fields in all villages. The cool season started last Sunday, October 9th, and now we feel more comfortable but the poor people will feel cold.

Although our evangelistic force has been reduced some those that are still at work are going out regularly to the nearby villages. That is all that can be done as long as the roads are closed. We would like to send the evangelists out further now but the treasury is overdrawn and we do not know whether we may expect any more budget money this year. That would mean that none can get any pay or help. If more of our Christians had fields it would be easier for them, but here very little can be had. The evangelists have no field either and have been living of their salaries. A fully selfsupporting church cannot be built so easy of such people. It has to be seen what will become of all. One thing is certain that many will strive to obtain means of self support as far as can be done, but that is not possible over night. It will be a test for all of us. May it produce a spiritual awakening and growth.

We all can yet increase our knee power, and we surely shall prevail. May we all share this burden also with the churches at home.

CHINA

THE WANG-LIU RECEPTION

(By Mrs. W. C. Voth)

Friends in the homeland who knew the Chinese boys, Stephen Wang and James Liu will be looking for some news about them since their return to their own country. This account of the missionaries' reception of them is somewhat late owing to the fact that right after our Workers' Conference we were at an outstation for a month. Upon our return I was asked to write this and then Christmas came along and too many things claimed my attention.

At an Executive Committee meeting in September it was decided that the Mission have a reception for them in connection with the Workers' Conference which was to meet November 2 to 8, at Tamingfu. Stephen Wang and James Liu arrived at Kai Chow, October 24. The local Chinese hardly knew how to receive them. If the boys wore foreign clothes and seemed very distant they would not feel like having a reception for them, they feared. How great was their joy on finding when the boys arrived that though they wore Western clothes and spoke English fluently they were most amiable and very democratic. Thereupon a very warm reception was given them by Chinese Christians and church workers at Kai Chow.

In a few days the boys came to Taming. We were all most happy to see them. On Friday November 4th we invited them to the morning Conference session to listen to the reading and discussion of two papers, ''The Churches of our Field'' by S. J. Goering and ''Recent Trends in Missions'' by Mrs. Voth. In the afternoon was the Reception program at our home and then all enjoyed supper together at the Ewert home. The evening was spent in exchanging pleasantries about their trip and experiences.

At the reception Rev. Brown, as Chairman of the Mission and Senior Missionary gave the welcome. He reminisced somewhat recalling when the Wang family came to Kai Chow. Stephen's father was one of the first preachers employed by our Mission, coming to us from the Canadian Presbyterian district adjoining our field but in the province of Honan. His mother was at the time not yet a Christian and could not read. One day Brother and Sister Brown being urgently called to the Wang home found Mrs. Wang seriously ill. Two little boys, Huan Chang (Stephen) and Hsien Chang were standing at the foot of her bed, crying. The mother was praying that she might recover for the sake of those little ones. The Lord heard her prayer, she gave her heart to God and it has been her privilege to see these boys grow to manhood, this, her oldest, returning from America to live and labor with her in the Master's Vineyard. Mr. Brown then traced the arrival and progress in the Boys' school of Liu Cheng Fu, a smiling, good-natured boy, especially after becoming a Christian, always beaming with joy. He made many friends by his ever readiness to be of service and showed early his dependability. ''We loved them as children in our midst,'' Mr. Brown concluded, ''we were interested in them as students in higher schools, and we surely love and respect them as young men who have come back to be co-workers with us.''

Choosing his subject from the way the young men were always referred to in America, Mr. Goering spoke next on, ''The Chinese Boys: What we missionaries expect of you because you have been in America.'' We will expect them to understand us better because they have seen something of our American and Mennonite background, understanding, they will be able to interpret us to their countrymen, many of whom, not understanding our purpose and mission regard us with suspicion. As to their message he told them, ''I know of no greater service that you can render your people then to teach them to really know Jesus Christ as their Saviour—him whom to know is life eternal. ''We expect you to be missionaries to your own people. It will not be easy . . . You will be misunderstood by some, ridiculed by others; you will be lonesome. . . . Nevertheless we hope that you will be willing to make the sacrifice and if it will be your lot to suffer with and for your people we hope it will also be your joy to rise with them to a better standard of living and a higher spiritual life.''

In making the responses Stephen and James surprised those of the missionaries who had not heard them in America by their good command of English. James spoke first on, ''Impressions and Inspirations received while in America.'' He said they could easily tell the difference between Christians and non-Christians in America. They had not been in the U. S. 24 hours before they learned to make this distinction. Both of the boys tell us there is a greater difference between church people and non-church people in U. S. than in China, and that is surprising to us missionaries because Christians are very easily picked out here by their manners, attitude, etc. (Is that possible because they came in contact with Mennonites where customs and racial traditions also play a part or is the difference indeed due to some inner quality of soul that is more easily detected by the stranger?) James spoke of the misunderstandings or rather misconceptions that Americans and Chinese mutually entertain about each other. He related the story of the Chinese visiting in U. S. who was asked, ''They eat rats over in China, don't they?'' ''No,'' the Chinese replied, ''but they used to.'' ''Well, when did they stop?'' the American was eager to know. To which the Chinese retorted, ''They stopped about the same time that you Americans started eating hot dogs.''

Stephen speaking on ''Challenges that meet us on our return to China,'' assured us of their willingness to accept the challenges as presented to them by their country, by the community and by the church. Referring to the small country church he said he felt there was a real challenge connected with it and they wanted to accept it and go back to the people from among whom they came. Many returned students go only to the big places where it is easier and they have more company, hence the missionaries and Chinese friends deeply appreciate the boys' willingness to stay here.

Regarding the challenge to religion Mr. Wang said one reason why he had been glad to go to America was to find out whether there was a conflict between science and religion. He found not only that they did not conflict but that his faith grew stronger as he saw the results of science. He related an incident of a fellow passenger and countryman on the ship asking him how he could believe in God and science at the same time. ''Well, from my own experience,'' Wang explained, ''I know that this great ship moving peacefully over the great sea to a definite goal does not follow its course without a hand at the helm guiding and directing it, so I know from the experience of my own life that this universe with purpose and direction following its course, is not doing so without an Unseen Hand guiding and directing it.'' His traveling companion willing to grant the existence of God asked further, ''What does your Christ have to do with it?'' upon which Wang pointed him to the results of other religions as compared with those of Christianity. Then when one evening the sea was calm and the great ship was moving gently along, God seemed so near and the universe so marvelous that Wang could not contain himself. Standing by the railing he looked out over the ocean and addressed God in words of praise and adoration. Just at this time that same traveling companion found him and exclaimed, ''Man, what are you doing, are you crazy?'' ''No,'' said Wang, ''I was talking to my God about the wonders of His works.''

A welcome in verse was given by Frieda N. Sprunger. Special music was rendered by Mr. and Mrs. August Ewert.

CHRISTIAN ENDEAVOR TOPIC

MARCH 19

What Was Jesus' Estimate of Human Life? Can We Live by It? Scripture Text:— Matthew 18:1-6; 16:26.

Jesus had just given to His disciples His first lesson on the cross. Early in His ministry He knew that His path, divinely appointed unto Him would lead Him to the cross. Bible students differ as to the time when He became conscious of what His end should be. Did He foresee the cross at the age of twelve, or was it at the time of His baptism and temptation? Surely when Herod beheaded John the Baptist, he must have seen that his own end would not be dissimilar.

The Kingdom to the established by the Master was not to be brought in by anything spectacular, but by the slow working of the Spirit, until a man has caught the vision, He has been born again, this was the meaning of that notable experience in Caesarea Philippi when Peter confessed, ''Thou art the Christ the Son of the lving God.'' This was a sign to Jesus that His earthly walk of life would be brief, and He immediately began to prepare His disciples for the awful end. So He took His disciples apart, and we read: ''From that time forth Jesus began to show unto His disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.'' He knew He would be killed, but He knew also that He would rise again. That is a lesson on the cross which men find very difficult to learn. Most of our victories which really are triumphs come not by might nod power but because somebody is willing to suffer and perchance die, a grain of wheat will not yield a hundred fold by lying in King Tut's grave for three thousand five hundred years, but if it meets with the proper conditions so that it will die, it will grow and produce a harvest.

When Jesus began to speak about His death and the growth of the Kingdom some of the disciples immediately began to think in terms of choice places in that Kingdom. How human for these disciples to want first place in the kingdom. It was very similar to the thousands of political job hunters who are pouring in upon those who have political plums to hand out in this very time. But Jesus proceeded to teach His disciples a much needed lesson, ''he called a little child unto him and set him in the midst of them and said, Verily I say unto you, except ye be converted and become as little children ye shall not enter into the kingdom of heaven.'' A child does not strut around, does not pretend, does not take on an overbearing, all-important aspect. A child is simple, playful, natural, unprejudiced, trustful and loves all other children irrespective of class, race or nationality unless some older person has taught them to be snobbish. Is it any wonder that Jesus demanded that all men must become like little children if they would desire the kingdom? ''Ye must be born again.''

Another great truth taught us in the Scripture Text is that wonderful verse: ''What is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?'' Here really is the crux of our whole problem in our lesson of this week. Nothing begins to compare with the worth of a human soul, there is no limitation, as to the color of the house in which this soul lives, or as to nationality or clime where the temple of that soul may be situated. A human being, yes any human being is of inestimable value in the sight of the Eternal Creator, yea He is a loving Father to all such. Our prayer needs to be: Lord and Master may I live a life worthy of being called a son of Thine and may I live day by day in such a way that befits a brother among his brother man.

In the preparation for this meeting be sure and assign to someone who is fond of the study of history the following topic: ''Trace the importance of childhood through the ages of history.'' Roman civilization grew to great importance but it was founded upon slavery and the utterworthlessness for lower strata of society. They served as tools and participants in bull fights in the public arena, and as human torches for imperial holidays. In the Greek age which followed, there was a higher culture, thinkers, dramatists and artists flourished but there was still a lower strata of slavery. High birth raised a man to some importance but the man who was not so blessed was still a slave. The Middle Ages followed, this was the period of serfdom, a man was born into a particular class, and must always remain a vassal to his overlord, that meant virtual slavery. The church and the state were supreme and it seemed to be to the advantage of both to keep the common man ignorant and subservient. As we pass on to the period of the Reformation we find changes were taking place, the common man was beginning to learn to read and write and to think for himself. Along with it came also the rights of the individual. For men began to read their own Bibles, and soon grasped the idea of God's care for the individual.

Although men are learning, progress comes very slowly in human progress and betterment. As we look round about us we still find that childhood is not given its rightful place. Child labor laws are enacted with great difficulty, children are disregarded as not being important, the influence which is thrown around them is often ill-suited to a mature individual, and much less fitted for a plastic mind, body and soul. As we look at our institutions we are still led to believe that they are mere junk piles of human refuse, when in reality these inmates are the sons and daughters of the living God, if not actually and actively then at least potentially so. Do we consider the negro and the foreigner, doing our dirty and hard work, as of incomparable worth in the sight of the great Judge of all men? Do we stop to think of tramps and beggars as also being human beings with a soul perhaps as white if not whiter than ours? When a man or woman goes down into sin are we, sinful as we really are, as gracious as was Jesus when He met the woman taken in the very act of adultery? To her He said: ''Neither do I condemn thee, go and sin no more.'' Yes the world needs just such a Savior as we have in Jesus Christ. He can bind up the wounds in broken men, He can give faith and confidence where now there is none, He can plant love into unloving hearts where now there is nothing but hate and suspicion. The first requisite is that men become like little children, we must be born again and then go out and treat our fellows in a wey similar as did Jesus of Galilee. It took Him to the cross, but it yielded a crown, we too may need to wear some thorns but in return we will be given a life which will be abundant indeed and a life eternal which will know no dawn or dawning. Let us also see the good in others, every soul is of even greater worth in the sight of God than a million dolars.

''You cannot get a new world unless you get men in it with new hearts.''—Lord Balfour.

''I think the Church must preach a change of heart, a new life, and a new living.''—Calvin Coolidge.

''This Galilean, this kingly man, this manly king, Jesus wants you. He will change your heart. He will give you a new life. He alone can do it and He will do it. What is your answer?''—Daniel A. Poling.

''A Christian is one who day by day increasingly manifests an invincible spirit of good will toward all men.''—Dean Bosworth.

Questions

1. How has the past reckoned the value of human life?
2. Trace the estimate of the worth of a child through the periods of history.
3. What are some of the neglected areas of life today?
4. What does Jesus mean by Matt. 16:26?
5. How would we alter our institutional life for the unfortunates in society if we counted human life as valuable?
6. Do we today judge a man by his vocation or the class in which he moves, is such a generalization fair? Is is Christian?
7. What is the lesson of Matt. 18:1-6 for our day?

Study the Scriptures

Mon.—Read Exodus 21:20-21. When life was cheap.
Tues.—Read Matt. 10:28. The worth of the soul.
Wed.—Read Luke 15:4-7. People are worth saving.
Thurs.—Read John 10:10. People worth developing.
Fri.—Read Luke 19:1-10. How Jesus valued Zaccheus.
Sat.—Read Matt. 19:13-15. Jesus valued children.
Sun.—Read Matt. 18:1-6. Jesus' Estimate of human life.

THE S. S. LESSON

MARCH 19

The Effects of Alcoholic Drink. Prov. 23:29-32; Isa. 28: 1-4; Dan. 5:1-4

Golden Text,—At last it biteth like a serpent and stingeth like an adder. Prov. 23:32.

Some years ago the Nation decided that strong drink should be suppressed and laws were passed to make this effective. This move was hailed as a "Noble Experiment" but it failed largely because those who were entrusted with the enforcement of the law that would make ours a sober nation failed to do their duty. The criminal element, using every method of corruption and lawlessness they knew, defied the law and filled the country with outbreaks of violence and lawlessness such as we had never before seen. To clap the climax, the lawmakers seemed to have surrendered to evil and are making every preparation for the return of legalized strong drink. We own up to this with shamed faces. Our nation, that lays claim to enlightenment has made a step in the direction of anything but enlightenment. However, let us not consider the case hopeless. The time is sure to come, and that may be in a little while, when we shall again be forcibly reminded of all the social, domestic, physical, mental spiritual and national evils that alcoholic ills that come from the legalized sale of intoxicating drinks. People will be sure to realize that they have thrown away a good thing for a cursed one. The reform that is to come will come from a sense of decency and moral responsibility on the part of good citizens. The fear of God will go with them to the polls and they will exert every effort in the direction of temperance.

The writer of the Proverbs gives vividly a picture of the miseries and follies that are the lot of the users of strong drink. Woes, sorrows, bodily miseries being some of the results of intoxication. This he follows with the observation that "At last it biteth like a serpent." It is as deadly as the poison of a serpent. Isaiah warns that "Glorious beauty of Ephraim" shall perish because of their drunkenness. That warning holds to this day. In more cases than we could number have we seen drunkenness being responsible for utter ruin of individuals, families and countries.

The passage from Daniel is one of utter dissipation. A reckless king profanes holy things and dies miserably dragging his nation with him to ruin. There is no respect nor restraint in the drunkard. He profanes holy things. This the drunkard of our time often does. He takes the holy name of God in vain. God has declared that he will not hold him guiltless who takes his name in vain. Drink sodden men and women lose their respect for God and godly things.

We cannot neglect warning against strong drink if we want to honor God, man, country and self. Being a poison alcohol has its dangerous effect upon the human mind and body. It beclouds and befuddles the brain. No sensible person should want to do that which creates an abnormal working of the brain. In a vast number of cases where crime has been committed the plea is that it was done while under the influence of liquor. This does not excuse or condone the crime for getting drunk is a voluntary act. A nation of drinkers will have a greater proportion crimnals because of drink. If drink does not lead to crime it may lead to accident and to danger to others. A large majority of accidents by automobile are caused by drink. A drinker has surrendered his judgment to drink. Poverty, and failure in business may often be traced to drinking habit. Family life is disturbed and distressed because of drink. The cause of an unusal number of divorces it to be traced to the drunkenness of one or both of the parties concerned. The waste of money spent for drink is appalling. With the wages of the wage-earner going for drink not only poverty, but losses that can never be regained, are a sure result.

The effect of liquor upon character is to be noted everywhere. The drinker sells his soul for the satisfaction of his appetite. He may become a menace to society. He may lose respect for the common decencies of life. His honor is sacrificed and he unfits himself for parenthood and for serious responsibilities. Instead of being an honor to society and to his family he becomes a shame and a castaway.

Hopes are blasted when strong drink enters into the picture. Scarcely a community in which there is not some one upon whose future great hopes have been centered, only to be blasted by indulgence in intemperate drinking. There is nothing to be said for the future manhood or womanhood that began with cultivating appetites for drink. Many of those who are wrecks along the path of life began with good prospects but ended in the gutter. Anything that is apt to make a bum, a criminal and an utter failure of life should be avoided as one would avoid the devil himself. Some think they are stronger than others, when it comes to be moderate drinkers, but it is to be remembered that all those who come to the drunkard's worse have begun as moderate drinkers.

What is to be said of the hearts broken by this curse? What shall we say of wives and children made to suffer because of the affliction it brings into multitudes of homes? What is to be said of the broken, ruined bodies, minds and souls of the victims of drink? Only this, the use of alcohol is a terrible weapon continually used by the devil for the destruction of mankind and all that is good which might contribute to the happiness of the race.

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MENNONITE BOOK CONCERN, Berne, Indiana

JOTTINGS

Last Sunday afternoon the Young People's Society of the West Swamp, Pa., church gave a program at the Mennonite Home for the Ages at Frederick. The Young Women's Missionary Society of the West Swamp church held a special meeting on the evening of the same date at which program literary and musical selections were offered.

The Mennonites in Russia are again in the face of a famine. A telegram to Rev. David Toews from Rev. Benj. Unruh, in Germany reads: "Just received appalling report, Molotschna overtaken by hunger catastrophe. Without miraculous help all will shortly die of hunger. Situation more hopeless than in 1921. Am consulting Berlin, mobilize extensive districts. Give currant information, await your orders."

Professor I. R. Detweiler, of Bluffton College, is acting as pastor for two church congregations in New Stark, O. Services are held in the Mennonite chapel a short distance west of New Stark and on alternating Sundays in the Presbyterian church. Both of the churches have been without pastors for some time.

Deacons and Pastor of the Eden church, Schwenksville, Pa., have found it profitable to include a regular deacon's monthly meeting in the program of the church. Present activities of the Eden church include a Young People's choir, a Catechetical class and special series of sermons by the pastor, Rev. Freeman Schwartz. Just now a study of the 'Twelve Apostles" is in order. The "Church Messenger" the monthly paper issued by the congregation, has just completed its fifteenth year.

The Menno-Friendly Society maintained in the First Church, Philadelphia, Pa., is an organization that provides sick and death benefits for its members. It has an enrollment of 178 members. During the year it has received $1005.50 in dues and paid out $818.00 in sick benefits and $300 in death benefits. Its estimated resources are $15016.35.

The Mennonite settlers in Brazil have a church paper of their own, published in the German language, called "Die Brücke." Its recent issue is the first number of the second year. These pioneers, despite the privations incident to settling in a new country with practically no resources but their labor, appreciate the value of church literature and are making sacrifices to produce it. Statistics for the year 1932 show that the four settlements, namely, Witmarsum, Waldheim, Gnadental and Auhaa, contain 1295 individuals. There are 251 families. "Die Brücke" brings information concerning the colony and finds satisfaction in the progress the children in school are making under teachers belonging to the colony. An interesting item tells of the dedication of a German Lutheran church, near by, in which one of the Mennonite ministers participated. As the country is still wild, snakes are common and they sometimes inflict dangerous wounds. One of the brethren was bitten by one but fortunately recovered from the effects.

With the church packed to capacity the members of the C. E. society of the Hebron church, Buhler, Kan. had the privilege of hearing the two of the refugee Russian Mennonite girls now attending Bethel College give an interesting account of their experiences.

Ebenezer Mennonite church, Gotebo, Okla., recently celebrated its 25th anniversary. Ministers who have served in this church are Rev. H. R. Voth, deceased; Rev. Henry Reimer; Rev. Fred. Stucky; Rev. Henry Riesen. The present minister is Rev. Hege.

The Zion church, Souderton, Pa., is considering the erection of an addition to its building. Additional room is necessary to house the Sunday School classes. At the present time classes are conducted in the church auditorium, the basement and choir loft. The enrollment of the school is 323. While no definite action has been taken on the matter the officers of the church and heads of the various departments are giving serious consideration to the matter.

The Roaring Spring, Pa., church, of which Rev. Stephen Yoder is pastor, was seriously damaged by fire which was caused by a defective furnace. The interior of the building has been gutted and services have had to be suspended for the time being. It is estimated that the damage will amount to more than $2500. There is a likelihood that a new building will have to be erected.

"RETHINKING MISSIONS"

This is the title of a new book published by a group of laymen, who have visited many mission fields for the purpose of making a critical study of the same. In their report they make both good and dangerous recommendations for changes. Most of the good recommendations are not new, mission boards having made them before, and so they have made little stir. But the others chiefly those which recommend a new theological basis, have caused grave concern among many of the best mission friends. One of these, Dr. Speer, Secretary of the Presbyterian F. M. Board, has written an excellent appraisal and criticism of this report, and it is now offered for sale under the title,

"Rethinking Missions Examined."

Any one who has read the layman's report should also read this reply. It can be obtained for 50c from,

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The well known older "Laymen's Missionary Movement," whose headquarters are in Chicago, have nothing to do with this new move. In fact, the mass of them is not in sympathy with it, as Mr. Michal, their secretary plainly shows in one of his articles. Who of us could be in sympathy with expressions like these in the report: "The final truth, whatever that may be, is the New Testament of every existing faith."

P. H. Richert, Secr.

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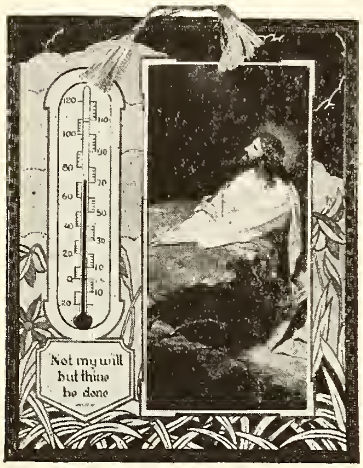

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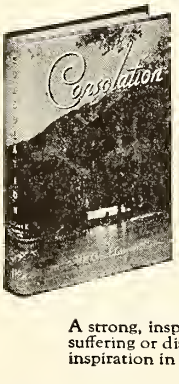

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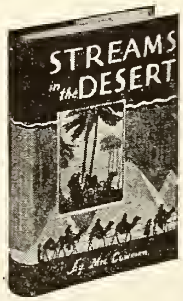

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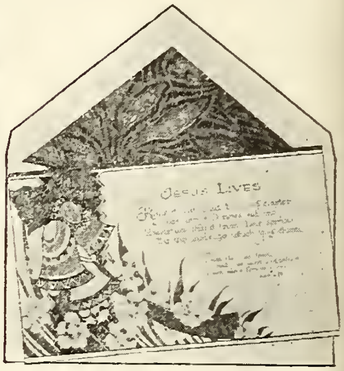

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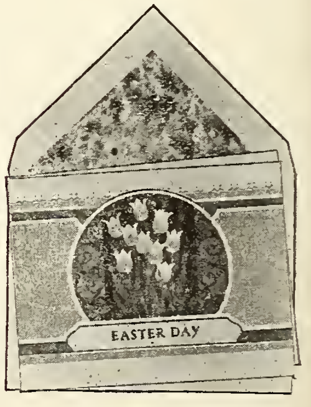

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The Mennonite

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VOL. XLVIII BERNE, INDIANA, MARCH 16, 1933 No. 11

EDITORIAL

After having been approached by a cautious old deacon with the warning that he must stick to the preaching of the gospel and leave politics, temperance and social abuses alone, a certain minister was heard to remark: "I wonder what kind of deviltry the old deacon has been up to?" There are those whose idea of the gospel message is so vague that they cannot understand why it stands for righteousness and against unrighteousness no matter where it lifts up its ugly head. Preaching is proclaiming sometimes but it often must be protesting. To be silent in the face of ungodly manifestations is to approve what's going on. Sin has a way of keeping right at it. If the minister does not throw himself in the way of iniquity's progress he might as well discover that he has no part in the work of the Lord and give up his job. We are reminded of that certain other old deacon who took it upon himself to coach the new minister. "Do not preach against the rich or the well-to-do in the congregation might quit contributing. Do not be too hard on the inn keepers, we have several members of his family in the congregation. Don't be so hard on misers. Our own Mr. Tightwad will die some day and there is a possibility of his leaving something to the church." In despair the minister asked: "About whom then shall I preach?" The answer was: "Be as hard on the Jews as you like. We have none of them attending our services."

Children's games reflect much of the spirit and activities of the age in which they live. Much that enters into play is pretending what occupies the attention of older persons. Jesus makes special reference to children's games. "Like children in the market place calling to one another saying, we have piped unto you, and ye have not danced; we have mourned unto you and ye have not wept." These children were playing at weddings and funerals. The appropriate thing to do would have been to dance at weddings and weep at funerals, but, some, as it often happens with children's games, did not play the game correctly. They did not do the right thing at the right time and accused one another of spoiling the game. The games illustrated the inappropriate attitude of the generation in which Jesus lived.

The play of the children, while largely pretending, is often a correct reflection of what older people do and think. Who does not recall the Indian fighting that entered into so much of our boyhood days? There was real difficulty with the Indians on our frontiers. People were talking about it and the literature of the time made much of it. In these games the Indian had a shadowy imaginative part. None took the part of Indians. The heroes of the game were defending home and dear ones. To be sure there might have been other games played that were not so suggestive of bloodshed, but, current ideas of heroism had to enter into the play. Today it is no infrequent sight to see boys stage other scenes of violence. In this case, however, it is not the Indian but the bandit that enters. Sadly enough, the bandit is the hero and the police the enemy. The menace to society is supposed to carry off the glory and the real friend of society is the villain.

We are all hero worshippers in some form or other, but when in their play our children glorify crime and discount as base that which stands for law and order it is a sad indictment upon the carelessness of the age. God help our nation when the glorification of crime has so strong a hold on the imagination of childhood! No wonder that the greater number of crimnals filling our jails are young people in their teens or hardly out of them. Yet the moving picture industry, so largely responsible for the glorification of crime, resents whatever slight censorship is placed upon it in the interest of and for the protection of our young people.

The Prohibition Emergency Conference, which was held in Washington, D. C., March 7 and 8, was attended by delegates representing more than thirty church bodies. More than a thousand responded to the call. The election did not settle the Prohibition cause for good and the spirit and pronouncements of this Conference indicate that the wets will have to fight as hard as ever in their hope to destroy the 18th amendment. They may have won in Congress but the real fight is in the states and there they will not have the issue their own way. They must not pass.

In the first place, measures must be taken to prevent the packing by the wets of the conventions to be called by the several states. The convention idea at best is a serious menace to the future of our country. In times such as this, when the nation is under great economical stress, if a convention for the amending of the constitution succeeds in changing it, what is to prevent another to be called to change other parts of the Constitution, as radicals may demand, which might upset our entire economic system and make another Russia of our country? If one amendment is erased from the Constitution in the interest of the wets, what is to prevent another convention to be called to elimmate by repeal the right of citizenship of the colored population of our country? Or, what is to prevent one from socializing property, or even destroying the home or the church?

Measures at the Washington convention were taken toward the organization of the Dry voters in every state and county to fight Repeal. This will mean that every energy must be directed toward saving our nation from the curse of drink that may return in a manifoldly more vicious form. Among other effective statements made by Bishop Edwin H. Hughes, of Washington he said: "We believe that if under the false pressure of an economic depression of our people go to seek mixed wine and look upon its redness in the sadly prophetic cup, they will duly experience the bite of the serpent and the sting of the adder; that their "eyes shall behold the strange woman" and that their "hearts shall utter perserve things. "We have no faith in the legislator who "buildeth a town in blood and establisheth a city in iniquity." Our ears listen again to the real prophet, "shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Concerning certain forms of tax we cry out,—"It is not lawful for to put them into the treasury, because it was the price of blood." We affirm that organized consciences are more powerful in God's kingdom than organized appetites."

It was the sense that the Temperance people must find a way for united action, if there is to be success to the venture. Because of this condition a committee and nine and a larger committee of one hundred were chosen to work out plans and secure the means for carrying on the battle to prevent the Wets from gaining control of the country.

PUBLICATION NOTICE

In behalf of the Board of Publication may we herewith once more call the attention of the churches to the fact that Bro. E. W. Baumgartner of Berne, Indiana has been appointed by the Executive Committee of the General Conference to fill the vacancy which has been caused in our Board through the death of Bro. J. F. Lehman. With this appointment we further add that Bro. Baumgartner thereby has also been duly appointed as the Treasurer of the Board of Publication, and all contributions in the interest of the Board and Publication be now sent to **Bro. E. W. Baumgartner, Berne, Indiana.**

We also add at this time that the Board of Publication is laboring under a heavy debt of $6000.00. May we therefore call the attention of all our churches to kindly remember this cause **of yours** with contributions for the running year of 1933. Until this date of writing only one church has send in a contribution. All gifts will be gratefully received. Send all contributions to our Treasurer, Bro. Baumgartner.

Sincerely,
M. J. Galle, Sec.

FOREIGN MISSION

P. H. Richert, Sec'y, Goessel, Kansas.

AMERICA

FROM THE WORK AT BUSBY, MONT.

(By A. Habegger)

As we look back over the last quarter and over the year just past we are aware that we have much to be thankful for, and we are glad for the many blessings we have enjoyed. God has been good to us, and also blessed our labors.

Right after Thanksgiving we began to prepare for Christmas. The children learned recitations, songs, and pantomimes, so that we had a real nice program Christmas Eve. The Boarding School had their program the night before, and so the children went to their homes. A few were unable to come back for our program the following evening, but most of them were present. The church was well filled, although the Indians had a big camp at the dance hall down the river about 7 miles. Also on Christmas day we had a full house, and the Christian leaders gave portions of the Christmas story in their own language. We have a few gifts on Christmas day. The women received a pair of stockings or an underskirt. The men and boys received a shirt and a pair of socks or gloves. We then started our series of meetings holding them twice a day, afternoons and evenings. In the afternoons Mrs. Habegger spoke to those who understood in English, while I spoke in Cheyenne to those who understood only Cheyenne or had limited English knowledge.

The attendance was encouraging and the attention good. In the afternoon we used selected Picture Roll pictures, while in the evenings we showed stereopticon pictures with the Stereopticon machine. Instead of giving the Christmas treat all on Christmas Eve, we gave out a little treat each evening, an apple and a few candies, or a few peanuts and candies, also crackers and apples. It is interesting how the Indians respond to a little something like that. They are children in many ways, and although there are quite a few who come because they wish to learn from God's word, nevertheless there are others who need some extra attraction, but who still give good attention when they are present.

To-day a week ago one of our Christian families, namely Wilson Pine's were bereft of their son, John, age 10 years. He had been going down with T. B. for over two months. The family is deeply grieved over their loss. Mr. Pine had often said to us, that before he was a Christian he lost a wife, and several children. Now since they were Christians they had been well and happy. Now he cannot understand this sad loss. He has another son by a previous wife, and his wife has another daughter by a previous husband, who had died. This boy that died and a little daughter were from this union, and they loved their son dearly. However they have been unwise in taking him out of the Boarding School two years ago the past fall, and put him into a day school. Since they had no milk and lacked other nourishing foods, the boy did not have the resistance he should have had. I feel, that if they had taken our advice two years ago and left the boy at the Boarding School the boy would be allright now.

On the same day Paul Littlebear passed away. They had been staying on the Mission grounds, in the east room of the log house for about a month. He had been able to be up and about the room, but when the ''Flu'' came his children got it and he did too, so he passed away. His oldest daughter aged about over 24 years, was seemingly well last Wednesday, at the time of the funeral, but she had a cold, and was further exposed that day, and in the evening she went out to weep, at the place she was staying. The next morning she was brought here with a terrible pain in her left chest, and was then taken to the hospital where she died Sunday morning, of Peri-carditis, according to the Agency Physician.

The mother and the rest of the children are grief stricken but are bearing up wonderfully well under this double loss. They are very grateful for all we and others have done for them and have thanked us for our help. The second girl of the family has a position at the Boarding School as helper in the Children's kitchen and that supports the family. One of the girls has been attending school here since they live on the Mission station.

The regular attendance at church has been fair the past year and we hope and pray that the Lord will lead and guide in all things during the coming year. May His Kingdom come, His Will be done also among the Cheyennes.

REPORT FROM LONGDALE AND FONDA, OKLAHOMA

(By G. A. Linscheid)

''The Lord hath done great things for us; whereof we are glad.'' We were permitted to have services regularly throughout the whole year at both churches. While the average attendance at the Longdale church lacked some of coming up to the average of the previous year (owing to several deaths), the average attendance at the Fonda church was increased more than 40% over the previous year, so that Fonda has the larger attendance now. This is as it should be for there are many more Indians in that district.

We lost two members by death and two by removal, the latter were such who moved into the Clinton district and so their membership was transferred to Bro. Ediger's church. Three new members were received by the rite of baptism and two by the right hand of fellowship. These together with some that were re-instated made our total living membership at the end of the year 95.

Robert Hamilton ceased to assist in the work in the early part of the year. While we regret very much

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.............................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance.............................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

that he has withdrawn, and especially the way in which he withdrew, nevertheless his withdrawal has proven beneficial to the work, for it is ever since then that the attendance at the Fonda church (where Robert had been assisting) has increased so much. Harvey Whiteshield assists at both places now.

We made six trips to the Concho school during the past year. Mrs. Linscheid works with a large group of the smaller children while I myself speak to the more advanced pupils whenever we go down there, that is on week-day evenings. When we go down for a Sunday evening I conduct the regular Sunday evening service there. We had 14 pupils at the Concho school before the Christmas vacation. Others of our districts have a much larger representation there.

In both of our churches Mrs. Linscheid has kept up her Sunday school work with the little folks and towards the end of the year worked up a Christmas program at each place with these little folks and some of the larger ones. Those who participated in the program at the Fonda church did exceptionally well this year, as most of the pupils in that district attend the public schools and so are here to attend services on Sundays so that she would work with them; while at Longdale the most of them were away at the Concho school and so she could not drill them. The Indians in the Longdale district put off their Christmas dinner to the following day so as not to interfere with our Christmas program. They have never done this before, we feel that the influence of the church is affecting them more and more.

The camp visitation was kept up during the year. While our two churches are not so very far apart, nevertheless our field is quite extensive, so that our average monthly mileage exceeds 1000.

The Messenger was issued on schedule time each month and seems to be eagerly looked for by many. It is an excellent means of reaching many who very seldom, or never, come to church. It has stimulated reading the Scriptures, so that we feel it is very much worth while.

Our Sunday offerings, while not large, are kept up to stimulate systematic giving. At the Longdale Church the offering for the past year amounted to $16.74 and at Fonda to $15.48. $15.00 were sent from each church to Bro. C. F. Claassen for Russian Relief. With the balance which we had from last year and this we paid the fuel for both churches and also defrayed some other minor expenses.

As we enter the new year we earnestly crave your intercession and the intercession of the churches, for we are well aware of the fact that without Him we can do nothing.

INDIA

OPTIMISM ON THE MISSION FIELD

(By W. F. Unruh, Janjgir, India)

As far as the Mission field is concerned I believe we should not feel depressed. The depression is doing a great thing for the work. It is doing something that we could hardly do unless there is a shortage of money at home. The depression makes people look for a way of support outside of Mission employ. If we had lots of money we would not be able to do much to make people self-supporting. They would always come to us for employment. Now they will have to look for work elsewhere. I am not saying that the people will not have to suffer. They will have to suffer, they will have to come down to a lower standard of living, it will be very hard for many. Still the result we are confident will be wholesome and good. We cannot expect a strong church to develop as long as the converts are not independent from foreign money. Most of our Christians now are in Mission employ. This is not inducive to an indigenous church. It is not the way it should be. We are praying to God that we missionaries may have the courage to hammer now while the Lord is making the iron hot.

REPORT FROM BIRRA

(By J. Thiessen)

Our phase of the work at Mauhadih (Birra) station has suffered a great reduction since last June. One of our outstation schools closed at once in June. The other three expect to keep on going until the annual final examinations in the beginning of January. But the teachers in these three schools have not received their regular salaries since the end of September last. The brethren keep on with their work because they believe in the cause and love the village children. I have tried to give them a little something so that they can have the simplest food. But in clothing they are indeed getting shabby. As soon as the final examinations are over, which will be the beginning of January, then the brethren will have to see how they can find something to eat somewhere and somehow. That will mean that those teaching places will be closed from now on. What shall one say about it? Are we forced by conditions to cut the tree down just before it bears much and good fruit? It appears that way. For a number of years we have slowly and regularly and firmly been building the Kingdom at those various places. From the outstation Manakoni five boys came here to the main station to continue their middle school work. They are here all the time under our influence and away from their non-Christian village and home influences. That it counts on the boys there is no question in our minds. Further, those boys who come from our teaching outstations where our Christian brethren have taught them, are of very, very much higher type of character than those boys who come from government schools. The Jewish rulers of old noticed that Peter and John had been with Jesus. We in India and the Indian people with us, notice that these boys have been at the outstations with a representative of Jesus for years. Now conditions force us to cut off those teaching outstations. I almost feel depressed in my heart. Yet we want to have hope, and strive to find other ways and means to lead the children on Christ's way and to Him.

The compound school here is still going. It is our hope that this school and the girls' school in Janjgir will not need to close, because the children of our Christians are in these schools. We believe that in case this school and the girls' school would have to close then we would very definitely cut down a tree that is and has been bearing fruit. We owe it to the future church in India to prepare leaders who will guide and direct that church in the future. If we would have to close down just everything then most of the efforts expended in the past would crumble. It takes more than one generation to bring people from raw heathenism into a life in Christ Jesus that serves as a salt and light for others. In the Apostle Paul's day the Jews had preached about the one righteous God for some two hundred years to the Gentile world, hence Christianity could progress much faster in those days than in the present Orient. We do however not want to place a pillow of excuses under our heads with this statement. Because we as workers in the field very well known how limited and faulty we ourselves are, and no doubt much more should have been done to build up a selfsupporting and independent church in India. To be sure, it takes superhuman wisdom to know just what to do in the maze of problems facing us in these days. Yet God almighty can and does turn our frail attempts to permanent usefulness.

In our school here on the Mission compound we have 160 boys and a few girls. At this time we have four teachers in full work; and ten boys in the teachers' training class who also do a lot of teaching. As you will recall, this teachers training class was started in June, 1931. We hope to limit the class to twelve boys. Most of the work is actual teaching under supervision. At present we do not have enough supervision, because three of the regular teachers have their full work with their classes in the middle school department, and the head master is also often busy with routine office work. But he and I do as much supervision as possible. In 1933 we hope to have Mr. Assa Franklin as another supervisor. He has for six years taught in our outstation school Manakoni. But since that school has to close we expect to call him to the compound school here.

You will also recall that we are doing three kinds of handwork in our school here; viz. weaving, carpentry and sewing. The purpose of this work is to help the boys to a greater earning capacity in the future when they will live in the village and no material help can be given to them from the Mission. In this way we hope to train their heads and their hands to be able to earn their daily bread. Above all these matters it is our hope that we shall increasingly be able to help them have a warm heart toward their own countrymen, so they will yearn to bring their neighbors to Christ. We have 92 boys in our boarding and orphanage here, and every Sunday afternoon some twenty-five to thirty of these boys go to neighboring villages to witness for Christ. Usually some ten villages are visited in this way on Sunday afternoons. Perhaps you will wonder why only thirty go out of 92. For once, several boys are very small yet. But the most important point is that this witnessing work is absolutely voluntary. Every Sunday I tell the boys that those who go must only go because down deep in their heart they feel they want to go. I emphasize that no one shall go who does not gladly go. I am very sure that it is of far greater value to have thirty go who are glad to go, than to have 92 go, many of whom would only go because they are sent. The boys make up their own group of five to six in a group, and also choose their village where they wish to go. There is no command given. When they are ready to go then I pray with them and give them a few Sunday school pictures of olden days so that they can direct the attention of the villagers a little better, and then they go out. In the evening I meet them again and then we have our "roundtable" conference concerning what we have experienced. The boys tell with glee what they have done and what the village people have said. A few Sundays ago one group had had such fine experience that I must pass it on to you. They had been in the village Kakirda, about six miles from the Mission compound. There they found one Brahman boy very sick. Our boys sang a few Christians songs for the sick boy, and then they asked the father whether they might pray with and for the sick boy. (This boy died the same evening.) Permission was given. The boys prayed. Dozens of non-Christian people sat around. After prayer a man grabbed the leading boy by the arm and said: Please come to my house. The boys went. There they were in the home of the village owner, whose son was also sick. About fifty high caste people sat there too. The boys again sang and prayed. People seemed to be moved and urged the boys to come again. None of the boys of that group were over fifteen years old. Maybe here again, "A little child shall lead them." I am not ready to say that many converts will come as a result of the boys' work. But I am ready to say that the spiritual life of our boys has deepened very much through such experiences. Another interesting point here is that this voluntary work and the spirit behind it goes from the boys to the teachers. Our teachers have always been willing to go out if we ask them to do so. But now there is a new element. No sending. No saying, "Come with me." But absolutely only as a result of the inner urge. Some of us older people go out all alone. I am very sure such absolutely voluntary work must bear fruit everlasting.

Well I would like to write something yet about the Junior and infant Sunday school work of which Mrs. Thiessen and I have charge; but reports always want to get too long. So I shall leave the rest for the next time.

Very Fraternally Yours,
John Thiessen and Family.

CHINA

SCHOOL OF NURSING—K'AI CHOW HOSPITAL

(By Elizabeth Goertz)

July and August were hot and busy months.

Dr. Pannabecker had gone with his family to a summer-resort, so our Chinese doctor (Dr. Ch'ai) took charge of both a heavy clinic together with as many as 33 inpatients in the hospital at one time. Dr. Ch'ai kept cheerful and well through the heavy months. I marvelled at the way in which he kept going. We are certainly fortunate in getting such a capable man who is willing to adapt himself to our conditions here.

We also did heavy classwork with our new probation students. We had instruction in theory in class six times a week and practical demonstrations in the words. Always when a new class enters, it is an added burden of close supervision, lest they should harm the patients because of their ignorance. At the end of three months ten new students were accepted for the regular course of four-year training, as prescribed by the Nurses' Association of China.

There was a Biennial Conference to be held of the Nurses Association in Pieping from September 1 to 10. Miss Sprunger and one of our Chinese graduate nurses (Mr. Kuo) had been to the summer-resort in Peitaiho and stopped on their way home at the Conference. I had been advised by several people to also attend. (I had been the only foreign worker to stay at the station this summer). It was a well worthwhile Conference. There were over two hundred delegates, about two-thirds were Chinese graduate nurses. Fifteen years ago there were only three graduate nurses (Chinese) in all China. Today there are over 3,000. But what is that among 400,000,000?

During the last days of September our hospital staff (Chinese and foreign) had a special meeting in which the work of the two divisions of the Medical department (hospital and outstation clinic) were merged into one. Formerly one Chinese graduate nurse (Mr. Kuo) and Miss Sprunger were out in the field all the time and another Chinese nurse (Mr. Wang) and I were stationed at home in the hospital, doing the surgical and in-patient nursing and teaching. Now Miss Sprunger is in charge of all the work in the in-patient department with part time teaching, besides going out four days into village clinics on alternate weeks. My work consists of supervising the School and Nursing, teaching some classes and also going out for four days a week, changing off with Miss Sprunger.

Formerly our work was so single-handed that we did not feel we had enough time for evangelistic work with the patients. We hope, under this new arrangement, to be able to do more for our patients and students as well. Our patients, we feel, are open to the message of the Gospel, and we ask your prayers on all the seeds sown.

REPORT OF THE EDUCATIONAL COMMITTEE

We have followed largely the plan of last year in conducting only the so-called hsien schools with one exception of which Mr. Voth relates as follows, "In one of our villages I tried to experiment. There are several Christians in the village Hsin Chi. After Chinese New Year they asked me if they could not open a Christian school in that village. I promised them a little special help, under certain conditions, namely that they open the school themselves, secure their own teacher, use their own buildings and all necessary materials. They were to teach the regular government-required curricula besides teaching Bible and singing according to our standard. For every pupil that made a satisfactory passing grade, I would allow fifty cents Mex. which they could use in defraying the expense of the school. The teacher had to be a church member of good standing and this qualifications according to Mission standards. They soon had fifty pupils enrolled mostly of Christian parent's; the school did real well for the first term. The school has since been turned into a government school, but teaching of Bible and singing is still being carried on.

While one feels there is much room for improvement in our Primary schools in the line of spiritual zeal yet we feel encouraged as we read in reports of pupils having been baptized, others going to catechism class and hear how Bible classes have been formed outside of school curriculum with pupils showing interest. Last year at the Workers' Conference the Mission expressed its desire that the churches might take over the control of these Primary schools in the form of a decision. No final steps have been taken toward that end by any one church or locality, although in two cases have churches borne some financial responsibility. Also, two churches expressed their willingness to take over the control of the school in the near future provided grants sufficiently large would be given.

The Bible School is now in the third year of its existence. The school has a consecrated staff of teachers and the work has been going on in an encouraging way, although as Mr. Boehr says, the loss of Mr. Tuan, an able member of the staff, whose death occurred last spring, is still keenly felt. Due to the vacancy thus left the work falls so much more heavily on the shoulders of the remaining members of the staff, and the help of Mr. James Liu, who, it is hoped, will take up work as teacher in the Bible school will be much appreciated. Including Mr. Liu there are five members on the teaching staff. There are enrolled at present twenty-six students, twenty-one of whom are men and five are women. Of these 6 are in the senior class, which the school hopes to graduate in the spring, several of whom give promise of good consecrated service. We feel this phase of work is a very important one and we need to direct much prayer, thought, and energy toward the successful operating of the school.

The Workers' Institute usually held during the summer, was not held this year. Due to a shortness of funds there was some question earlier as to the advisability of calling the Institute, Finally, due to the disturbed condition of the country locally, with war threatening, it was deemed unadvisable to have the workers come those long distances to this restless disturbed community. Such workers as could be dispensed with, were laid off for a month on half salary, we trust that the coming year conditions will be such that it will be possible to have some kind of Institute again for we believe that the spiritual help, the contact with other workers and the acquiring of knowledge in the courses offered at these institutes mean much in the rounding out of the lives of our Chinese co-workers.

An encouraging phase of our educational work during the year has been the work with character classes. Here a great many women, who would not otherwise know how to read are taught to read. Much interest is being shown and the women rejoice in the hope that before long they shall be able to read the Bible for themselves. Nineteen classes have been conducted during the year, most of these classes are taught by evangelists and Bible women although in two cases such classes were taught by laywomen. We hear of some attempts at opening character classes for men but have not yet heard of the success of the attempt.

Of students studying away from our field in higher institutions there are at present only a few that are on Mission loan or support. There are quite a number of students however, studying away from home, in schools at the following places: Tsinanfu, Tenghsien, Shuntehfu, Nanking, Shanghai, Hsuchowfu and Peking.

Of the five Wang orphans formerly supported by the Mission the only ones still receiving Mission support are the two girls. They are continuing their training for life work, the older one, Shu Lau, on partial support, having entered the School of Nursing at K'ai Chow and the younger one, Shu Ying, has entered the Presbyterian Mission High School at Hsuchofu and is doing her second year's work. Of these girls Miss Fast writes, "I am so glad that I find them so much more approachable than formerly and they seem responsive to things spiritual. It is my prayer that they should develop into women who will find a great field of service in our church and community."

There are at present or have been running during the year fourteen Mission schools including the Bible school and the Nurses' Training school, with an enrollment of 620 pupils and students. 387 boys and 192 girls are enrolled in our four boys', three girls' and five co-educational schools.

Twenty-eight teachers are in mission employ, nineteen of which are men and nine are women, the number having recently been reduced by five when a number of schools in our field became co-educational.

As we look at these figures, we find they are not large. They speak to us, however, of great possibilities. As we think of each one of the five hundred pupils as a gem to be labored over, prayed over and led in the path that leads to God, we feel the task not a small one. Let us pray much for the pupils in our schools, those in school now and those who have gone through our schools, as well as for all the teachers and those in charge. Also let us pray for wisdom as to how we can put to best use the limited funds available for this phase of missionary work.

Recommendations for any strong forward movement hardly seem in place at this time. We do recommend that as the schools continue as Mission institutions we seek in every way possible to reduce expenditures, by further combining schools where possible, and cutting out allowances not absolutely necessary. We recommend, also, that during this period of transition when the churches take over the control of schools, we do all we can by way of financial help, sympathetic interest and encouraging advise where needed.

Respectfully submitted,
The Educational Committee
Aganetha Fast,
Marie J. Regier,
Frieda N. Sprunger.

TO OUR RETURNING "BOYS"

(By Frieda N. Sprunger)

To a far away land in search of more truth
Went two of our boys in the days of their youth.

In the days of their childhood and later on too,
They had shown themselves faithful, courageous and true.

From homes void of wealth and luxury and fame,
But warmed with a love that was more than mere name.

They had come to us here, to the Hua Mei Boys' School
Where they labored with pen, book and rule.

The three "R's" all conquered, their records all clear
They went on to Kai Feng to study a year.

To Te Chow in Shantung they next wend their way
Their thirst for more knowledge to seek to allay.

Thus "Tung Pen Hsi P'ao" their high-schooling's done
Their College work opens, at Yen Ching begun.

Here "stiffer" and harder the course they pursue
But surroundings are pleasant and friends made not few.

With two years completed, their face now they turn
To far away shores, still farther to "learn."

For with all of their getting of lores learned in books,
—With a persistance and zeal that all hind(e)rance
brooks,—

They had come to know, too, the "truth that makes free,"
Its impelling, strong claim they'd been made to see.

The "Old Mother Church" in the far away land
Whose heralds had found them, had giv'n them their hand,

Was beckoning them come to further prepare,
To study and mingle with her children there.

The way was made open, all hindrances met,
Good-byes all were said, and, with baggage beset

They left these fair shores for places all new,—
Our Wang Huan Chang and Liu Cheng Fu.

* * *

Two years have gone by, their traveling is o'er,
They're with us to-night, we're glad to the core.

They hailed in one evening, all hearty and hale
All strong of physique,—with faces not pale.

They brought us home "breezes," home greetings and cher;
The homeland seems brought now remarkably near.

Experiences varied and colorful, too
Have marked all the way of these travelers two.

With scholarly mien, they their class work pursued
In working clothes, next, their calibre proved.

Their place to place traveling presents a bright hue,
Both "Car de Luxe" traveling steerage include.

Their visits to churches and homes everywhere
Have strengthened the bonds with folks over there

The things they have passed through,—their experiences all
Will tend, we are sure, to strengthen the call

To labor with joy,—to serve the Lord here
To suffer, perchance e'en, 'mid their own people dear.

As we mingle together, our thoughts oft repair
To the men found in Scripture, whose names they now bear.

One—"the heavens saw opened" 'mid torture and pain,
The other—"a brother of our Lord," 'tis told very plain.

Both speak of a nearness,—an intimate touch,—
Of a close walk with Jesus that we all covet much.

And we earnestly pray that it all may come true
In the lives of us here, and the returning ones, too.

With every good wish we would greet them to-night
May we labor together with all of our might.

We welcome you, then, with a handclasp that's strong
Our James C. Liu and Stephen H. Wang.

(Written for the reception which was given by our China Missionaries to the Chinese "boys" who returned to their native land last fall.)

JOTTINGS

The convention of the Christian Endeavor Union of the Eastern District Conference which was held in the Second Mennonite church of Philadelphia was largely attended, many of the delegates coming from the remote sections of the conference. The church was crowded to capacity and the address given by Mr. George Bacon, of the Philadelphia C. E. Union, was inspiring and helpful. The interest of the young people in their C. E. work is a sign of the lively interest in the Lord's work.

The Christian-Evangelist, official organ of the Disciples of Christ gives some interesting figures as to Canada's church population. The last census gives the population of that country as 10,376,786. The ten leading churches are: Roman Catholic, 4,098,546; United Church, 2,016,897; Anglican, 1,635,321; Presbyterian, 870,482; Baptist, 443,229; Lutheran, 394,052; Greek Catholic, 186,587; Jews, 155,606; Greek Orthodox, 102,115; Mennonites, 88,565. Total, 9,992,400. This leaves a non-church population of only 374,386.

CAMOUFLAGING THE SOUL

Rom. 7:24. **"O wretched man that I am! who shall deliver me from the body of this death?"** Sin is like a dead body, ever dragging the soul down. It is an ever present evil dwelling within and without the manhood. Paul's way of freedom from the monster was through Jesus Christ the Lord, "who hath made us free from the law of sin and death." Hell is where sin is; heaven is where love is. Sin must appear to be sin before it is removed. The soul must cry out, "Against thee, and thee only, have I sinned." Sin is wilful disobedience to God and his laws. To eat the forbidden fruit and excuse your fall by saying, "Evil, be thou my good," is to presume against the Almighty. Mercy is often hoped for as one plunges deeper into sin. How terrible to make the goodness of God a reason for continuance in evil ways! Some day, "I can be forgiven on a dying bed, and thus secure the pleasures of both earth and heaven;" but such presumptions only sink one into deeper perdition. Such hopes are vain.

Riches, honors, pleasures camouflage the soul's real condition. It is equivalent to saying, "I have much goods, lofty honors, great influence; soul take thine ease, be merry. All is well that ends well. I can make my peace with God at last, He is love and mercy." But at the last, sin hardens the heart till it is past feeling, and the Holy Spirit of God, ceasing its strivings, takes its everlasting flight.

—Selected.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

March 26

Is It Practical to Live Without Worry?

Matthew 6:24-34.

Tonight we will try to discover whether worry is an asset or a liability. Is it Christian to worry, or does worry have its rightful place? What is worry? What is involved in the things we are worried about, is it good to worry about some things and not about others? These and many other similar thoughts will help us to come to a working hypothesis of life. All of us know that we are not living as joyfully and triumphantly as we ought, and perhaps that grim monster, Worry, does have a large place in the debit side of life.

In the Scripture lesson for tonight, Jesus is trying to show the foolishness for one who calls himself Christian and has God as a Father to worry about the material values of life. He begins by saying that the mistake made by many people is to try to have two masters. They try to be loyal to God and yet they serve mammon, which stands for money or any other material thing in life. "Ye cannot serve God and mammon." Money is a useful commodity, it is difficult to get along for any length of time without some of it, but to let one's desire for money become the overmastering passion, that means that faith in God and Christian trust are given second place. "Ye cannot serve God and mammon." And God is a jealous God, He desires to be Lord of all or He cannot be Lord at all.

In Matthew 6:25, Jesus says "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on." Many people are today understanding this literally. In this period of depression, lack of faith and unrest, men are depending on charity and relief organizations, they have learned that these fine organizations will not let them starve so why should they worry. Whenever large numbers of people are thrown out of work for a considerable period of time and are thrown on the resources of big-hearted people there are some who determine they will never again work. We will have a multitude of the tramp class in the coming years. But Jesus did not mean that. He meant that a good God will not permit His creation to go in want. It reminds us of the argument of Job when he says that he had nothing to do with his being born, it was God who placed him here. A Creator who forms a life is surely also able to sustain that life. But let us ever remember God never does for us what we can do for ourselves.

The next argument Jesus uses against worry is in the realm of the great worth of man as compared with the birds. God guides them to the Southland at the coming of winter and cares for them while there, and at the first sign of spring instinct calls them back to the same community, the same tree and the same nest. "Are ye not much better than they?" ask Jesus and the implied answer is "Yes."

Why do those who profess to trust this Heavenly Father worry about the material things of life, just every whit as much as those who do not profess Him? Is that not quite often true? Is He nothing to us? In this light, worry is fear and fear is sin. It does not behoove a child of God to worry. We should fear nothing but sin and worry about nothing except concerning those avenues in life where we are not keeping as close to the Master as we know we ought. We cannot avail anything by lying awake at night, we cannot change things by worrying. Fretting about things unfits us for a manly mastering of the difficulties of life. May our prayer ever be for a finer faith in the God of our Fathers, and ours in the years to come:

"Careless seems the great Avenger, history's pages but record
One death grapple in the darkness, 'twixt old systems and the Word;
Truth forever on the scaffold, wrong forever on the throne—
Yet that scaffold sways the future and behind the dim unknown
Standeth God within the shadow, keeping watch above His own.—Lowell.

But there is a place for worry. It is a red light signal telling us that not all is well. It may mean to our credit that conscience is keen and yet undulled but there is trouble which needs to be examined and the source of the trouble checked or eliminated. If a person suffers from headaches it often means that there is some disorder somewhere, either in the eyes, stomach or somewhere else. If a tooth aches, it is a signal telling us that there is an ulcer or a decaying tooth which needs some attention. Probably considerable of poison is being fed into the body, and the ache is to inform us of the trouble.

We need to worry about sin in our lives. When we find ourselves worrying about anything, we need to quickly study ourselves, discover what we are worrying about and find out whether it is anything worth while, can we do anything about it, have we made it the object of prayer, is it of sufficient worth to lose sleep? And if it proves to be relatively insignificant then let us forget it, trusting for the greater verities as we find them in a loving Heavenly Father and an ever-present Christ.

The New Testament teaches us that the Christian life is to be one of joy and triumph. Again and again we hear Paul bursting forth with "Rejoice and again I say rejoice." We need to remember that those words were written while in prison. "For me to live is Christ to die is gain." The Apostles were glad to suffer and even to be offered up for the Christian cause. They felt that Christ had done so much for them they were eager to do something for Him. And then too they felt that by offering up such unselfish sacrifices they could further the Kingdom of God. The true Christian needs to feel that the right will eventually triumph, perchance we may need to die for the right but it is a question only of time. It is just like in an army maneuver, the worst attack has been made, the soldiers know that if they continue to do hard fighting until nightfall the victory is sure to be theirs. That is exactly the situation with Christianity. Jesus Christ overcame sin, the victory is bound to be ours, all evil must go down in defeat, it will require some earnest sincere grappling with evil but in the end we will be victors with our Lord Jesus Christ.

Questions

1. What is worry?
2. In what aspects is worry helpful?
3. Why do men worry?
4. Why is worry un-Christian?
5. Is God well-pleased with us when we worry?
6. Do Christians worry less than those who do not profess Christ?
7. What is the cure for fretful worry?

Study the Scriptures

Mon.—Read Isaiah 57:20-21. Worry in wickedness.
Tues.—Read Ecclesiastes 5:10. Worry in wealth.
Wed.—Read Luke 10:40-42. Worry in the home.
Thur.—Read Phil. 4:6. Worry cured by prayer.
Fri.—Read I Peter 5:5-7. Cured by trust.
Sat.—Read Galatians 5:22-26. Cured through the Spirit.
Sun.—Read Matt. 6:24-34. Can we live without worry?

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

"This is the sovereign remedy: to believe utterly in the heavenly Father's love and wisdom, and make His kingdom and His righteousness the supreme concerns, leaving all lesser interests in His hands. 'Seek ye first his kingdom and his righteousness; and all these things shall be added unto you.' Here is the secret of a quiet heart. 'Nothing,' says St. Chrysostom, 'makes men light-hearted like deliverance from care and anxiety.' "—**David Smith.**

"There are two bows or loops to a yoke. A yoke in action has both sides occupied, and, as surely as I bow down my head and slip into the bow on one side, I know there is **Somebody else** on the other side. It is yoked living, yoked fellowship. It is not working **for** God. It is working **with** God. Jesus never sends anybody ahead alone. He treads down the pathway, through every thicket, pushes aside the thornbushes, and clears the way, and then says with that taking way of His: "Come along with Me. Let us go together, you and I. Yoke up with Me.' And if we pull steadily along, content to be by His side, and to be hearing His quiet voice, and always to keep His pace, step by step with Him, without regard to seeing results, all will be well, and by and by the best results and the largest will be found to have come."—**S. D. Gordon.**

EASTERN DISTRICT YOUNG PEOPLE'S C. E. NOTES

Dorothy W. Swartley

The most outstanding event for our Union during February was the Rally held at the Second Church, Indiana Ave, and Franklin St., Philadelphia, Pa., on the 19th. The meeting was quite successful and very inspirational. George M. Bacon of Philadelphia was the main speaker, and everyone present was deeply impressed by his touching address. About 200 persons attended the Rally and ten Societies responded to roll call. Special musical selections were rendered by the Choir of the First Church, Philadelphia, and by Lowell and Russell Boorse of Quakertown. Devotions were led by Warren Weiss of the West Swamp Society.

Plans are now under way for the 1933 Convention, which will be held at Schwenksville on Memorial Day. We have been very fortunate in being able to procure Percy Crawford of Philadelphia for our speaker. It is expected that Dr. Bauman and his family will be home in time for this event, and we want to make this one of the best Conventions that has ever been held!

The Adult Society of the Zion Church, Souderton, gave a program at the Old Folks' Home at Frederick on February 19th.

The Young People's Choir of the Souderton Church broadcast several numbers from the Brotherhood Mission, 401 E. Girard Ave., Philadelphia, Pa., over station WRAX on Sunday, February 26th. After the services they were shown through the Mission, which was very interesting.

The West Swamp Society presented the program at the Old Folks' Home on the 5th of March. This Society has adopted the policy of having a quarterly Workers' Conference, and they held their first Conference Friday night, March 3.

Schwenksville has a program of very interesting features planned for the near future. They are going to celebrate their fifth anniversary by having a "get together" meeting on April 2 with Grace Livingston Hill for their speaker. This Society also expects to present an Easter program at the Old Folks' Home on Good Friday evening.

Hereford Intermediate Society is as active as ever and has now undertaken the project of a Friendship Folio for China. Prior to starting work on this, they made a study of China. They have very interesting socials once a month.

The Retreat for the Eastern District young folks will again be held at the Girls' University Camp, Green Lane, Pa. The time is one week later than usual, June 23, 24 and 25. This later date will enable some students to come, who could not attend otherwise. An interesting feature of the 1933 Retreat will be the reduced rates; however, it is not definite just what the cost will be. Boosters are now being appointed, and we urge that they work harder than ever to have the camp filled to capacity!

WHAT ALCOHOL REALLY IS AND DOES

Dr. Haven Emerson, former president of the board of health, and commissioner of health, of New York City, professor of public health administration in Columbia, describes alcohol:

Alcohol is a depressant, habit-forming, narcotic drug.

Alcohol is a protoplasmic poison.

Alcohol is drunk to get the drug effect, and whenever it is so taken, in whatever amount, it exerts to some degree its depressant and toxic effects.

Alcohol causes disease; psychoses, multiple neuritis, gastritis, cirrhosis of the liver.

Alcohol causes death from acute and chronic poisoning.

Alcohol reduces resistance to infection.

Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia.

Alcohol increases liability to accidents, and delays recovery.

Alcohol reduces endurance, accuracy and rapidity of muscular action of all kinds even when used in such small amounts as to show effects inappreciable subjectively by the user.

Alcohol decreases expectation of life.

Alcohol reduces chance and survival of offspring.

Alcohol deteriorates emotional and nervous control as expressed in unreliable judgment and self-control, and hence contributes to the incidence of venereal disease.

LIQUOR THE ASSASSIN

Intoxicating liquor purchased of licensed liquor dealers in legalized saloons had its part in the assassination of our three martyred Presidents, Abraham Lincoln, James A. Garfield and Wm. McKinley. Leon Czolgosz shot President McKinley while the President was visiting the Buffalo Exposition. He lived in a saloon and hotel combined. Police records show that he was a drinker. It is known that he drank daily.

Guiteau, Garfield's assassin, was one of a group of broken-down lawyers and practitioners ruined by liquor. His liquor-crazed mind had become obsessed with the notion that the Republican party would be purified by the death of Garfield. Other records of the day describe Guiteau as a heavy drinker.

John Wilkes Booth, the assassin of Abraham Lincoln, rode to the theater entrance, called one of the underlings of the theater to the back door, and left him holding the horse. He then went to a saloon near by, took a drink of brandy, and, entering the theater, passed rapidly to the President's box, where the fatal shot was fired. A close companion of Booth says: "I believe Booth was as much crazed by the liquor he drank that week as by any motive when he shot Lincoln."—C. E. Quarterly.

THE BIBLE AND THE DEPRESSION

By A. T. Hoffert

The Bible can help lift the spiritual depression which has accompanied the economic depression. It can do this only to the extent that it is read, understood, and obeyed. The Bible not read amounts to the same as being lost. How secure a wider reading of God's Word? Following the suggestions of the American Bible Society, the ministers of Osceola recommended to their congregations and through the local papers the reading of one book—the Gospel of St. Mark. Under the above heading seven ministers signed the statement below:

''When the days are dark, men need its light.

''When the times are hard, men need its comfort.

''When the outlook is discouraging, men need its confidence.

''When despair is abroad, men need its word of hope. Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words which are spirit and life. It alone records His deed by which He saved the world, and would save it now if we would obey Him.''

''The best thing men can do is to spread the Bible and get it read and obeyed. This would mean the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.''—Robert E. Speer.

''Being in hearty accord with the above statement, and as a step toward fuller acquaintance with God's Word, we, the ministers of Osceola, for the next few months, desire earnestly to see a wide reading of the Gospel according to St. Mark. Its reading will help you to a closer walk with the world's only sufficient Saviour.''

Seeing the above statement with names of local ministers in print was one thing; to agree to read the book, another. Hence, typewritten copies were secured of this statement and the city blocked out to some thirty persons representing all local denominations who agreed to help promote this work. In this way the names of about 575 persons were secured who agreed to read St. Mark. One party secured sixty-two names to her paper; another fifty-one. A high school boy—our youngest volunteer—secured thirty names. One party entered a department store. The manager was interested, signed the paper, and requested that all his clerks be asked to sign. With this encouragement the store went one hundred percent for reading Mark's Gospel.

An effort of this nature brought folks to a decision to read a definite portion of God's Word. Many signed the paper who seldom, if ever, are seen in church. Probably eighty percent of those approached agreed to read St. Mark. A yearly campaign of this character will have accumulative effect in stimulating a wider acquaintance with the Bible as the Word of God. And that is a tonic many need.

THE S. S. LESSON

March 26

Review:—Jesus Our Example in Service

Golden Text, — Jesus of Nazareth . . . went about doing good. Acts 10:38.
Devotional Reading: Isa. 42:1-7.

Lesson 1. John Prepares the Way for Jesus. John's preaching was a call to repentance—the only way to prepare for Jesus in any life or time. His baptism was a sign that there was a desire to be free from sin. Jesus, by submitting to baptism, identified himself with us sinners that he might be a real saviour. The voice from heaven was God's acknowledgment that the life of the Lord had been blameless to this time.

2. Jesus Begins His Works. The temptation came immediately after the experience of baptism. Satan has a way of coming with his greatest tests after one has enjoyed the sweetest experiences. That he did not spare the Lord is a sure indication that he will also not spare the humblest followers of the Lord. The temptations came along three lines. He was hungry. What would be more natural than to desire food? He was conscious of the power to perform miracles. The temptation was to display this power needlessly. There was the suggestion to assume earthly power. He came to be a saviour, not a conqueror. The answer to temptation was from the Word of God—our sufficient defense in temptation. Temptation began with the suggestion of doubt. Yielding to doubt is fatal. The followers whom He called were henceforth to devote their lives to learn from him and seeking to save souls to Him.

3. Jesus At Work. There are three ways shown by which he worked. He taught. As a teacher he is without peer since he teaches the most important of all things—the will of God. He demonstrated his power over demons. As the Son of God no demon can oppose him. There is relief from the evil spirits that afflict men through Jesus. He also showed his power over sickness. He came to be a Redeemer of both body and soul. As teacher and helper Jesus is ever ready to help those who follow him.

4. Jesus Forgiving Sin. As the one having power over body and soul the incident of the man borne of four illustrates the point. The man with palsy was incurable. So sin is incurable. Bringing him to Jesus was the best help his friends could give. The best we may do for our friends is to bring them to Jesus. The friends of the sufferer could not be discouraged. They found a way. It was their faith that brought results. There is often a connection between sin and suffering of the body. The important thing is first to receive forgiveness and then refrain from future sinning.

5. Jesus and the Sabbath. Jesus did not come to abolish the Sabbath but to show a better way for observing it. The Sabbath is designed to be a blessing, not a hardship. The silly rules of the Pharisees robbed the Sabbath of the joy God intended to put into it. Doing good on the Sabbath is a duty that brings joy to those who do the good and those who benefit by it.

6. Jesus Chooses the Twelve. These men, though not giving promise of any earthly distinction, were chosen of Jesus that they might be his heralds of the truth. They had first to be with him to learn through his word and example, later they were sent forth to win the world to him. In these men there was something that specially fitted them to the high distinction because above any others of the age they were best fitted for discipleship. There were other followers but the disciples were selected that because of their intimate association with him and the witness they would be prepared to bear.

7. Jesus Teaches by Parables. A parable is an illustration taken from real life which portrays a great truth. The parable of the seed sown illustrates the developement of the kingdom under various conditions. Seed sown in the heart should bring forth fruit. There are hindrances that should be avoided. The seed contains the germ of the truth. Its purpose may be defeated by unfavorable conditions which we may create.

8. The Growth of the Kingdom. Hearing is a responsibility. We are to take heed how we hear. The kingdom grows gradually. It is first the seed, then the sprout, then the stalk and then the fruit. From little things great things grow. This is further illustrated by the mustard seed, the least of the cultivated seeds that becomes the largest of garden herbs. The

beginning of Christianity was like that—small, but, it became the mightiest force on earth. The seeds of truth sown in the heart grow that way.

9. Jesus Shows His Power. Here we have his power shown over the elements. None but a divine one could still the storm. Being divine, Jesus naturally performed acts proving his divinity. In his driving the demons from the afflicted man we see his power over the supernatural power of the evil one. Again, we here have a demonstration of his divinity. The cured man was sent back home to witness. That is the particular duty of all who have been delivered from the power of the devil.

10. Jesus Giving Life and Health. In seeking Jesus Jairus came to the right person. It required faith in him. Death could not limit the power of the Lord and a continued faith was required of Jairus. His restoring the child to life revealed him as one who had power over death. It was to break the power of death that Jesus came. In the restoration of the life of the child we have a revelation of what we may be assured of when death does come. He is the resurrection and the life.

11. Ministering to the Multitude. In this lesson we have the account of the miracle of the loaves and fishes. The multitude were like sheep without a shepherd and the Great Shepherd accepted them as his own. In providing food he made much of little. His creative divine power entered into the act. He is the giver of spiritual food for all who seek him. While generous he taught the lesson of not wasting.

12. Effects of Alcoholic Drinks. It utterly unfits the user of any of the duties and functions of life. The brain is beclouded, making normal thinking impossible and leading to wrong doing. The user of strong drink trades his character for the satisfaction of appetite. Human hopes are changed into hopelessness by the curse of drink. Hearts and lives are broken and civilization is blighted by the users of intoxicating beverages.

Dr. Ed. G. Kaufman, of Bethel College, held a meeting in the Eden church, Moundridge, Kan., last week for the purpose of organizing a Bethel Fellowship in the church. It is hoped to organize one of these associations in each of the Mennonite churches in that section. Its membership will consist of Bethel college students, Bethel Alumni, Bethel supporters and others interested in the school.

THE NOBILITY OF WORK

Let us live hard, work hard, go a good pace, get to our journey's end as soon as possible—then let the post-horse get his shoulder out of the collar. . . . I have lived long enough to feel, like the old post-horse, very thankful as the end draws near. . . Long life is the last thing that I desire. It may be that, as one grows older, one acquires more and more the painful consciousness of the difference between what ought to be done and what can be done, and sits down more quietly when one gets the wrong side of fifty, to let others start up to do for us things we cannot do for ourselves. But it is the highest pleasure that a man can have who has (to his own exceeding comfort) turned down the hill at last, to believe that younger spirits will rise up after him, and catch the lamp of truth, as in the old lamp-bearing race of Greece, out of his hand before it expires, and carry it on to the goal with swifter and more even feet.

—C. Kingsley.

THE MORNING

The morning is the gate of the day, and should be well guarded with prayer. It is one of the threads on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business, and waiteth not to worship, is foolish, as though he had not put on his clothes nor cleaned his face; and as unwise as though he dashed into the battle without arms or armour. It is ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the day begin to oppress us.—Spurgeon

Liquor has done us untold human damage, and it has never contributed an idea, an ideal, or an ounce of energy to human progress. That's why we have to destroy it. As long as I am against corruption, I will be against the liquor business. The two are practically synonymous.—Gov. Gifford Pinchot.

JOTTINGS

Bethel Church, Fortuna, Mo., has recently called as its pastor, Rev. Clyde Dirks, who has been serving Bolt and Lustre, Montana, churches.

Rev. E. J. Bohn and the choir of the Zion Mennonite church, Souderton, Pa., presented a program over Station WRAX Philadelphia last week.

A series of Bible studies was held in the Bethany church, Kingman, Kan. Rev. J. B. Epp of Meno, Okla., was the guest of the church on February 25.

Members of the C. E. of the Eden Mennonite church, Schwenksville, Pennsylvania, announce plans for the celebration of the fifth anniversary of the society to be held April 2. The speaker engaged for the occasion will be the famous novelist, Grace Livingston Hill.

The Leisy Orphans Society of Kansas will celebrate its 50th year this coming fall. The Society owes its origin to a bequest left by the late Jacob Leisy of Summerfield, Ill. Mr. Leisy was also a liberal supporter of the Missionary work of our General conference in the beginning of its undertakings. The Society undertakes to care for Mennonite orphans under 14 years of age.

The Congo Inland Mission is represented on the field by four missionaries from the General Conference, six from the Central Conference, ten from the Defenceless Conference, three from the Mennonite Brethren. Besides these Mennonite bodies, one represents the Missionary Church Association, two the Baptist church, of Flint, Michigan and two the church of Inman, Kan. The Sec.-Treas., of the Congo Mission is Rev. A. M. Eash of Chicago, Ill.

Conditions among the Mennonites in Russia are steadily going from bad to worse. According to reports from reliable sources the needs are greater now than they were in 1921. It is certain that many will have starved to death before spring. Relief that has been sent from other countries have been so levied upon by the soviet authorities that practically nothing remains for those to whom it has been sent. It seems to be the deliberate policy of the Soviets to kill off the Mennonites eithe by starving them or by exiling them to far off camps where they will surely die of exposure, hunger and disease.

The widely published report that Mennonites are preparing to abandon Paraguay and move to Uruguay seems to have been unreliable in many respects. While in so large a company of people some are sure to be found who would like to go elsewhere, and while the war situation complicates matters, and, while the country is better suited for crops other than wheat, the fact remains that reports such as the Associate Press circulated did not come from Mennonites themselves. It may be likely that some parties with a colossal land scheme had something more to do with the report than will bear the light of publicity.

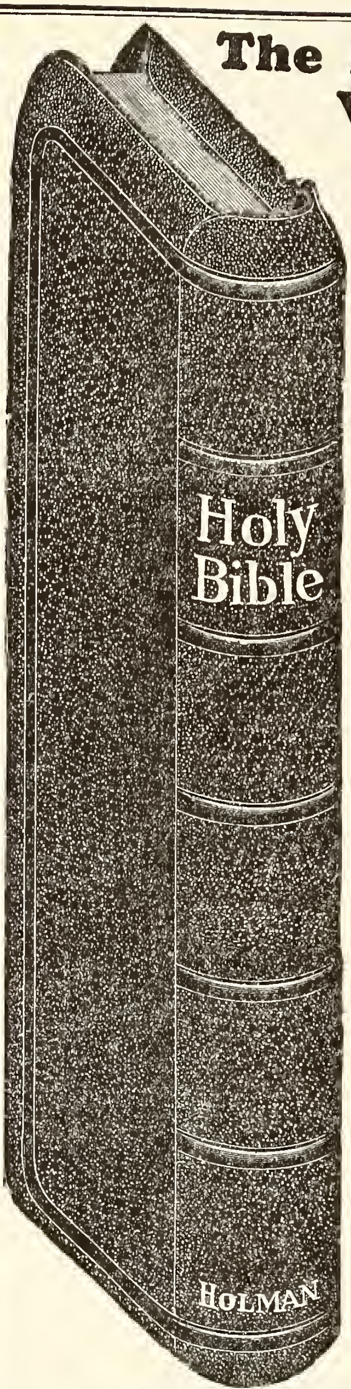
The Ladies' Aid Society of the First Church, Philadelphia, one of tre oldest women's organizations in the General Conference, will hold its Anniversary on the evening of March 21. The Choir of the First church will, as usual, render an Easter Cantata. The date for the cantata will be April 9.

The Meeting of the Eastern District Conference will be held in the Upper Milford church, Zionsville, Pa., May 4-7. The Upper Milford church has been renovated and improved during the past year and the congregation hopes for a large attendance of representatives from the other churches of the Conference.

Doctors Harvey and Ella Bauman, of our India Mission will return to this country on furlough. They expect to sail from Bombay on the S. S. Conte Verde March 27 and expect to touch Port Said about April 4 and Venice April 7. After spending about a week in Switzerland they will go to London and sail from Southhampton on the S. S. Europa April 9, arriving in New York April 24. Letters addressed to the American Express at the various ports named will reach them.

According to the Year Book of the Berne, Ind. church its present membership is 1110. During the year there has been a net increase of 26. The Sunday School has an enrollment of 1438. The membership of the C. E. Society is 543. The income for church purposes was $3844.58. Contributions for Foreign Missions were $4910.62 and for Home Missions, $2,432.83. For Sundry Benovelences, such as relief for Russian Mennonites, etc., amounted to $1,709.41. The congregation is represented on the Home and Foreign Mission fields by fourteen members.

Rev. Menno Galle, pastor of the Menno, Washington church, in the "Church Messenger," issued by his congregation gives an interesting summary of this church, which is one of the two which he is serving. The oldest member of the Menno church is 82 years of age. Two members are between 70 and 80. Seven are between 60 to 70. Eighteen are between 40 and 50. Twenty-five are between 30 and 40. Thirty-two are between 20 and 30. Fifteen are between 15 and 20. The members of the church are occupied as follows: Mothers head the list. Of the 43 families, 32 live on farms, 11 live in town, one is a carpenter, one a Real Estate dealer, one a barber. There are also 2 in insurance, 2 in business, 4 mechanics, several day laborers and 6 teachers. There are 6 students in institutions of highter education.



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THUMB INDEX
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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē′ṣus ʳfrom Găl′ĭ-lee to Jôr′dan unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?

A. D. 26.

CHAP. 3.
ʳ ch. 2. 22.
ˢ Dan. 9. 24.

13 And leaving Năz′a-rĕth, he came and dwelt in Cā-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled which was spoken by Ē-ṣā′ias the prophet,

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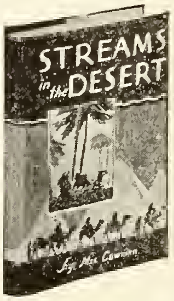

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, MARCH 23, 1933 No. 12

EDITORIAL

The Mennonite Book Concern is doing all that it is possible for it to keep going at this time of financial stress and has problems before it more serious than it ever before was called to face. It feels warranted to call upon its patrons for all the assistance they may be in a position to give. To this end every one interested in the welfare of the church should take it upon himself or herself to promote the business of the Book Concern. This may be done by prompt payment of subscriptions and other bills and by renewing subscriptions that have expired. As Mennonites the members of our churches should consider themselves the agents of its publication house and induce their friends who do not take the church papers to subscribe. Pastors should feel that work done in the interest of publications falls into their regular pastoral work.

In sending money to the Mennonite Book Concern we would advise that such money be sent by postal Money Orders. By forwarding cash in this way the House will be in a better position to arrange its finances.

Notwithstanding the fact that there were gathered in Washington, D. C., more than a thousand delegates from thirty-two states representing thirty church bodies and all the important temperance organizations, on March 7, sitting as a National Prohibition Emergency Committee, the papers of that city, with one exception, completely ignored the meeting and its import. The press of the metropolitan area is not and never has been friendly to prohibition and is completely sold to the idea of repeal. If the public is to get information concerning the situation it must come through other sources. On the other hand, church papers generally have appreciated the importance of the gathering and gave it the notice it deserves. We may say in passing that here is one of the great needs which the church papers supply. They emphasize matters in which members of the church should be interested. We find it hard to believe that any Christian family could get along without the paper of their church, especially since we note that secular papers are more interested in propagation than in giving impartial information on moral subjects.

There were three great aims expressed in the convention:

1. Unite all of the interests friendly to the Eighteenth Amendment into a united campaign to prevent its repeal. 2. Create a National Prohibition Emergency Committee under whose unified command all temperance organizations will fight to retain the Eighteenth Amendment. 3. Concentrate all energy of all the friends of Prohibition to defend the Amendment and to keep the liquor traffic outlawed.

The recent meeting of the temperance forces at Washington to take united measures to prevent the repeal of the 18th Amendment indicates that the foes of liquor have not yet quit fighting and that they are preparing to carry the battle for decency to the last ditch. Meanwhile, with the country starving and the prospects of better days as far off as ever, the members of our National Congress and of some of the State Legislatures seem to think the one important thing before them is to get beer to the people in the quickest possible way. Historians will record as the outstanding events of the first months of this administration the closing of banks and the opening of the saloons. They will also wonder why so much delay in giving relief to the millions of citizens who are jobless, hungry and cold. It looks as though the thirsty will for the time have their own way.

Yet, the case of the drys is far from hopeless. Whatever measures may be pushed through Congress and the Legislatures will have to pass a Constitutional test and it is not finally shown that enough of the states will move for repeal. Should the wets seem to triumph there still remains the field of education whereby the reason of the people may be challenged to show that liquor is anything but a curse. We agree with our opponents that morality cannot be legislated into existence, but, we disagree with them that, for this reason, it should be made possible for any one weak in sense and morals to drink himself or herself into brutal stupidity or into crime. The worse that the liquor curse becomes the stronger is the argument that it is a menace to all that is good, useful or holy.

The fight on the liquor question just now has to center itself upon the choice of delegates to the state conventions. The drys must be on guard against packing the conventions. They must see to it that there is a real and not a liquor representations in these Conventions. They may even prevent the holding of Conventions, for there is nothing in law that will compel any state to consider the repeal of the 18th Amendment by Convention or otherwise. We have this warning to give concerning Constitutional conventions called for the amending of the Constitution or the repeal of any portions. We have never before held such conventions and now, in a period of public stress, when radicals of all kinds get heard as never before, there is nothing to prevent a radical element, if it becomes strong enough, to grab the machinery of government and change our basic law in any direction they see fit. Indeed, the making of the United States into another Russia with all its cruelty and godlessness may not be very far off after a selfish and radical school of philosophy gets the reins of the government into its hands. The wets are sowing to the wind and who can tell how far off the whirlwind may be?

Is the age of jazz disappearing? We have heard so much of its shallow and sensuous manifestations spoken flippantly by the thoughtless that we have wondered whether people had lost their sense of seriousness altogether. Should some historian a century from now go over our literature, particularly the tabloid sheets that daily advertise our silliness if not our shame, he would probably conclude and draw lessons from his discovery that the people of the first third of this century were interested mostly in jazz, legs and liquor. At any rate, the prominence given to silly amusement, to pictures of women as nude as the law allows and the denunciations of temperate living and temperate teaching people as fanatics and bigots would give the impression that the average citizen made pleasure the chief end of his life and that the virtues of the population generally were no improvement upon the virtues of the chicken yard and that the greatest joy in life was to be sought in the "foaming bowl." If this is the literature that those who follow after us will inherit it cannot be said that the examples of the fathers is a noble thing to follow.

However, there are others among us who have not "bowed the knee" and the number is not a small one. Though half of the space of a sensational paper is given to depicting in horrid detail of some terrible murder or some scandal that stinks to heaven, let us note that there are millions of our population who have not stained their hands with blood and there are other millions who live decently against whom no one can bring the breath of scandal. The time is ripe for a reformation of our news agencies. Emphasis needs to be placed upon the heroism of private lives and upon the service to humanity to which numbers and numbers of our citizens are given. The dispensers of news say they are giving what the people want and sensation is the thing they crave. They further tell us that if a dog bites a man that is no news but if the man bites the dog that is meat for their columns. We wonder whether they ever would try omitting the dirty sensational news and play up the things of which we may be proud and by which we might be inspired to high ideals. If they once did this we would get a truer picture of the times and we would leave behind us a story of achievements which would make those who follow us to rise up and call us blessed.

We are near the time when again the flowers will appear and the birds will be singing in the trees while the husbandman will prepare his soil and sow his seeds. Seed time and harvest come with unfailing certainty. Other things come and go. The era of prosperity has given way to one of anything but prosperity. The winter of our needs is still upon us. Yet, let us not forget that the pendulum swings backward and forward and that there is no such a thing as things standing still. In a material sense we have always been believing that the better things are fixed with certainty, but, we believe, it will come some time, even though that time may be farther away than we would like to have it. In the meanwhile let us recall that material things are not the measure of greatest happiness. Often material blessings bring damnation. Perhaps that is what is what we are going through just now. The better things for the one whose visions are above base materialism lie in the things that God places highest—the things of the Spirit. It must be said with reference to Christianity that, though earth's prosperity is uncertain, the things before the child of God are always better things. Possessions may disappear, prosperity may fade, health may go, friends may forsake, yet there remain the eternal things—the things of God that endure forever and that assure a happiness that nothing of the adverse things of the world can annul or destroy. Today they tell us there is a greater interest in spiritual things than has been apparent for a long time past. The reason for it is that men are finding out that God still lives and his assurances are both real and better than anything the world has to offer. This is a time of opportunity for the church. The minds of men and women, having been disillusioned concerning things material are more ready to turn to that which the Word of God holds out to them. The responsibility of the church is to make the most of this present opportunity and set before those whom they may reach that superior happiness that comes to those who make the Lord their Master and rely upon that which which he has to offer for their salvation and happiness that is to endure, even though earth's sure things have proved themselves to be the most insecure things.

I've seen liquor make a lot of good men bad; I never saw it make any bad men better. —Frank E. Gounett, Owner and Publisher of Seventeen Eastern Newspapers.

THE P. J. BOEHR FAMILY FURLOUGH

It is not the easiest thing to write about our own furlough. But it seems to be a part of the missionary program of our church, especially when finances are so low, and people are so occupied with many things. We too would much rather speak of the wonderful things we have seen wrought before our eyes by the Lord during the last seven and a half years since we returned last to China. You would then agree with us that "missions pay,"—even the moving of missionary families back and forth in the interest of the Gospel. We would not take anything this world has to offer for the experiences in the Gospel we have had since our return to China in the fall of 1925.

Then there is the Bible School which the mission has entrusted to our supervision. How we do love this work, even though we know we cannot do it properly; we have prayed to be simply the instruments in God's hands, and He has wonderfully undertaken. Our motto is in II Tim. 2:15. "Study to shew thyself approved unto God, a worker that needeth not to be ashamed, rightly dividing the Word of Truth." And since its beginning at Tamingfu in 1930 the Bible School is now in its last term of the third year. Six young men are hoping to graduate on May 17, 1933, and to go out as better witnesses, we hope and pray.

Our family has been kept through sickness, wars, and other trials, and we are eight in number. John, the oldest of the children, is taller than his father, and finishes his grade work, and should enter High School or Academy. Charles, the fourth lad, is not strong, but the rest are hale and hearty. Malaria in summer 1931 took me down to badly that one does still feel the effects of that double siege of malaria. How thankful we are that the family is as well as it it.

So there it is, the term of service is full in spring of 1933, we have a boy ready to attend High School, and the Bible School will have its first commencement on May 17, 1933. Before that date we do not want to leave on furlough. Our children speak often about going to United States, and in a way we too feel that they should come into surroundings different from those here where they have been in ever since they are school children. To send John away to

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.——Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance——$1.50
Foreign——$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

school where he should go would require one-fourth of our regular salary, and we could not do that.

We just write that our friends may know that our furlough is due and wait on the Lord for definite guidance in the matter. This letter is a result of much prayer after the Mission Board secretary wrote us that we may appeal to our friends and relatives for furlough money. Now the total amount would be about $1650.00 it would require to take our family on furlough. It must also be said that if we do not go this spring we interfere with other missionaries' furlough.

So this is laid before you in order that you may know the situation, and can pray, and act, as the Lord leads you. We live now at Kaichow, Hopei, China, since the fall of 1931. Our family sends best Christian greetings to all of you. We want what the Lord has for us, and believe that He will lead. We should know a few months before we leave China whether we can plan on furlough.

Yours in Christ,
P. J. Boehr Family.

Kaichow, Hopei, China. Feb. 9, 1933.

(Note to the above appeal: Upon the advice of a physican, the Boehr family has been allowed to come home and the money has been borrowed and passage secured. P. H. Richert, Sec.)

A DREAM THAT WORKED

A certain Indian woman was sick. Each time we visited her she seemed to be weaker than before. She had great pain in her "stomach" and was not able to retain any food she took. The doctor had left medicine but nevertheless her condition seemed to be getting more serious. One day while off in another direction we were informed that this woman was very low and that the doctor had said that she would pass away within the next 24 hours. We could not go up that very day to see her any more. She lives about 12 miles from the station in an almost inaccessible place. The next day we drove out to see this woman, expecting to find her dead or dying. After having driven over some very rough road and having opened and closed a number of gates, all the while watching carefully not to get into a road with high center and so be "hung up" we came over the last hill so we could overlook the place where the sick was staying. We looked to see if there were a fire out in the yard somewhere indicating that the party had passed away and her old bedclothes and other things to be discarded were being burned. No, we could see no "funeral pyre" and when we drove onto the yard we found things quite normal. We asked the first party we met about the condition of the sick one. "O, she is alright, she is eating good now" was the response we received. When we came to the tent of the sick one, sure enough, she was sitting up, neatly dressed and was bright and cheerful. We were surprised, but we did not tell her that, instead we expressed our real joy in finding her so much better. We asked when she had begun to improve. "Well," said the woman attending her, "night before last she had a dream, she dreamt that she was very hungry (no doubt she was, not having eaten anything for some time) and she saw a white woman coming to her and bringing her some bacon prepared ready to eat and she told her to eat of it, and she did and it made her feel good. So in the morning when she told me her dream I prepared some bacon for her and she ate it and did not have to throw it up any more and she has been eating since then and is feeling much better." We spoke with the patient, read to her and prayed with her, when we were ready to leave she said "When I get well I will come to church again." She used to attend church in former years but had become negligent. We hope that she will improve spiritually and not only physically.

G. A. Linscheid.

SPECIAL DAY OF PRAYER FOR MENNONITES, MARCH 29, 1933

Since the reports of unspeakable mental and physical suffering continue to come from our brethren in Russia our hearts have been touched and we long to render them assistance and help. But human help seems to be almost impossible, at least entirely insufficient, therefore a committee representing the elders, ministers, and relief workers in Kansas, agreed to request the Mennonites of America to join with us in earnest prayer for those "of the household of faith," who are today persecuted and suffering for want of food and clothing, in Soviet Russia. With this in mind the following resolution was passed, which we now bring to the attention of all American Mennonites through their official church papers.

"Be it resolved that we as Mennonite Elders, Ministers, and Relief-workers, request that all the Mennonites of America set aside Wednesday March 29th as a special day of prayer for the persecuted and starving brethren of Russia and other stricken nations."

Very respectfully yours,
P. H. Richert, Chairman of the Com.
P. C. Hiebert, Secretary.

ANNOUNCEMENT

God willing, the spring conference of the ministers of the Western District of the General Conference is to be held at Bethel College, Newton, Kansas, on April 4 and 5, 1933. All sessions of the conference are open to the public, excepting the Wednesday, April 5, afternoon session, which is open to ministers only.

Conforming to a motion passed at a precious conference, an invitation is herewith extended to all the ministers of the various branches of Mennonites in Kansas to meet with us and be blessed by our common Heavenly Father.

All conference visitors, who will make arrangements beforehand, may obtain their meals at the college dining hall. The price of the meals will be 25 cents, and payment may be made either in cash or in kind. (Such as eggs, butter, lard, potatoes, poultry, etc.) Those who wish to take their meals at the dining hall are kindly asked to inform the secretary of the conference before conference convenes. Cards have been mailed to the various pastors for this purpose.

Special attention is also called to the fellowship dinner at the college dining hall on April 4, at 5:00 P. M. All ministers and their wives are cordially invited.

A. Warkentin, Chairman.
Arnold E. Funk, Secretary.

CORRESPONDENCE

Bethel Home, Newton, Kansas, March 7, 1933. Dear Readers of the Mennonite:—Having been elected as correspondent for the Mennonite of the First Mennonite Church of Newton, Kansas, I will send this correspondence and hope, it will not get too lengthy.

Not knowing that I had been elected as correspondent for the Mennonite, until I saw it in the yearbook, I had not taken any notes until then; and since many things happen here, I may not bring all things that ought to be mentioned.

Since we came here on the 1st of October the farewell service was held in the old church, and the dedication service in the pretty new church. Both services were very impressive. We have two very active pastors, Rev. J. E. Entz and Prof. A. Warkentin, and one retired pastor, Rev. B. Regier. The congregation is very well organized and very active. We have a Church committee, a Board of Trusees, a Committee on School and Education and a Week Day Bible school committee. The total membership of the church is 390. The membership increased during 1932 through 9 by baptism and 14 by letters. It decreased by letter of 10, by death of 2, and one child died. Seven children were born in 1932 and 5 couples were married. The congregation gave $796.77 for Foreign Mission, $108.22 for Home Mission of the Gen. Conf. and $70.73 for Home Mission of District Conference. The congregation paid for household $1,989.07, for charities and religious schools $816.21. The cost of building the new church and tower with some new pews amounts to $41,245.46.

Rev. Entz had a catechumenal class of over 30 pupils. The Sunday school has an enrollment of 404. We have a Senior C. E., a Young Peoples and a Junior and Sunbeam C. E., a young ladies Bible class, a Choir, a Mission society, a Teachers meeting, a Teachers training class, which is also attended by others on Thursday evening after Teachers meeting. Sometimes there come about 100 people. This class is taught by Prof. Warkentin. We also have Volunteer Coworkers, who visit aged and sick, non-members, the jail and County farm.

On Sunday, January 15th in the evening Rev. P. P. Wedel from Moundridge preached English. On February 5 Rev. C. C. Wedel from Alexanderwohl preached in the forenoon English and German, as it is customary every Sunday. In the evening of February 5, the Hilltarian Quartet from Hillsboro gave a song service. During the Bible conference in Bethel College many of our members took advantage of this opportunity and attended the lectures. In the evening there was hardly room enough for all. On February 19th, in the evening Mrs. Schmidt, formerly Miss Mariam Penner, gave to the Juniors a very interesting lecture on life in India. She had a travelling bag full of things from India, which she showed and explained. On February 26th, in the evening the Pretty Prairie Male Quartet gave a song service.

On February 28th, the Sunbeam, Junior C. E. had a Friendship-Evening and nearly 200 invited guests assembled in the spacious basement of the church. Four tables were set and prettily decorated. The societies gave their mottoes and favorite Scripture passages, songs and instrumental music. Rev. J. Entz and the writer gave short talks. All seemed to enjoy the evening.

On March 5th, we celebrated the Lord's Supper after a very impressive sermon by Rev. J. Entz.

With kind brotherly greetings to my many friends,

Your friend,
C. van der Smissen.

Upland, California. On Friday evening, February 24th members of the California S. S. and C. E. Executive Committee met in Los Angeles, to make plans for the California Retreat, which is to be held at Lake Sequoia, July 24th-29th. Miss Helen Lichti, Upland, is the President.

On Thursday Evening, February 23rd, the Brotherhood of the Upland Church held a very interesting dinner meeting in the banquet room of the church. The speaker for the evening was Mr. Hobart A. Alter, Assemblyman for this District. He had as his subject: "The Tax Problem" an ever present and perplexing problem. A goodly number from the community outside our membership attended the meeting. Dave Dahlem was elected President of the organization.

Sunday afternoon and evening, February 12th will long be remembered by the Upland folks. On that occasion 50 Hopi Indian students from Sherman Institute, Riverside, California, were our guests. These Hopi Indians all came from the villages where we have our Missions established in northern Arizona. Some of the instructors and Rev. Burnett, the director of Religious Education at Sherman were also with us. The students were entertained in our homes for supper which made a splendid point of contact and in the evening they rendered a good program.

The "World's Day of Prayer," Friday, March 3rd will be observed in the Ontario-Upland District by the Missionary Societies. A helpful program has been prepared which will be rendered in the Nazarene Church. Mrs. A. J. Neuenschwander is the President of the Chaffey Union.

Avon, South Dakota, March 10th, 1933. Dear Editor:—Greetings from the Friedensberg church here at Avon to the Editor, readers and friends of the Mennonite.

I have been reminded of an old Japanese proverb: "Three things wait for no man—running rivers, fading flowers and passing time"—already over two months have passed in the New Year and no report has been sent in from our church so I will try and fulfill my duty and send in a little report.

Looking back over the past year up until the present we as a church have to say with the Psalmist in Psalm 103:1-2, "Bless the Lord, O my soul and all that is within me, bless His Holy name. Bless the Lord, O my soul and forget not all his benefits." We too have received many benefits and have great reason to be thankful. Unmolested we have been permitted to worship and carry on the different church activities. We are inclined to forget all our benefits.

The readers will pardon me when I mention things that have come to pass the past year; we feel they are worthy of mentioning.

In our church we have a group of young men who have organized a Men's Chorus. We as a church consider ourselves fortunate to have such an organization. We all enjoy their singing very much. They received invitations from different churches to come and sing and in response to these invitations they prepared programs and rendered them at these churches. Then in return either the pastors or groups from their churches favored us with a return sermon or program. We fellowshiped with Baptists, Presbyterians, Dutch Reformed and so on and although of different beliefs we were one in Christ Jesus and we want to say to those who have not tried to exchange programs to try it. It will prove a blessing, I'm sure. We have been inspired, uplifted and have made new Christian friends.

Last summer we had the pleasure of having Rev. Poole, associated with The Northern Bible Society of Duluth, Minn., with us for one evening. He gave us an illustrated lecture on "The Origin of the Bible." It was very interesting how through the ages, men and powers sought to destroy the Bible, yet God preserved it.

Last September we also had the pleasure of having Missionary P. A. Penner with us one evening. We shall long remember his inspiring and interesting talk about the work in India using as his text Romans 1:16, "For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth; the Jew first and also the Greek." Again we wish Bro. and Sister Penner God's richest blessings, happiness and success.

On Dec. 18th the funeral of Bro. Tobias T. Schultz took place from our church. His earthly body was laid to rest beside that of his wife who preceded him years before. The body was sent here from Bloomfield, Montana, at which place he made his home in recent years. Members of his family found him when he already had passed from this life into eternity. His sudden death was caused by a heart attack. Rev. D. A. Schultz, Rev. H. P. Unruh and Rev. Simpson of the Methodist church of Avon spoke words of comfort and cheer as well as of warning. A large number of friends took part in the services. Bro. Schultz was one of the early settlers of his community and did much pioneer work here. He was a faithful member of our church until he made his home in Montana, at which time he became a member of the Bethlehem church at Bloomfield.

On January 10th Bro. and Sister Charles Dirks were privileged to celebrate their 50th (fiftieth) wedding anniversary in the presence of their children (not all of the children could be present) grandchildren, relatives and a large circle of friends. The festivities were at the home where an appropriate program was rendered and after a few social hours, supper was served to all those present. Mr. and Mrs. Dirks are pioneer of this community of whom there remain only a very few. Many hardships, trials and sorrow as well as joy and blessings, have been theirs through all these years. Rev. H. P. Unruh and Anthony Becker were the speakers on this occasion.

On January 29th Rev. and Mrs. Albert Schultz and daughter paid us a visit and Rev. Schultz spoke to us on Sunday morning, he talked on "Where are you pitching your tent?" basing his thoughts on Genesis 13:12. His was a very timely subject and he gave us much food for thought.

Rev. Schultz grew up here and was engaged in farming here until he felt a definite call from God that he had other work for him. After years of preparation he is now serving a pastorate near Minneapolis, Minn.

We are always glad when "our boys" come home.

Of the weather we can report that the winter has not been severe with the exception of a week or more of intense cold last month. We have had little snow and can see signs of approaching spring. Already farmers are tilling the soil.

With Best Wishes to the Editor and Readers.

A. Unruh.

The way to gain a good reputation is to endeavor to be what you desire to appear.—Socrates.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

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Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

April 2

Can and Should We Love All Men, Even Our Enemies?—Matt. 5:43-48.

In the next few months we will have as interesting and practical a series of C. E. topics as we have had for a long time. It seems in all of our religious thinking we are trying to get to "rock bottom" and find the source of spiritual strength and fervor. Men are no longer afraid of being religious as they seemed to be a few years ago. Our topic under discussion is of very practical value and is of far-reaching importance in the life of a Christian. A man can not be a true child of God and have a spirit of hate toward any fellow man.

The Rule of steel—"Do your enemy before he does you."

The Rule of wood—Love those who love you.

The Rule of gold—"Do unto others as you would have them do unto you."

The Rule of diamond—"Love your enemies, pray for them which despitefully use you."

The pagan way of living is to pray to the gods for strength to combat and requite the enemy. Moses in his code of morals asked men to be satisfied with avenging the enemy "eye for eye, and tooth for tooth," that is if your neighbor kills your ox, you go over to his farm and kill his ox. The advance in this regulation was in the fact that it forbade the farmer injured by violence from going to his neighbor's farm and killing an entire herd of cattle for the sake of vengeance. That was quite an advance, a regulation which would not be entirely amiss at times even in this enlightened twentieth century. But when Jesus came to live and to establish His kingdom He established a new code, it proved to be revolutionary and it is revolutionary still. We need to turn back only a decade or two to find outstanding religious leaders who insisted that the Sermon on the Mount was not meant for this world or for our times, it is supposed to be the rule for heaven but not for earth. That seems preposterous for a good minister of Jesus Christ to thus interpret and wave aside the teachings of Jesus, for it was of such things Jesus must have been thinking when He said in this same sermon "May thy kingdom come and thy will be done on earth as it is done in heaven."

God is not a God of hate but a God of love. He desires us to be children of our Heavenly Father, and if we will be children we must act accordingly. God maketh "his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." It is His principle that you can win your enemies much easier and sooner by loving them than by hating them, so God keeps on loving and planning as to how to win all men to His loving way of life. What a lesson for us. And why should we not do so, it is no credit to us to love only such who are loving and kind to us, non-Christians do that much. Even animals love their young, horses and cattle protect each other against a common enemy.

The aim of human life is perfection, "Be ye therefore perfect even as your Father which is in heaven is perfect." We are not to be satisfied with anything short of perfection. Jesus Christ is our model. No man can be morally or spiritually perfect if he harbors any hate in his soul. It eats out his very vitals like acid in a man's stomach. God is not well pleased with that which is imperfect.

Thy Will Be Done.

My Jesus as thou wilt
O may Thy will be mine;
Into Thy hand of love
I would my all resign.
Through sorrow or through joy,
Conduct me as Thine own,
And help me still to say,
"My Lord, Thy will be done."

Love is so akin to our nature, so eager to enter our souls, that to want is to get it; to seek is to discover it; to open our hearts to its presence is to find it already there. Love will not grow in our hearts without deep unseen communion with the Spirit of Love who is God. Our only ground of assurance of having love in our lives is if we have a loving forgiveness toward all those who wrong us. If we can restore to our friendship and esteem those who have wronged us then we may feel sure that the love which is resident at the heart of the universe, in the Father, and in the hearts of all the Father's true children will fully and freely forgive us.

In the Literary Digest of July 2, 1932, we find the true Christian spirit which knows and understands the spirit of forgiveness. It is a letter from the Foochow Christian Student Union to the Christian students in Japan: "It seemed to us, after earnest consideration and prayer, that we should support the movement for non-co-operation with Japan so that your militarists may be awakened from their dreams. This action is based on Christian love, for the purpose of opposing cruel war. We feel it must continue until such time as we reach a fundamental solution of the problem between Japan and China. We earnestly hope you fellow-followers of Christ will endeavor with us to overthrow imperialism of all kinds and help establish freedom, equality and love."

The Japanese students replied in part: "May the day soon come when we Christians in China and Japan with the courage of Christ, seek solutions of our problems through heart to heart talks rather than by sword and cannon."

It is in a spirit like the above to which we must look for world peace and a brotherhood of all mankind. Whether that time will ever come when we will have no more war, when everywhere there is prevalent a spirit of love and self-sacrifice, no man can tell, but one thing is certain that kind of a world is our goal, and it is the task of every true Christian to do all in his power to strive towards such perfection. In respect to world relationships Frank Ballard says: "A true world brotherhood would no more need a League of Nations to ward off war than in any happy family there is need morning by morning, that the children should sign a solemn covenant that they will not murder each other during the day."

Questions

1. What is the goal of the Christian life in respect to hate?
2. Can a Christian live without hatred?
3. Are there any circumstances when one party may remain unreconciled to his enemy?
4. Is it possible to forgive an enemy without the love of Christ?
5. May we hope for world peace? What plan promises most?
6. Give some outstanding cases of love at work overcoming enmity.
7. How may one overcome a feeling of dislike and hatred?

Study the Scriptures

Mon.—Read Proverbs 24:21-22. Love is friendliness.
Tues.—Read Luke 9:51-56. How Jesus showed his love.
Wed.—Read Luke 23:34. Jesus' treatment of enemies.
Thurs.—Read Acts 16:25-40. Paul and the jailor.
Fri.—Read Samuel 24:1-12. David and his foe.
Sat.—Read Romans 13:10. The Christian principle.
Sun.—Read Matthew 5:43-48. Can we love our enemies?

THE STORY OF MRS. LIU FAITHFULLY ENDURING PERSECUTION

Mrs. Liu has heard the Gospel from childhood. Her father was among the first enquirers, he used to walk twenty miles to services. She often accompanied him. Although she at that time did not find peace she knew it was the right way to worship God.

Upon going to her mother-in-law's home she determined to thus continue worshipping the true God. This decision brought the wrath of the entire family upon her defenceless head. She was almost starved to death. Days at a time she was given no food or water. Her lips became parched and blistered; but still she persisted in praying to God. From this time on she has had internal trouble brought on by long fasts and continuing to do her share of the work without food to sustain her strength.

They saw that they would starve her to death so they gave that up and used other means to torment her. She had to live and sleep in a tumbled down mill room near the outside gate. She also was given the work of grinding the grain for the entire family. She never came to services but she sought us out and asked us especially to remember her in prayer.

Her children one after the other died. They usually lived only a few hours or days, so she was a despised childless wife. For this she often prayed with tears. God has wonderfully undertaken for her. The family finally divided households and land. They got only a small part of what they really should have gotten; but God blessed their labor and they slowly added mou after mou until they had thirty mou of land; (six mou equal one acre) enough for their use. They also fed an animal with which to do their farm work. God also gave them a baby boy who at present writing is six years old. A year or so ago a little girl came to gladden their home. She also is living.

Has the enemy ceased to try her? No indeed! Three years ago at Chinese New Years she came to stay a few weeks to learn to read her Bible. While she was away her husband's family induced him to gamble. They told him Pastor Birkey is gone and no one will be the wiser if you indulge in a few weeks of pleasure. They also told him his wife had left him, did not care for her home, etc. And where she was now she was receiving wages and would have money to pay his gambling debts. Well, he gave away and threw himself into the mad pleasure of gambling. It was pleasure for those few weeks; but has been sorrow and shame ever since. By the time his wife returned, the supply of grain for their Spring food was about gone. The animal had been sold and also some of the land. Later more of the land had to go for those awful debts; until now they have only seven or eight mou left.

As the land remaining was not enough to support them he hired himself out as a hired hand and left his land to others to plant. Since then it has been a hard struggle for existence. This Spring they had been almost on the verge of begging.

God has helped her and her family a number of times during sickness. Last year during the malaria scourge they were healed after one or two attacks. She has had the joy of seeing her mother-in-law healed twice in answer to prayer. Her husband's family are a little better than they used to be but they still ridicule to some extent and do not attend services. They do not persecute in the old way. But every one, neighbor or relative, will get the best of a Christian no matter how carefully one watches to avoid giving them the chance. A Christian does not curse and fight in self-defence so the heathen take joy in getting the best of them in every conceivable way. To live and make a living among the heathen takes God's grace and protecting care, and in itself is a witness to these about them.

Every once in a while she comes and cries and wants us to pray that the Lord will help her to find a way to move away from her village. We always encourage her to go back and be faithful in witnessing in that dark corner. These years her husband has not attended services because he fears persecution; however, at times in the home he secretly prays.

Mrs. Liu has been a baptized Christian for a number of years and wants to be found faithful when Jesus comes. Will you put her on your prayer list? There are many other such Christians in this land of darkness who have no Christian relative or friend to remember them in prayer. Shall we step in and assume this responsibility for Jesus' sake?

—Mary DeGarmo

WHAT A MAN WILL DO FOR A DRINK

In a communication to American Issue, under date of August 8, Lieutenant Wallace W. Winchell, of the Salvation Army, says:

"Last evening a converted drunkard told me of his childhood days. He said that his father earned $25 a week, but spent practically every dollar in rum. The father ran an account at the all-night saloon. He usually came home about 2:00 or 3:00 o'clock in the morning, when he would awaken his 4-year-old boy and send him for the booze. He would only allow the boy to pull on his pants, not giving him time to put on his shoes. Thus, the lad would go barefooted through the snow in the winter time. On one of these early morning trips the boy stepped on a sharp bit of glass and cut his foot to the bone, yet the fear of a beating from his drunken father impelled him to hop through the snow on one foot with the pail of rum. And even the next morning, despite his wounded foot, and was not excused from his daily morning trip with a pail for his father's booze. This rushing the growler for years made the boy also a drunkard until by the mercy of God he was saved."—American Issue.

LOST SOULS

Lost souls! Can you get a faint idea of the measureless depths of meaning in these two words? What oceans of fears! What overwhelming bursts of **"wailing and gnashing of teeth!"** What eternities of despair! irredeemably lost!

Lost of God and the redeemed! Lost to heaven and hope! Lost, and no hope of ever being found. No dim distant hope of ever being anything but more hopelessly, ruinously, despairingly lost, during all eternities to come.

Lost, because you rejected the Saviour: lost, in spite of the entreaties and warnings of friends and of the Holy Spirit. Gained the world, lost your soul: gained eternal destruction, lost eternal life.

Oh, that this dark picture were mere fiction! But on the contrary, this truth is one of the sternest realities that encounters the pathway of the impenitent sinner. The Bible proclaims. **"It is a fearful thing to fall into the hands of the living God."** (Heb. 10:31).

LIBRARY BROWSINGS

Alcohol Condemned

Intoxicating liquors are human manufactured.

There is no agreement between the wants of the human system and alcohol.

Alcohol is a narcotic, acrid poison.

Alcohol enfeebles function and diminishes strength.

Alcohol increases susceptibility to disease and retards cure.

Alcohol neither creates nor sustains warmth in the human body.

Alcohol checks the growth and development of muscle in young persons.

The pleasurable sensations which alcohol may engender are transient, delusive and pernicious.

True, vigorous health is neither attained or retained by the use of intoxicating liquors.

Alcohol narcotizes and deranges the organs of sense.

Alcohol has a strong affinity for the liver, nerve and brain.

Alcohol weakens the will and shortens life.

Alcohol, by its action on the brain, prompts to deeds of folly, vice, cruelty and crime.

Give me a sober population, not wasting their earnings in strong drink, and I shall know where to obtain the national revenues. —Wm. E. Gladstone.

"Our fathers in a wondrous age,
Ere yet the earth was small,
Insured to us an heritage,
And doubted not at all
That we, the children of their heart,
Which then did beat so high,
In later time should play like part
For our posterity . . . .
Dear-bought and clear, a thousand year
Our fathers' title runs.
Make we likewise their sacrifice,
Defrauding not our sons!"

Even a slight exhilaration from alcohol relaxes the moral sense and throws a glamor over an aspect of life from which a decent young man would ordinarily recoil. — Jane Addams.

THE S. S. LESSON

April 2

Jesus Ministering to Jews and Gentiles.

Mark 7:24-37.

Golden Text,—Other sheep have I which are not of this fold: them also must I bring, and they shall hear my voice; and they shall become one flock and one shepherd. John 10:16.

The retirement of Jesus to the borders of Tyre and Sidon was for rest away from the throngs of Palestine. Here, as elsewhere, we note that under the great pressure of the times He felt the need of rest for the human body he had assumed. In taking upon himself a body subjected to the fatigue to which the flesh is heir, we see how thoroughly he had identified himself with humanity. He had the same kind of a body we have, only he was without sin.

Jesus, though in retirement could not be hid. Where Jesus is men will know it and seek him out if they feel his need. He came to serve and, even when tired in body, he was always ready to respond to the needs and the faith of men and women who recognized in him the greatest of all helpers.

The reason Jesus did not escape notice is that in great need he will be sought out and appeals will come to him for the help he alone is able to bestow. Surely, if he is loved, love will find a way of getting to him. Then, where there is faith he will be found ready to respond. As he is all love and always ready to bestow the gifts of his love, he will be found. The true heart not only seeks him but is sought by him. Where there are followers of the Lord Jesus they will make his presence known. Love cannot be silent about him especially as there are so many others who specially need his love.

The Syrophenician woman belonged to another race. Her associations were heathen but she was an outstanding person in that she gave no indication of having faith in the gods of her people and she did give indication of faith in Jesus. She had heard of him and believed. The knowledge of Jesus in lands where he is not known may reach those who will have faith to believe in him. She believed that her personal appeal would find a response in him. Her desire was for her daughter. In this she showed the true mother's part by carrying her concern for her to Jesus, and by the persistence with which she carried on her claim. To be reminded that she was not of the people of Israel and to be compared to dogs was a severe trial of her faith, but, she proved herself equal to it. True, she admitted, the bread is for the children but there is plenty and enough left so that even the little dogs under the table may participate of it. These pets, as in many a house today, are not a first consideration but there is a measure of love for them and there is too a willingness to supply their needs from the abundance there is on the table. The woman's faith was this; she believed that the love of Christ was big enough to help her though there were many others who would seem to have a higher claim in him. In this case the answer came because of a real faith she had in him. She believed and her faith was rewarded in the relieving of her daughter of the evil spirit. Difficulties may come in the way but there is a way of overcoming them by faith.

The afflicted man brought to Jesus, as many others, came to his blessing through the help and concern of his friends. They had brought him unto him. In other instances mentioned, as in the case of the man born of the four, the friends were the ones who brought their friend to Jesus. It is one of the greatest blessings a friend can bring to another friend when that one brings the friend to Jesus. This man may also not have been a Jew. Opinions differ on this point but we note concerning this incident that Jesus used a word from the Aramaic dialect, common in his time and country. He sighed and he spit and touched his tongue. The action was symbolic of the power going out from him and healing the unfortunate man who now was extremely fortunate in that he had been brought to Jesus and was cured. The healing of the man came through the touch of Jesus. It was only through Jesus that such a cure could have been wrought. Jesus showed his authority over the body by his command "Be opened." He is Lord of body, mind and soul. The sigh of Jesus was a prayer. He let his prayers enter into the acts of his life and his followers may only accomplish great things for him as prayer enters into their lives. The astonishment of the people was great. Jesus assured his followers that they should do greater things. This act of healing symbolized the great spread and success of the healing art in Christian lands.

To be sure the event was published. The works that our Lord does are always so great that they will be noted and spread abroad.

PROGRAM

Program for the Minister's Conference of the Western District Conference, to be held at Bethel College, Newton, Kansas, on April 4 and 5, 1933.

Forenoon Session, April 4, 9:30 A. M.

Invocation and opening exercises—Chairman Rev. A. Warkentin
Introductory Sermon—Dr. E. G. Kaufman
Music

General Theme
The Minister and Church Acitivities

Theme: The Minister and the Sunday School. (Der Prediger und die Sonntag Schule.)—Rev. Gustav Frey
Music
Theme: The Minister and Worship. (Der Prediger und die Sonntags Andacht.)—Rev. S. M. Musselman
Announcements and close of forenoon session.

Afternoon Session, April 4

Opening exercises
Business meeting
Music
Theme: The Minister and the Ministry of Song. (Der Prediger und der Dienst des Gesanges.)—Rev. P. K. Regier
Music
Theme: The Minister and Young People's Activities. (Der Prediger und die Arbeit der Jugend in der Kirche.)—Rev. A. S. Bechtel.
Congregational Song
Theme: The Minister and the Physician as Co-workers. (Der Prediger und der Arzt in ihrer gegenseitigen Ergänzung und Begrenzung.)—Rev. Franz Albrecht
Reports of temporary committees and announcements
Close of afternoon session.

5:00 P. M., April 4

Fellowship dinner for all the ministers and their wives at the college dining hall. Dr. Milo Kaufman, Hesston, and Rev. P. R. Lange, Buhler, will speak.

Evening Session—April 4, 7:45 P. M.

Dr. J. H. Langenwalter of Wichita, and Rev. Frank Wenger of Moundridge have been asked to deliver the messages for the evening.

Forenoon Session, April 5, 9:00 A. M.

Bible Study in the Letter to the Galatians—led by Rev. A. Warkentin
First Session—9:00-10:50 A. M.
Intermission—Ten minutes
Second Session—11:00-12:00 A. M.

Afternoon Session, April 5, 1:30 P. M.

Opening of afternoon session
Three typical sermons—
a. Expository Sermon (15 min.)—Rev. P. H. Richert
b. Textual Sermon. (15 min.)—Rev. J. J. Plenert
c. Topical Sermon. (15 min.)—Rev. Theodore Epp
Theme: By What Standards May a Congregation Estimate the Value of a Sermon?—Rev. C. E. Krehbiel
General Discussion
Close of Session.

A. Warkentin, Chairman.
Arnold E. Funk, Sec.

DEATH

Warkentin—Margarette Warkentin, nee Bergman, was born March 17, 1890, near Harbine, Nebraska. She was a daughter of Bernhard Bergman and Margarette Bergman, nee Wegle. Together with a number of brothers and sisters she spent a happy childhood and youth in a Christian home. When seven years old she suffered the loss of her dear mother.

The influence of home and church created the desire in her heart to accept Christ as her Savior and publicly confess Him in baptism. This desire of her heart was granted and she was baptized June 4, 1906 and received into the membership of the Mennonite church. To her end she remained a faithful member of the church she loved.

September 29, 1910 she was married to Brother Cornelius K. Warkentin. The first year of their married life the young couple lived in Newton, Kansas. Then they moved to Beatrice, Nebraska. With the exception of one year, during which they lived at Fairbury, Nebraska, the family since then resided in Beatrice. The family is greatly blessed with a splendid spirit of love and congeniality.

Until very recently the departed sister enjoyed very good health and it was happiness to her to work and plan for her loved ones in the home. In church and Sisters Mission society she faithfully filled her place and as a member of the Christian Endeavor Mission committee she led a Christian and active interest in those who are poor and needy.

She leaves to mourn her departure her beloved husband, one son and three daughters. Also one brother and three sisters. Besides these a host of friends greatly regret her departure. She attained the age of 42 years, 11 months and 6 days.

Sunday afternoon, Feb. 26th, funeral services were conducted in her home church. The very large attendance eloquently spoke of the high esteem Sister Warkentin held in the hearts of her neighbors, friends and relatives. Rev. H. T. Reimer spoke words of comfort and consolation in German. Text, St. John 14:1. The pastor Rev. M. Horsch spoke in English. Text I Cor. 13:13. She was laid to rest in the Mennonite cemetery west of town.

Blessed is the memory of the just. Prov. 10:7.

Imhof—Peter Imhof, son of Ulrich and Elizabeth Oesh Imhof, was born near Thun, Switzerland, Oct. 29, 1848, and died at his home in Wayland, Iowa, Feb. 14, 1933, at the age of 84 years, 3 months and 15 days.

Bro. Imhof grew to manhood in Switzerland. On July 2, 1881, he was united in marriage with Anna Elizabeth Berger. In the spring of 1883 they left their native land and came to America and settled in the vicinity of Wayland, Iowa, where they have lived ever since. This union was blessed with three children, one son and two daughters. His wife preceded him in death in January, 1925.

He was a very faithful and devoted member of the Wayland Mennonite church, seldom missing any of its services unless prevented by unavoidable causes.

He leaves to mourn his departure his son and his two daughters, two grandchildren, two half-sisters, five half-brothers, and many other relatives and friends to whom he had endeared himself during his sojourn here.

Funeral services were held at the Wayland Mennonite church on Thursday afternoon, Feb. 16. They were in charge of his pastor, Rev. Elmer Basinger, who was assisted by Rev. Simon Gingerich and Rev. C. L. Graber of the Sugar Creek Mennonite church. Burial was made in the North Hill cemetery.

Eymann—Mrs. Anna M. Eymann, nee Rausch, was born April 3, 1853 in Franklin, Iowa. As a girl she joined the Evangelical church. On Jan. 23, 1876 she was married to Herman A. Eymann.

Later the young couple moved to Moundridge, Kansas, where she with her husband joined the Mennonite church and to which church she remained faithful to her end.

In 1903 the family came to California, first going to Reedley but a year later they came to Upland where they established their permanent home.

Six daughters and three sons made up the happy family circle. One son and the husband who died Jan. 1, 1911, preceded the mother in death.

Mother Eymann had been bedfast for almost four years. It is a comfort to her family that for a long period the mother seemingly did not suffer much pain, finally there was a gradual sinking and the end came very peacefully.

Funeral services were held in the Mennonite church, her pastor, Rev. A. J. Neuenschwander using the verse: "Draw nigh to God, and he will dear nigh to you." James 4:8 as text.

Mrs. Eymann died Thursday, Feb. 23, 1933, thus bringing her age to 79 years, 10 months and 20 days.

CONTRIBUTIONS

CONTRIBUTIONS FOR EMERGENCY RELIEF FOR FEBRUARY, 1933

For Russia—P. M. Claassen, Newton, Kansas, $10; Elise K. Regier, Elbing, Kans., $10; Helena and Kornelia Harder, Henderson, Nebr., $8; Herm. A. Wiebe, Whitewater, Kans., $25; Josua P. Stucky, Moundridge, Kans., $150; P. M. Krehbiel, Moundridge, Kans., $5; G. P. Krehbiel, Moundridge, Kans., $5; H. J. Reimer, Goessel, Kans., $3; H. J. Reimer and Jacob H. Schroeder, Goessel, Kans., $9; Peter Jos. Waltner, Freeman, S. Dakota, $5; Katie Friesen, Newton, Kans., $2; Pauline Wiebe, Medford, Okla., $5; Peter C. Andres, Peabody, Kans., $4; Mrs. John P. Andres, Elbing, Kans., $10; Mr. and Mrs. Neuenschwander, Elbing, Kans., $1; Henry J. Unruh, Canton, Kans., $1; Rev. C. C. Wedel, Canton, Kans., $3; C. C. Sperling, Moundridge, Kans., $5; Mrs. Anna Neufeld, Newton, Kans., $4; Mrs. G. P. Regier, Newton, Kans., $6; Elizabeth Schmidt, Oraibi, Ariz., $5; San Marcos Menn. Ch., Paso Robles, Cal., $4; C. H. Friesen, Buhler, Kans., $5; Johannestal Ch., Hillsboro, Kans., $15.37; J. J. Friesen, Henderson, Nebr., $5; W. P. Rempel, Pasadena, Calif., $15; A friend, Ohio, $5; Mrs. Heinrich Penner, Beatrice, Nebr., $5; Jacob Albrecht, Richie, Mont., $1.50; Herm. Enns, Newton, Kans., $5; Hanston, Kans., Menn. S. S., $30; Olive Amstutz, Bluffton, O., $2; Lydia Amstutz, Bluffton, O., $2; A friend, Beatrice, Nebr., $20; C. R. Voth, Goessel, Kans., $5; J. H. Martens, Inman, Kans., $16.50; Rudolf Riesen, Newton, Kans., $5; Bethania Ch., Freeman, So. Dakota, $25; Ebenezer Ch., Mt. View, Okla., $5; Mrs. Henry G. Neufeld, Mt. Lake, Minn., $5; J. A. Bergmann, Paso Robles, Calif., $5; F. F. Jantzen, Paso Robles, Calif., $5; John J. Schowalter, Wisner, Nebr., $5; Jacob Schowalter, Beatrice, Nebr., $5; Herman Jantzen, Plymouth, Nebr., $10; B. C. Regier, Newton, Kans., $10; Hindustani Ch., Birra, India, $12; Lizzie G. Hiebert, Goessel, Kans., $10; Bergtal Ch., Pawnee Rock, Kans., $25.70; H. P. Heidebrecht, treas., Dalhart, Tex., $7.49; Mrs. Herman Entz, Whitewater, Kans., $10; Mrs. Henrietta Neumann, Medford, Okla., $1; A sister of Bethel Hospital, Newton, Kans., $5; Engbrecht and Tieszen, Marion, So. Dakota, $7; A. T. Neufeld, Inman, Kans., $3; G. M. Schmidt, Goessel, Kans., $10; Peter Schmidt, Goessel, Kans., $5; Anonymous, Henderson, Nebr., $5; G. Regier, Whitewater, Kans., $5; S. S. Class No. 5, Sichar Ch., Oklahoma, $3.03; John Wiebe, Beatrice, Nebr., $10; West Zion Ch., Moundridge, Kans., $55; Simon Reimer, Buhler, Kans., $8; P. A. Sperling, Moundridge, Kans., $10; Anonymous, Beatrice, Nebr., $15; P. A. Regier, Madrid, Nebr., $7; Sister Anna Gertrude Penner, Newton, Kans., $5; H. P. Goertz, Canton, Kans., $2; Jacob M. Boese, Springfield, So. Dakota, $5; J. H. Friesen, Am. Falls, Idaho, $5; Claas Epp, Beatrice, Nebr., $8.20; J. W. Lorenz, Hutchinson, Kans., $3; Bethesda Ch., Marion, So. Dakota, $45; First Menn. Ch., Mt. Lake, Minn., $34.29; First Menn. Ch., Reedley, Calif., $154.92; Rev. F. P. Jens, Supt. Deac. Hosp., St. Louis, Missouri, $5; Alexanderwohl Ch., Goessel, Kans., $43.06; Anonymous, Elbing, Kans., $20; Bethel Menn. Cong., Hydro, Okla., $4.80; Mrs. Karl Badertscher, Pandora, Ohio, $1; Goessel Menn. Ch., Goessel, Kans., $24.50; Friedenstal Ch., Tampa, Kans., $25.37; J. C. Eymann, Los Angeles, Calif., $10; Katherine Eymann, Los Angeles, Calif., $5; Anonymous, Elbing, Kans., $10; Herman Enns, B. College, Newton, Kans., $5; Johann Becher, Newton, Kans., $1; P. J. Harms, Whitewater, Kans., $1; Mrs. J. B. Epp, Meno, Okla., $2; B. P. Buller, Halstead, Kans., $3; Anonymous, Donnellson, Iowa, $4.75; John Neufeld, Moundridge, Kans., $20; Gerhard Wiens, Newton, Kans., $15; Mrs. Fred Banmann, Halstead, Kans., $3; Mrs. Peter Boese, Goessel, Kans., $2; Menn. S. S., Halstead, Kans., $9.13; Fred Schultz, Ringwood, Okla., $3; Mrs. E. M. Harder, Newton, Kans., $5; J. B. Epp, Meno, Okla., $10.

For Canada—San Marcos Menn. Ch., Paso Robles, Calif., $4.75; Christian Ch., Moundridge, Kans., $36.

(Continued on page 15)

JOTTINGS

Naturally people throughout the church are anxious to learn how our church and the people of the church came out of the earthquake that did so much damage to life and property. A letter from Sister Lavina Burkhalter just received gives us the following information: The location of Immanuel church of Los Angeles is bordering some of the districts where shocks of the great earthquake were the strongest. So far as can be seen no damage was done to the church and none of our church people were seriously injured. The large school building just one black east was damaged so badly that it is classed in the group of public buildings unfit for use. A few blocks further in the business section almost all the large windows were broken and buildings badly damaged. Owing to the general nervousness that was so prevalent during the hundreds of shocks that occurred from time to time for days, all the boys and girls coming to Sunday school on March 12 unaccompanied were sent home. Comparatively only a few came. In such times the unshaken word of God becomes exceedingly precious.

Bible lectures and Evangelical services will be held in the First Mennonite Church, Philadelphia, April 2 to April 9. Dr. J. E. Hartzler, of Bluffton, Ohio, will be the lecturer. The Ladies' Aid Society of the First church will hold its anniversary March 21. Rev. Charles E. Schaffer, D.D., president of the Philadelphia Federation, will be the speaker.

Rev. J. B. Epp of Meno, Okla., is serving the church at Orienta, Okla., as part time preacher, all communications to the church, however, are to be directed to the pastor, Rev. D. D. Lorenz. Rev. Epp is giving illustrated lectures of Russian Life and Religion in the numerous churches that have invited him. These slides show views on Mennonites, the hunger in Russia and relief work. He needs a lantern and would be glad to borrow one or have one given to him. To date he has been sharing the use of one belonging to another brother. So many invitations have been extended to him that some of the meetings will have to be carried over to fall. The views are shown for the purpose of encouraging relief work.

The Wadsworth, Ohio, church, Rev. Wilmer S. Shelly, pastor, is arranging for a two weeks' service March 21-April 2. Rev. Delbert E. Welty, pastor of the Donnellson, Iowa, church will be the preacher at these services which will be of the nature of evangelistic services. The recent issue of the Church Messenger of the Wadsworth church gives a list of the membership and the financial reports of the church and its various organizations.

Rev. P. P. Wedel, of Moundridge, Kansas, and Chairman of the General Conference met with an accident some days ago by which he disjointed his knee and was compelled to walk with crutches. However, in spite of the inconvenience, he attended the minister's meeting called to plan for relief of the suffering Mennonites in Russia.

Last Sunday morning a special program was offered in the West Swamp, Pa., church under the auspices of the "Pals" class. The speaker was Mr. Yen San Lee, a Chinese student at Ursinus College.

The honor of being the first graduate of Bluffton College to give the commencement address has been extended to Dr. C. O. Lehman of Geneseo, New York. Dr. Lehman was a member of the class of 1916 and is engaged in educational work. He is the son of the late J. F. Lehman who was a trustee of the college from its beginning to the time of his death.

A gathering of Mennonite ministers was held in the Kansas State Bank, Newton, Kansas, for the purpose of considering a plan for the aid of Mennonites in Soviet Russia. The numerous letters coming from friends and relatives bring appeal after appeal for help that they may be kept from starvation.

Last Sunday Rev. E. S. Shelly, pastor of the Saucon church, Coopersburg, conducted services in the Mennonite Home for the Aged at Frederick, Pa. He was assisted by members of the Saucon church who presented special music numbers.

The Spring Session of the Minister's Conference of the Western District is to be held in Bethel College, Newton, Kansas, April 4 and 5. The general theme of the Conferenec will be: "The Minister and Church Activities."

CONTRIBUTIONS

(Continued from page 14)

For General Fund—S. S. of the Salem Zion Menn. Ch., Marion, So. Dakota, $25; Pratum, Oregon, Ch., Salem, Oregon, $32.28; First Menn. Ch., Newton, Kans., $5; Arlington Menn. Ch., Kans., $12.01; Eden Menn. Ch., Moundridge, Kans., $134.90; Immanuel S. S., Doland, S. D., $10.61; Mrs. F. Busenitz, Whitewater, Kans., $20; Emmaus Ch., Whitewater, Kans., $128.75; Fred Komora, Schwenksville, Penn., $10; First Menn. Ch., Upland, Calif., $11.72; Brudertal Ch., Hillsboro, Kans., $35.58; Louise Regier, Elbing, Kans., $50; Anonymous, Beatrice, Nebr., $5; A friend, Elbing, Kans., $100; a friend, Beatrice, Nebr., $15; Inman Kansas Menn. Ch., Inman, Kans., $31.80.

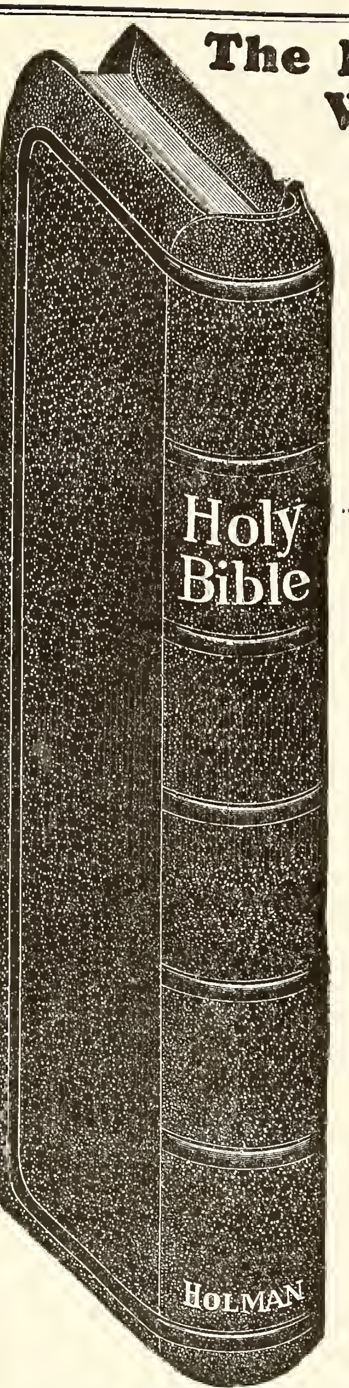
For Harbin—Josua P. Stucky, Moundridge, Kans., $50.

For Orphans—Menn. S. S., Halstead, Kans., $9.13.

Feb. 1, 1933, balance and reserve		$634.86
Received for Russia	$1201.61	
Received for Canada	40.75	
Received for General Fund	627.65	
Received for Harbin	50.00	
Received for Orphans	9.13	$1929.14
Total		$2564.00
Paid out, including 20c U. S. check tax		1896.85
March 1, 1933, balance and reserve		$ 667.15

Respectfully submitted,

C. F. Claassen, Treasurer.



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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'ṣus r from Găl'ĭ-lee to Jôr'dạn unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?

A. D. 26.
CHAP. 3.
r ch. 2. 22.
s Dan. 9. 24.

13 And leaving Năz'ạ-rĕth, he came and dwelt in Cā-pĕr'nạ-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled which was spoken by Ē-ṣā'ịas the prophet,

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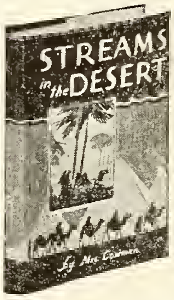

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, MARCH 30, 1933 No. 13

EDITORIAL

A brother writes suggesting that the old term "Meeting House" rather than the word "Church" has a more desirable application to the meeting places of Mennonite congregations. The application is an old one both in the German and English languages. In the days in England when the Baptists and other dissenters were hardly tolerated they came to regard their houses as Meeting Houses instead of churches, as the established church regarded its places of worship. When the Quaker movement was spreading it was but natural, with its emphasis upon plainness, that the gathering places of the followers of George Fox should be meeting houses rather than churches as those who prayed in "Steepled houses" should call them. In Pennsylvania, from early times, a distinction was made between the "Church People" and the members of the "Plain Sects," such as the Mennonites, Dunkers, etc. Even today the term "Church People" is frequently heard in common conversation.

If we apply the word "Church" to a congregation we give it a more correct use. The New Testament does not apply the name Church to a building. There was a church in the house of Philemon but it would not have been correct to call Philemon's house a church. That application came after Christianity had become a tolerated religion in the Roman Empire and the believers could have public meeting places with little or no fear of molestation.

One cannot change the usages of language by resolution or recommendation. Language grows and becomes a part of the life of the generation. It responds to the habits of people. Perhaps our people will some time come to realize that even the way they speak of their places of worship will be a worthy distinction and then the simplicity for which Mennoniteism is supposed to stand will get its inning, but the change back to such a use will have to come because the general run of the membership want it.

The urgent cry for help coming from our brethren still remaining in Russia is heartbreaking. The determined efforts of the Russian authorities to destroy all religion is developing into more than a restriction of the individual —it has now become wholesale murder. Those of the religious leaders who have been executed in that unfortunate country number thousands, but their cruel lot was not the slow torture by which multitudes who are now suffering are being done to death. In hundreds of letters coming out of Russia we learn something of the devilishness of the tormentors, who, by imprisoning some and subjecting them to slow death by starvation are thus aiming at getting rid of the pious and God-fearing and, even this form of torture is being surpassed, by the system of exile to Arctic lands and far-off mines and forests where underfed, underclothed and overworked the victims perish miserably. Russia was once the home of the largest and most prosperous settlement of Mennonites. Today it is their living grave. Those who have not escaped from Soviet cruelty are sure to perish. Added to these persecutions now comes famine. Information comes, time and again, that the suffering from want of food will, before it is over, be much greater than the last famine. At the time of this writing we learn that already many are going about with swollen bodies, which means that they are so much the victims of starvation that their bodies will no more respond to help and they will die. The Mennonites the world over, in former times, were able to bring relief to their suffering brethren but the situation now is such that the possibility of being able to bring a measure of relief is remote because of the financial distress the world over and because of the attitude of the Soviet government. It remains for us to help if we can and to implore Almighty God to open a way by which our suffering brethren and all other Christians in Russia may find relief.

We certainly do not understand how, in this country, people can listen with patience with those deluded persons who through the press and otherwise volunteer to make a bid for recognition and sympathy for the Russian Soviet government. Wallowing in the blood of its own subjects and aiming to break down all religion and morality it has lost all right to respect and consideration from the rest of the world. "How long, O Lord! How long, O Lord!"

There has appeared in the recent issues of The Mennonite the program recommended by the officers of the "Men's Brotherhood" for the use of the brotherhoods. It is to be hoped that these recommendations will have a wider application than in the local chapters, where they are being used. The aim of the organization is to have a body of laymen ready to take upon itself whatever work in the building up of the church and the edification of the membership is needed. The plan of the organization is to bring about a working together of the various groups in the congregation that greater results may be accomplished and that the men of the several congregations may learn to know one another better and better understand the problems that are to be met. Wherever such an organization has functioned in a congregation it has been found that greater interest has followed and a spirit of helpfulness developed. Should such an organization be established in all the churches of the General Conference it is believed that the effectiveness of the work would be furthered and that the churches would have at their disposal an influence to go far toward cementing the fellowship in greater Christian work. Those churches in which there happens to be a Brotherhood can testify to its helpfulness and the inspiration it brings to the whole membership. Let it be remembered that one of the best ways for fostering loyalty and doing effective work is to have the men, and especially the heads of the families deeply interested. Commanding the enthusiastic interest of the head of the family generally results in the whole family sharing the same interest.

Like a dog returning to his vomit there are nations of the earth who, having had an awful taste of war that brought untold horror and suffering, are now again getting ready to unsheath the sword and turn loose the dogs of war. We need only to mention Russia with its millions of trained soldiers under arms, France with a greater army than Germany ever had, the several smaller nations in the southeast of Europe, Poland with its threatening attitude toward Germany, Germany under its new regime, Japan and its aggression in China and the countries of South America engaged in undeclared wars and, viewing the military activities of these, we feel that the world is sitting on dynamite. Will we have another great war? Many people believe we will and that the time of its breaking forth is not far off. If it does come, it will only come because men have disregarded the good sense with which the Creator has endowed them. In the last war the winners were the losers and all the idealistic motives which were bandied about such as "War to End War," "Make the world safe for democracy" etc. have turned out to be mere bunk for the deception of the masses. There are two outstanding difficulties in the way of peace. One is the enthusiasm for war fostered by the military class, hungry for military glory, and the other is the difficult problem of dealing with those who make the munitions of war and spend millions to defeat sincere efforts to outlaw war. When the time comes that it is impossible for anyone to make a penny out of the business of war the war problem will be far on the way toward its solution and when the time comes when the hero of construction gets a just share of the glory that goes to the hero of destruction we may be near the time when men shall cease to learn the art of war.

MISSIONS

Topic for the Brotherhood for April 1933

Purpose: The duty of the church to deliver God's message of Redemption through Christ to a lost world.

Scripture Passage: Matthew 28:19-20; Luke 24:46-49; Acts 1:8; Romans 1:14-16; II Corinthians 5:18-21.

Suggestive Hymns: Ye Christian Soldiers go proclaim; Send the Light; O Zion Haste, or Publish Glad Tidings; From Greenland's Icy Mountains.

Suggestive Thoughts:

The Mission of the Church

The Church of Jesus Christ is endowed with great privileges and obligations. The world is dependent on her for intercession and the Gospel message, the only means of Salvation.

The work of a corporation is always defined in the Articles of Incorporation, so the commission under which the Church was incorporated by the Holy Spirit is clearly defined in the Word of God. She is an Assembly of God's Children called out of the world into a Brotherhood and sent on a rescue mission to a lost world. Her commission is primarily missions.

To the Christian as the Ambassador of Christ is committed the Word of Reconciliation, (II Cor. 5:19). We would realize our responsibility better if at the moment of our conversion we had been translated to Heaven and there received our commission directly from Christ, to return to the earth for a brief period as witnesses to our Lord. This is precisely the relation that every child of God sustains to the world, and why we were left here. (John 17:18.)

The believer is indebted to bring the Gospel to all who need it, by virtue of God's Grace to all who enjoy the blessings of the Gospel. (Rom. 1:14.)

The message of salvation is all-inclusive. God loved all, (John 3:16). Christ died for all, (II Cor. 5:15). Christ gave himself a ransom for all, (I Tim. 2:6). God wants all to be saved, (II Peter 3:9). God commands all men everywhere to repent, (Acts 17:30).

The Gospel in the hands of the believer, (The Church) is the only remedy for the ills of the world. It is the Gospel that transforms the heart of man, and if they believe it then the angelic message will be realized; "Glory to God in the highest, and on earth Peace, good will toward men." Is the Church guiltless in the present crisis?

Every believer is individually responsible for the spreading of the Gospel in testimony and life. When the Gospel seed has taken root in the heart, the believer himself becomes the seed. (Matt. 13:23). The believers in Jerusalem, (Not the Apostles) in the persecution, who were scattered abroad went everywhere preaching the Word. (Acts 8:4).

A Missionary visited a village in Ceylon. Stopping at a house, only one woman was to be seen. The missionary told the Gospel Story. Suddenly the woman sprang up and said: "This is too good to hear alone, I must find some more women." In a short time she returned with five.

The Need for Missions

The population of the world is estimated at 2,000,000,000, an increase of 40,000,000 in 20 years. Three-fourths of this immense mass of human beings are absolute heathens, having no knowledge of the Savior of sinners. The majority of the increased population are among the heathens. The Christians are not carrying out the command of Christ to bring them to the Gospel, it is not even keeping up with the growth of the population, and this increase in heathen population in 20 years is greater than the membership of all the churches in the world.

The Motive

It should not be the great need of the perishing souls, or our pity or our altruism, but the love of Christ that constrains us. (II Cor. 5:14.) No other motive has the dynamics adequate to endure the tests and trials of the missionary cause. Christ's death on the cross is the supreme expression of his love. (I John 4:10. Rom. 5:5-8).

The Order and Extent of Missions

This is clearly stated in the following Scripture passages; (Luke 24:47.) "Beginning at Jerusalem." or at home. In Acts 1:8. Christ repeats the statement. And Paul interprets that to mean, "To the Jew first, and also to the Greeks or Gentiles." (Rom. 1:16.) This suggests the order; Jewish Missions is the first duty of the church, then Home Missions, or the care of the Brotherhood, and because this is not done the General Conference loses enough members every year to make a large congregation. And the extent of the church's mis-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.——Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance——$1.50
Foreign——$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

sionary activity is the "Uttermost parts of the earth." Faithful and wise fishermen are as much interested in keeping the fish in the basket, as to catch other fish.

The Means Required

Converted and consecrated messengers who are sound in the faith and have a passion for lost souls. The fervent and united prayers of the Church. Prayer brought on the baptism of the Holy Spirit on the day of Pentecost, (Acts 2) and the liberation of Peter from prison, (Acts 12). And when people pray for a cause they will support it, (James 2:18). When the life-saver goes out to bring in the drowning man, somebody on the shore must hold the rope. The church should pay her debts and quit her tips to the cause of missions. God's cause in all ages depended on material support, and we owe it to him for his Grace and mercy toward us.

Were the whole realm of nature mine,
  That were a present far too small;
Love so amazing, so divine
  Demands my life, my love, my all.

We can't serve God and Mammon, but if money is Mammon, we can serve God with Mammon. It will not improverish us, (Matt. 6:33) but withholding will. (Prov. 11:24, Luke 6:38.) If you sow only a few seeds you can not expect a bountiful harvest. (II Cor. 9:6). It is more blessed to give than to receive, (Acts 20:35).

Topic for Discussion

What can the Brotherhood do to give substantial assistance in replenishing our empty treasuries?

WHAT SHOULD BE OUR ATTITUDE AS MINISTERS TOWARD THE PRAYER IN THE PULPIT

(Paper read at the Minister's Conference, in Newton, Kansas, by Rev. P. E. Frantz, Buhler, Kansas. Published by request.)

In discussing this subject our first question is: "What is the importance and purpose of the prayer in the pulpit?" The prayer in the pulpit should hold a very important place and a holy purpose in the life of a minister. If we should ask which is more important or of greater consequence the sermon or the prayer which precedes the sermon? The thoughtful minister would find it difficult to say which is of greater importance. The fact is they are both of very great importance. It has been pointed out that: "The prayer is the minister's special approach to God, and the sermon his special approach to man." Further, that his prayer is his approach to God for the men and women to whom the sermon is addressed. The prayer and the sermon both are to focus on the congregation.

The minister's prayer in the pulpit should not be a prayer of personal devotion. That is, he should not be personal in the sense of praying only for himself. It is to be a priestly prayer, the prayer of Moses for the congregation. He is to forget himself and think of his congregation and God. In other words it is to be an intercessory prayer. In it he is to carry the worshipper into the presence of God and bring him face to face with God. He is to express the needs of the congregation and his needs only in so far as they are one with the needs of the congregation. He is to lead his people in prayer as the shepherd leads his flock to the green pastures and beside the still waters. Or as some one else has stated it, "he as pastor of the flock and bishop of their souls is to lead his flock in thought and heart and contrition out to God." To take a congregation out to meet God—that is what public prayer at a pastor's lips is to be.

In the second place we ask: "What should be the preparation of the minister for the prayer in the pulpit?" The minister should not enter the pulpit without due preparation for the prayer in the pulpit. He should prepare in just as thorough a way for his prayers as he does for his sermons. The general preparation, that is, the preparation of his soul is suggested in the words, "who will ascend into the hill of the Lord? only those who have clean hands and a pure heart." Here more than anywhere else the minister feels his weakness and unworthiness. His cry must ever be, sprinkle me with hyssop and I shall be clean; wash me and I shall be whiter than snow. It has been well said that "He must be snow white who leads a congregation in prayer." For as Jesus says a stranger they will not follow, not even in prayer. That is a stranger to God they will not follow. The minister must realize the sacredness of the task before he is worthy of it.

In addition to the preparation of the soul there is the preparation of his mind. That is in regard to the words and thought that he is going to express in his prayer. Here he should prepare for his prayer much as he does for his sermon. I do not mean that he should write out and then memorize his prayer. But he should beforehand think of the general trend of his prayer. He should beforehand think of the needs of his congregation in order to bring them in the most effective way before God. Some one will say that the prayer should come from the heart. I answer yes and so should the sermon. The fact that one prepares for his prayer or his sermon does not say that it does not come from the heart. The preparation in either case should come from the heart. Unless the prayer and the sermon do come from the heart of the preacher he has no right to enter the pulpit to perform either of these. So we should not forget that although one prepares beforehand for the prayer or the sermon they still can come from the heart and I feel often more so if one prepares than if one does not prepare.

Another preparation for the prayer in the pulpit is a life of prayer in general, unless one leads a life of prayer outside of the pulpit he is not equal to the task of leading in prayer in the pulpit.

In the third place we ask what should be the content of the prayer in the pulpit? The answer is the needs and aspirations of the congregation. In this is included the usual parts of a prayer such as adoration, petition and thanksgiving. The preacher is to lose all thought of himself in regard to the petitions he is to raise. He should not use the personal pronouns I and me, of himself and his personality there is to be no limit. Or as some one has stated it: "To obtrude a pastor's self into a pastor's prayer is a sacrilege." He is to be the voice of his congregation. His words are to be their words, his thoughts their thoughts and his feelings their feelings. He is to identify himself with them. "Privacy must give place to holy publicity." Through his words and thoughts he is not only to bring the congregation before God, but he is to bring God before the congregation.

A common failure of many preachers as to the content of the prayer in the pulpit is that they preach in their prayers. There is a vast difference between praying and preaching. One is not to preach in his prayers any more than a sermon is to be a prayer. Nevertheless, one so easily falls into this habit. The purpose of praying is not to inform God, as for instance a certain preacher at a certain patriotic occasion did when he told God all about the civil war in his prayer.

One does not need to inform God about the affairs about this earth, God knows all about them. One should retain a certain sense of dignity in his prayer. To illustrate a lack of dignity, a certain evangelist, who is probably very exceptional in his manner of praying in the pulpit, told God the number and time of arrival of the train on which he came to the place where he was conducting meetings. The worst of it was when he stopped in his prayer and asked some one in the audience what the number and time of arrival of the train was since he did not remember this himself.

One should seek to have variety in his prayers. That is not to repeat much the same prayer from Sunday to Sunday. One way of insuring variety is as some preachers do by taking a general thought and developing it throughout their prayer. Next time they take another thought and so on.

In the fourth place, "what should be the length of the prayer in the pulpit?" It should not be too lengthy. The danger is of making them too long rather than too short. They should not be so long that they become tiresome. Dean Brown, one of my seminary teachers, used to say regarding the length of prayer in the pulpit, "that he had been in the active ministry for thirty years and he knew of no human exercise so difficult and so exhausting, which so takes it out of a man, as the act of praying in public. If a man can take upon his own heart in sympathetic fashion the needs of those for whom he would pray and carry them up by his own vital faith into the presence of God with a genuine and sustained sense of the august nature of what he is doing and keep it up for five or six minutes has done well. Jesus realized this full and well when he said "use not vain repetitions," or do not think that ye shall be heard for much speaking. In spite of this fact it has happened that ministers have kept up their public prayer for twenty to twenty-five minutes. But the model prayer which Jesus taught his disciples can be spoken in half a minute. All of Jesus' Prayers were short. Take for instance His Prayers in Gethsemane which He prayed in the darkest night of his life. Or take for instance the prayers of a man like Joseph Parker, they are really very brief. The purpose of prayer in the pulpit is not to name all the objects on the landscape of life as some one has put it, though many seem to think it is. They are afraid they will omit something. But to omit is as necessary as to include. "To leave out many things and name some things which shall be meet supplication for that hour—that is the wise preacher's prayer. One may assume that God will not omit to care for the interests which the preacher omits to pray for. To cease to pray then is quite as important as to begin to pray. As a rule the short prayers will accomplish more than the longer prayers.

P. E. Frantz.

SUFFERING

By Valdo Petter

Who shall measure suffering and say that this one suffers more than that one? Wherever we are, whatever we do, we all have affliction. "In the world ye have tribulation." "Through many tribulations we must enter into the kingdom of God." (Jn. 16:33; Acts 14:22).

Sometimes we think that the cross borne by the other brother or sister is lighter than our own. But never forget that what might cause you very little suffering may be a very heavy cross for someone else. So then it is really not possible to measure suffering. And yet it was recently said that some home pastors were suffering more for the Kingdom of God than the missionaries. It would have been far more correct to have said they were suffering "as much."

God bless the home pastors! Without their faithful witness to God's infallible Word, there would be no young people hearing the call to go out as missionaries. Without their uncompromising stand for the one true Gospel of salvation through the Blood of Christ, there would be no real missionary interest, no intense desire to have the lost heathen saved.

And these good home pastors have their trials and afflictions. They often have cruel weights that press down their daily lives. If they did not, they would not be strangers and pilgrims traveling to a better land, to the wonderful City of God.

But: ditto for the missionaries. They also have sufferings. Not more than the home pastors, or than the home folks, but fully as many.

It may be said that, among many other afflictions, there are two great trials resting upon some missionaries today. One is relative to the heathen. John Southey, Director of the China Inland Mission in Australasia, puts it this way:

"There is a sphere for those who will enter it, where the sorrows and perplexities are even deeper than those bound up with our earthly well-being only. There is a fellowship with Christ in His sufferings known only to a few. St. Paul's great sorrow and unceasing pain in his heart because of Israel's unbelief, the anguish of heart and many tears out of which he wrote to the church in Corinth, the deep sadness of seeing all in Asia turning away from him, and Demas forsaking him, having loved this present age, his grief at the steady growth of evil doctrine, cost him far more than his hunger and thirst, his stripes and imprisonments. The latter touched only his body; the former entered into his very soul.

"There is a service not appreciated by the world or even by the Church, that behind the scenes carries heavy burdens, having some fellowship with the Lord's tears over Jerusalem. There are ministers of Christ spreading forth their hands in vain to a disobedient and gainsaying people, having the pain of seeing men forsake them for a more 'popular' ministry. There are men and women who know what it is to travail in birth over souls till Christ is formed in them."

There are many fields where heathen are converted in large numbers. But there are some where instead of fruit there are stones—stones that bump and clatter and wreck when the missionary seeks to sow and cultivate the Good Seed. Ashland is such a field. The chief cause is the more "popular" teaching of Catholicism which has had a vice-like grip on this district over fifty years. Practically every Indian under fifty-five years of age has been compelled by Government force to attend this parochial school for a period of from eight to twelve years, nine months out of each of those years, and six and a half days of each week—including seven nights of each week.

Result: a field of flint-like cobble stones, a gainsaying and disobedient people. Just this fall the priests renewed their threats that if any Indian parent came to our church instead of theirs, he could not get his children out on Sunday noon for the brief six hours of weekly liberty. Thus not only are the children forced to attend mass but also the parents.

The other great trial borne by many missionaries is relative to the home churches. There is a heart-chilling fear that in some churches the real missionary interest is weak. What does that mean to us? Less prayer for such stony fields as Ashland—and yet we do need far more prayer than we ever did before! Less of the bare essentials of life. Less with which to show our love towards the heathen in a thousand little ways—medicine, a handful of nails, a few matches, a stamped enevelope, a piece of bread, etc., which they so often come and ask for.

And with less prayer, and less of everything else, it must also mean less fruit and delayed fruit. That last is what chills our hearts to the core. Must we stand by and see souls remain lost through lack of diligent prayer support and through lack of intense missionary zeal?

God forbid! We believe that many of you will pray for us as never before, that you will stand back of this work which depends as much on you as it does on us, and which is yours as well as ours—under God.

Mr. H. D. Campbell, General Secretary of the Africa Inland Mission, has this to say to the subject: "To those of us missionaries who have been engaged in mission work for several decades (Mr. Campbell was 25 years in Africa), and who have studied this subject from every angle for many years, it is clear that we are living in times such as we have never seen. There is something now lacking in the Church of God. There is a dearth of genuine missionary spirit. There is apathy, lack of initiative and inertia which is having baneful effects not only in the fields abroad but here in the hearts of the Lord's people at home. Not only is there restricted giving but a shutting of the eyes and a stopping of the ears. The church is losing the vision of a lost world and is becoming deaf to the cry of those without hope. The message of the earnest missionary at home on furlough is at a discount and the ranks of those who contend that there is "enough to do at home" have been greatly strengthened.

"One sad thing we observe about missionary giving or rather lack of giving is this: formerly there were those who gave large sums to the Lord's work. But since the depression large gifts stopped when fortunes were wiped out and resources reduced. Heavy contributors, instead of giving a hundred where formerly they had given a thousand dollars, stopped giving altogether. Their incomes were reduced and they began to live accordingly, but instead of reducing their gifts many discontinued giving and their generous obedience died an unnatural death. When giving was discontinued, prayer fell off, and with lack of giving and praying, a paralyzed condition ensued, the condition from which we are suffering greatly today.

"Scripturally and practically, this is what should have been done in our 'day of trouble'. The man who had great joy in giving liberally, being deprived of the privilege, should have prayed all the more; prayed more because of increased missionary problems and added bur-

(Continued on page 13)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

April 9

What Deciding for Christ Means?
—Matthew 16:24-25.

The season preceding Easter has come to be the great decision time of the year. Many denominations plan for special campaigns in this season. All of our churches need to place our emphasis along two channels; in the first place we need to reach out and touch the unregenerated, those out in the highways and byways of life, and secondly we need to seek the reconsecration of those who are already in the fold. The Christian life calls not only for one consecration but for many. When an individual comes to a crisis of life or when he feels defeat at a certain point it behooves him to go to Christ anew for added strength and power, that will be a reconsecration, all of us have many such periods in life.

Questions

1. What determines a decision for Christ—Is it a matter of belief, emotion or conduct?
2. Does it matter what a man believes?
3. Describe the best Christian you know, what makes him different from a non-Christian?
4. How and when should a Christian reconsecrate himself to Christ?
5. Explain the meaning of Matthew 16:24-25, as you see it.
6. What did Jesus mean by John 12:32?
7. What can Christian Endeavor do to help others decide for Christ?

Life seems like a paradox. If we would truly live we must first crucify much of self. It is not befitting for a child of God to enjoy excessively of the fleshly and sensual pleasures of life. They must be done away with. The consecrated man will daily seek to find his interests in the higher values of life. Show me what a man thinks and what pleasures and sensations he enjoys and I will tell you surely what kind of a man he is. In the 12th Chapter of the Gospel of John, Jesus uses an illustration from nature to show how man must deny himself, how he must take up his cross if he would follow after Him: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

During the past decade we have been hearing a good deal about self-expression. This modern tendency called for a full satisfaction of all of one's desires. Such a philosophy of life sounds very strange and heterodoxical to ears and to a soul accustomed to "Take up your cross and follow after me." The youth of today faces a great challenge, never before have there been as many unsolved and complex problems that remain to be solved as there are at this present time. But these problems will not be solved by practising self-gratification but rather by sympathetic cross-bearing. Dr. John R. Mott, that great leader of youth, said just recently: "If the cross was foolishness to the Greeks, and a stumblingblock to the Jew, to the modern pagan it becomes merely a trinket to be worn on a watch fob or dangling on a gold chain about the neck of thoughtless debutantes."

Paul says to the Philippian jailer: "Believe in the Lord Jesus Christ and thou shalt be saved." But James tells us that mere belief is not sufficient, it must be backed up by a life:

"Faith, if it hath not works is dead, being alone. Yea a man may say, Thou hast faith, and I have works: show me thy faith without thy works and I will show thee my faith by my works. Thou believest there is one God: thou doest well: the devils also believe and tremble."

JESUS, I COME TO THEE

Out of my bondage, sorrow and night,
Jesus I come, Jesus I come;
Into Thy freedom, gladness and light,
Jesus I come to Thee;
Out of my sickness into Thy health
Out of my want and into Thy wealth,
Out of my sin and into Thyself,
Jesus I come to Thee.

Out of the fear and dread of the tomb,
Jesus I come, Jesus I come;
Into the joy and light of Thy home,
Jesus I come to Thee.
Out of the depths of ruin untold,
Into the space of Thy sheltering fold,
Ever Thy glorious face to behold,
Jesus I come to Thee.

—W. T. Sleeper.

To become a Christian is to begin a wonderful way of living which will continue as long as life here lasts and will go on into an endless eternity. It begins by believing and trusting in a loving, merciful, just and righteous God, a Heavenly Father who loved us so much that He gave. A certain girl in the days of Martin Luther was reared in a home where she was taught about a God who needs to be feared. One day she found a small piece of paper on which was written; "For God so loved" that was all of that great text which she could read, but it was enough. When she knew that God loved, it revolutionized her life. We have the entire text. We may have forgiveness and a newness of life through Jesus Christ our Savior.

To become a Christian means to begin a new way of living. Our friends will know we are being transformed, something has happened to us and is happening continually. We will be like the Greeks who came to see Jesus. We will be in His presence continually, we will endeavor to say nothing, to do nothing, to think nothing but those things which will be well-pleasing to Him. It will be a joyful life because it is a trusting life, we will know that nothing can harm us, for we are in His tender care, all things which will come to us will be for our best welfare. Oh, it is a wonderful way of living, why do we not partake of it more bountifully? Someone has said the true consecrated life is a way of living motivated by great beliefs, developing great loyalties, resulting in great deeds and being rewarded with great satisfactions. What more can any one ask? Is that not worth striving for?

Study the Scriptures

Mon.—Read Luke 9:57-62. Determination to follow Christ.
Tuesday—Read Matthew 6:24. Choose your Master.
Wednesday—Read Matthew 11:28-32. Learning of Christ.
Thursday—Read John 1:11-13. We become children of God.
Friday—Read John 8:12. Following Christ.
Saturday—Read John 12:26. Serving Christ.
Sunday—Read Matthew 16:24-25. Deciding for Christ.

"Never man so spake."
"Truly this man was the Son of God."

ETHICAL MEN

Roland Bixler

Prosperity again seems nearer. As a result of prompt and energetic measures by our new government officials and the whole-hearted co-operation of those in positions of trust, public confidence is growing day by day. Everywhere leaders and followers are saying, "America has turned the corner."

Personally, it appears to me that days of greater material blessings are dawning, although far be it from me to say that this economic reconstruction can or will come about in a few days or a few months. Such measures as the purging of the banking system, the attempt to balance the national budget, the providing of unemployment relief, and sincere attempts to aid our agricultural population have not entirely solved the problems they were aimed at and have not considered many of our other pressing problems, but I am convinced that they will provide the basis for a gradual upturn in this and other countries.

No one need tell us that important history is in the making, that profound changes in our social order loom inevitable, that a new economy incorporating ideas that were formerly supposed radical, will be established—these conclusions are self-evident to every informed person. Yet not all of the changes will be so-called radical changes—some of the apparently forgotten principles of our fathers and our forefathers will rightly be again recognized and used.

Speculation as to what changes will occur, discussion on the factors that have brought on our present difficulties, and analysis of the principles that are instilling confidence to-day are vital and interesting questions to every student of public affairs and should also be to every Christian. Volumes are being written concerning the importance of world co-operation, the use of stricter government control, the harms of over-emphasizing monetary values, the fundamental importance of the well-being of our agrarian groups and similar subjects. My purpose is to present very briefly the factor behind these questions.

Prosperity is coming; but will we have learned our lesson and be prepared for prosperity? Now is the time for the Mennonite church (and every other church,) the home, and the school to instill into those who will compose and lead the next generation a knowledge of what principles have been forgotten, insofar as it is within our power to know, and what standards should be followed in the future. We are not prepared for prosperity unless we are now training ethical men and women.

Greed, selfishness, and their results, fraud, dishonesty, and the forgetting of God, have been the underlying attitudes that have brought on our present difficulties. When banking syndicates pass off millions of dollars worth of unsound foreign bonds to trusting investors, when men like Insull in his utilities enterprises and Kreuger in his international match monopoly build huge pyramids of worthless stocks which they foist upon the public while living in ease on these ill-gotten gains, when financiers like ex-president Mitchell, of a huge New York bank, can organize securities companies to loot their own institutions and then speculate with the savings of others, when government officials are rightly accused of fraud in both high and low office, and when illustrations of this sort can be found in both large and small businesses in great number, we have the external results of these non-Christian policies. And worst of all, many of these leaders will not admit that what they have done is in any way wrong.

Our troubles have not all come, no, not by any means, from these remote financial tycoons. The desire for quick profit, for unlimited spending, for selfish gains without giving true value in return, all manifestations of the forgetting of Christian ethics and ofttimes the forgetting of examples of pioneer forefathers, have been widespread among the masses of people. So much for the cause of our problems.

Has a change come about in to-day's thinking that has made the upward trend possible? To me, the answer seems to be in the affirmative, although much of the change may be only temporary. By much suffering, ofttimes by those least able to bear it or least deserving of it, by humbling of great and small, by the forgetting of trumped-up partisan differences, by a compulsory return to the helping of others, by the installation of new leaders who uphold higher ethical standards than their predecessors, a certain turn in the tide is apparent.

Yet this recent turn is probably not as far-reaching or as permanent as it appears to be on the surface—many men are just ceasing to be greedy until there is something to grab again. That is where the church, the home, and the school (and especially the Christian college) have their great challenge. To turn persons into ethical individuals, into persons who will have the doctrines of Christ—the idea of brotherhood, faith, and hope—thoroughly instilled in them, will be the only way to make the coming era of prosperity a better one than any previously known.

The task will not be an easy one; many failures are sure to result; greed and similar evils will not and cannot be legislated entirely out of existence. Nevertheless, religious organizations and religious persons have a task confronting them which is enormous in its possibilities and upon whose solution our future is dependent. We must train ethical men and women.

"ALCOHOL REMOVES STAINS"—AND SOME OTHER THINGS

An exchange says alcohol will remove stains from summer clothes. That is correct. It will also remove:

The winter clothes, the spring clothes, the fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.

Alcohol will remove: Furniture from the home, rugs from the floors, food from the cupboard, lining from stomach, liver from the side, hair from the head and sight from the eyes.

Alcohol will remove: A good reputation, a man's business, a man's friends, a happy look from the children's faces, a prosperous man to a pauper's grave, a man from respectable society to the penitentiary, a man from the highway to heaven to the road to hell. And will make a wildcat out of an otherwise inoffensive citizen.

As a remover of things alcohol has no equal.
—Prohibition Defender.

"WHAT DOES IT MEAN?"

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. . . . Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."
—I Peter 4:12, 19.

It does not matter what it means, poor heart;
The dear Lord knows, to bear it is your part;
Nor think some strange thing happens unto you
Which He would not allow so if He knew.
He does know. In His all-wise Fatherhood
He knows it, and allows it for your good.
He is not hard; you do not think He is
When in the dark you find your hand in His.
When it was light you tried to walk alone,
And thought the strength He gave you all your own;
You did not ask what that last blessing meant—
Just smiled and took it, satisfied, content.
You did not think it strange. You thought He knew,
And planned the sweet surprise which came to you.

Then do you, tried one, take life's sweet and good,
Yet cannot trust that tender Fatherhood,
But think it makes mistakes whene'er it sends
Some hindrance which your eager haste offends?
Or when He lets the wicked plot you harm,
And stir a whirlwind when you seek a calm:
You think it strange, this trial swift and keen,
And in your weakness ask, "What does it mean?"
I think the language of God's heart would read:
"I love My child, I note his slightest need;
I long to prosper him in all his ways,
To give him quiet nights and peaceful days;
But if I do, he'll lose himself from Me,
My outstretched hand he will not wait to see.
I'll place a hindering wall before his feet,
There he will wait, and there we two will meet.

"I do it not in wrath for broken laws
Or willful disobedience, but because
I want him nearer, and I cannot wait
For him to come, for he might wander late.
My child will wonder, will not understand,
Still half in doubt he'll clasp My outstretched hand;
But when at last upon My heart he leans
He will have ceased to wonder what it means."
—R. R.

For sixteen months Herbert S. Magney, of Clinton, Ia., traveled throughout the United States. During this itinerary he visited many large cities, including New York, Salt Lake City, Chicago, Cleveland, St. Paul, Minneapolis, Duluth, Des Moines, Omaha, Denver and others. He made it a special point to keep a count of all the drunks that he had seen. He saw less than twenty in any way under the influence of alcohol. Later, while in Canada, he walked with a friend down Logan Avenue and Main Street in Winnipeg. In less than an hour's time they counted twenty-four that were so drunk that they reeled and staggered all over the sidewalks, and not less than one hundred that showed evidences of drunkenness. They saw policemen pass by these drunks without arresting them! Thus in less than one hour's time five times more drunks were seen than during sixteen months of continuous travel in the United States.

THE S. S. LESSON

April 9

Jesus Requires Confession and Loyalty.

Mark 8:27-38.

Golden Text,—If any man would come after me, let him deny himself, and take up his cross and follow me. Mark 8:34.

The disciples had been with Jesus for some time and had heard all that he said and had seen all that he did. They were being prepared to go forth into all the world and proclaim salvation through him. It was important that they give a clear expression of what they believed him to be, not that Jesus did not already know what they believed concerning, but because it was necessary for their own good to commit themselves definitely to the deity of Jesus. They were together in the northern section of Palestine, near Mt. Hermon,where the transfiguration was to take place.

The question asked by Jesus: "Whom do men say that I am?" gave opportunity to the Disciples to discuss with him the whole attitude of the age concerning him. Was he John the Baptist? Was he Elias? Or was he one of the prophets? Thus were the opinions of the common run of men divided. John had died a martyr to righteousness. Elijah had been the prophet of fire. The other prophets had some outstanding characteristics which men had noted. One thing is certain concerning the opinions of the day. They did not hold Jesus to be just an ordinary man. In him men saw something they regarded as a special endowment from God. It was something mysterious and powerful. No doubt there are always people of any age who will show some sort of esteem for Jesus though they may be unwilling to admit that he was all that he claimed to be. Some see in him a great teacher, a wonderful healer, a great patriot and martyr, a sublime character. But none of these things do him honor unless he is accepted as the Divine-Human being who came to reconcile sinful man to God. Lesser honors are no honors at all to the one who is manifestly the greatest being human eyes have ever beheld.

"Whom say ye that I am?" like the question put up to the Pharisees during the last week of our Lord, "What think ye of Christ?" must be answered by all whether they will have it so or not. The whole attitude of their lives shows exactly whom we confess Jesus to be. Words are not so important in this matter as lives. To the Disciples this question called for an outright showing of their whole regard for Jesus. The others who assigned Jesus to one or the other of the persons mentioned only expressed an opinion but, in the case of Peter, and Peter speaking for the Disciples, it was a deep seated conviction that was expressed in the words, "Thou art the Christ." This meant that Jesus was accepted and sincerely believed in as the Messiah, the promised Redeemer, the one who should conquer the power of the evil one and the one who had been assured to the people of God through the prophets.

At first it would seem strange that Jesus should command his followers to keep a secret the fact of his divinity and Messiahship, but the time for proclaiming these facts had not arrived yet. Jesus had yet to make atonement on the cross, rise from the dead and ascend to his Father before his work was completed. The secret of his Divinity was to rest with the Disciples until they were thoroughly tested and tried by the events that were soon to follow. This was particularly true in the case of the crucifixion.

After the profession of their belief in the Divinity of Jesus which the Disciples made, through their spokesman Peter, came the doctrine of the cross, as Jesus revealed it. Without the cross the redemption of the world was not to be accomplished. The cross involved suffering and shame and death. Following upon the declaration of the Divinity of Jesus it was hard even for a disciple to believe that Jesus should be brought to the cross. It was necessary that the Redeemer should bear all the shame and suffering involved in taking the sinner's place. This Peter did not understand and he endeavored to suggest to the Lord the impossibility of such a thing, no doubt having in mind that Jesus had miraculous power over life and death and demons. It did not occur to Peter, that, mighty though were the wonders performed by Jesus, he never performed a miracle for his own personal benefit. He had come to minister and not to be ministered unto.

In imposing cross-bearing upon his followers, Jesus laid stress upon the fact that following him is a matter of choice. Jesus is either to be accepted or rejected. The responsibility for the choice rests with the individual. One makes him ones Master if one gives ones self to him without condition. The way of the cross is the choice of the Saviour with whom one is to crucify self. The compensation for the choice is life—eternal life. Not to choose the way of the cross is to go the way that leads to eternal death.

The choice of the Christ and the taking up of his cross is an honor and a glory. The sinner is won through the cross. The cross will not avail for the one who rejects the Christ.

CORRESPONDENCE

Altoona, March 9, 1933, from the Altoona Mission, to the readers of the Mennonite. Greetings in His name:—No doubt you think sometimes of the work here and how it is going. The depression has hit us hard but for all that there is a wonderful spirit of love and unity and appreciation of what others are doing for us by sending in their gifts. It has meant so much to the work. We often speak about you dear people, taking your time and labor together and send in just to help someone you never saw. How we would like if you could see what it means to those dear people you would take courage and be strengthened. We try and acknowledge all gifts. Perhaps we might miss some, but we don't want to and, if we have, will you kindly let, us know for we are busy. We ask an interest in your prayers that His will may be done in all things.

When the hearts of you dear people are touched with the need of others and a desire to help, and send in your gifts with your Prayers. We want to work in unity with that spirit in giving out and encouraging that it may accomplish all that was intended and, so, may our Lord be glorified and souls be saved.

We have no debts so far and souls are being saved, and young people are consecrating their lives to God, our brotherhood is doing a splendid work in helping in our Sunday School. Cottage prayer meetings and visiting the sick and C. E. the work is great and there is much land to possess but we want to be ready when our Lord shall come for He has done great things for us. Your humble servant,

L. H. Glass.

510 Twenty-first Ave., Altoona, Pa.

SUFFERING

(Continued from page 7)

dens in carrying on missionary labors. We are glad that some of the Lord's children have followed that course. When we live the praying life and utter the prayer of faith, the Lord God Almighty, to whom nothing is impossible and who holds the wealth of the universe in his hand, works. Pray for the work of Missions.

"Notwithstanding the lack of missionary spirit in the church 'He abideth faithful' and his purpose and work can never fail. The Lord's will for his great world field in righteousness must be accomplished."

Dear Mission friends, pray for us. Pray as you never did before. God will hear and answer. He will give fruit. He will supply all needs. And He will do all this even in this time of depression and world-wide trouble. And regardless of what sufferings you or we pass through, IN HIM we have peace.

Ashland, Montana, Dec. 18, 1932.

DEATH

Krehbiel—Mrs. Katie Ringelman Krehbiel was born April 9, 1868, at Sommerville, N. J., departed this life at Geary, Okla., March 16, 1933, at the age of 64 years, 11 months and 7 days. In 1870 her parents moved to Plumsteadville, Pa., where Mrs. Krehbiel lived until 1887. Then she came "west," to Halstead, Kansas, where one of her brothers was in business. She was married to Rev. J. S. Krehbiel, May 7, 1889, and the young couple made their home at Darlington, Okla., where Rev. Krehbiel was in charge of the Mennonite Mission. When the Cheyenne and Arapahoe reservation was opened to settlement in 1892, they took up a claim north of Geary, where they lived till 1899. In the fall of that year they moved to Geary, where Mrs. Krehbiel has had her home until her death.

Sister Krehbiel joined the Deep Run (Pa.) Mennonite church in 1882. She became a charter member of the First Mennonite Church of Geary when that was organized in 1897, and has remained a loyal and faithful member until her death. She will be greatly missed in Sunday school and church, in the Ladies Aid Society and in the entire community. We do not doubt but that the Lord welcomed her in the spiritual world with the commendation, "Well done, thou good and faithful servant; thou hast been faithful over a few things (and her's were quite a few), I will set thee over many things; enter thou into the joy of thy Lord."

She leaves behind two sons, Adolf of Clayton, N. M., and Otto of Geary; one daughter-in-law, Mrs. Adolf Krehbiel, and two grandchildren; three sisters. Her husband preceded her in his eternal reward in 1916. One son died in infancy.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR FEB., 1933

Eigenheim Jr. S. S. Class, Rosthern, Sask., $13.24; Eigenheim C. E. Soc., Rosthern, Sask., $25; Ladies Soc., Waterloo, Ont., $25; Mrs. Adolph Goering, Moundridge, Kans., $5; Miss Anna Goering, Moundridge, Kans., $8.25; Menn. Ch., Waterloo, Ont., $10.85; Menn. S. S., Gretna, Man., $8.08; Aid Soc., Gretna, Man., $10; Rosenort Ch., Rosthern, Sask., $100; Five Brudertal Scholars, Hillsboro, Kans., $30; Angelina Soc., Halstead, Kans., $27; C. A. Krehbiel, Donnellson, Iowa, $30; Calvary Ch., Quarryville, Pa., $13.53; Menn. Ch., Deer Creek, Okla., $5.98; Menn. Ch., Butterfield, Minn., $5.25; Jacob S. Voth Pt. Legacy, $100; Jacob J. Strausz, Moundridge, Kans., $25; Bethel College Ch., Newton, Kans., $25.61; Goessel Menn. Ch., Goessel, Kans., $19.25; Goessel Menn. S. S., Goessel, Kans., $35.07; Int.—Jacob S. Voth Legacy, $4; Salem Zion Ch., Marion, S. D., $120.-51; Bethel S. S., Inman, Kans., $23; First Menn. Live Wire Class, Philadelphia, Pa., $15; Hereford S. S., Bally, Pa., $30; Emma L. Gross, Plumsteadville, Pa., $25; Louise Regier, Elbing, Kans., $50; Bethel Ch., Inman, Kans., $6.60; Joseph C. Graber, Pretty Prairie, Kans., $5; Int.—Conf. Trust Funds, $190.65; Maria Pauls, Part Legacy, $275; Grace S. S., Pandora, Ohio, $34.58; Bethlehem S. S., Richey, Mont., $8.65; J. E. Entz, Newton, Kans., $20; Ebenezer Ch., Mt. View, Okla., $5; Bethany Ch., Freeman, S. D., $29; Herald Ch., Bessie, Okla., $3.79; Menn. Ch., Deer Creek, Okla., $5.81; Menn. Ch., Hanston, Kans., $11.25; First Menn. Ch., Geary, Okla., $11.08; First Menn. Live Wire Class, Philadelphia, Pa., $10; Grace Hill C. E. Soc., Whitewater, Kans., $30; First Menn. Ch., Aberdeen, Ida., $30.06; Brudertal S. S., Hillsboro, Kans., $47.37; A. M. Ch., Milford, Nebr., $27.50; New Hopedale Ch., Meno, Okla., $21.50; Menn. Ch., Madrid, Nebr., $6; Grace Hill Ch., Whitewater, Kans., $25.82; Friend, Elbing, Kans., $100; Blumenort S. S., Gretna, Man., $10; First Menn. S. S., Mt. Lake, Minn., $20; Grace Ch., Pandora, O., $20.05; Menn. Ch., Newport, Wash., $6.50; Upper Milford Ch., Zionsville, Pa., $50; Hoffnungsau Ch., Inman, Kans., $18.52; Saron Ch., Orienta, Okla., $4.04; Christian Ch., Moundridge, Kans., $45.43; Menno Ch., Pratum, Ore., $20.04; Alexanderwohl Ch., Goessel, Kans., $39.42; Swiss Ch., Whitewater, Kans., $16.68; Menn Ch., Halstead, Kans., $32.90; Bethesda Ch., Henderson, Nebr., $55.81; Jacob M. Boese, Springfield, S. D., $5; Mr. and Mrs. J. C. Holdeman, Santa Rosa, Calif., $5; First Menn. Ch., Berne, Ind., $137.74; Hebron Ch., Buhler, Kans., $23.09; Bergthal C. E., Soc., Corn, Okla., $8.48; Sichar Ch., Cordell, Okla., $3.70; Buhler Menn. Ch., Buhler, Kans., $25.87; First Menn. Ch., Aberdeen, Ida., $19.45; Joseph H. Goering, Moundridge, Kans., $200; First Menn. Ch., Upland, Calif., $52.71; Bethel Ch., Mt. Lake, Minn., $75; First Menn. Ch., Monroe, Wash., $11.70; Zoar Ch., Goltry, Okla., $5.20; New Hopedale Ch., Ringwood, Okla., $8.25; Bergthal Ch., Pawnee Rock, Kans., $15.12; Menn. Ch., Pulaski, Iowa., $7.48; Josephine Ewert, Marion, S. D., $5; First Menn. Ch., North of Butterfield, Minn., $5.60; Second Menn. S. S., Beatrice, Nebr., $75; Christian S. S., Moundridge, Kans., $24.60; Mary Weiss, Quakertown, Pa., $5; St. John Ch., Pandora, Ohio, $22.50; Total, $2775.16.

		$2775.16
Balance in bank February 1, 1933		684.32
Receipts for General Fund	$2318.94	
Receipts for Orphans, etc.	244.36	
Receipts for Special Funds	17.21	
Interest and rent	194.65	$2775.16
Balance and total receipts		$3459.48
Paid on orders		3022.17
Balance		$ 437.31
Canadian money remitted direct to India		205.42
Balance in bank March 1, 1933		$ 231.89

(On March 1, 1933 the Board has due and unpaid budgets in the amount of $4500.00 for the first quarter.)

Respectfully submitted,

J. E. Regier, Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR FEB., 1933

For Expenses of Ex. Com. and "News and Notes"—Hoffnungsau Sew. Soc., Buhler, Kans., $3; Dorcas Mission Soc., Pulaski, Iowa, $1; Ladies' Aid, Grace Menn. Ch., Lansdale, Pa., $3.40; Mrs. M. J. Galle, Odessa, Wash., $1; Mrs. Simon Unruh, Dalhart, Texas, $1; total, $9.40.

In Place of Sewed Clothing—First Menn. Miss. Soc., Bluffton, O., Hotevilla St., Ariz., $10; Brudertal Sew. Soc., Hillsboro, Kans., Janjgir St., India, $5; Do., Oraibi, St. Ariz., $5; Ladies' Aid Soc., Grace Menn. Ch., Lansdale, Pa., Ashland, St. Mont., $5; East Swamp Sew. Soc., Quakertown, Pa., do., $5; Ladies' Aid, 2nd Ch., Philadelphia, Pa., Busby, St. Mont., $5; Miss. Soc., Zion Ch., Souderton, Pa., do., $10; total, $45.

Miscellaneous—Bergtal Sew. Soc., Pawnee Rock, Kans., Widow, India, $20; Sew. Societies, duty on boxes to India, per Mrs. Luginbill, $20; Ladies' Aid, Fortuna, Mo., Dr. Bauman's home trip, $30; Ladies' Aid, Grace Menn. Ch., Lansdale, Pa., spinning wheel, Janjgir, St. India, $1.02; Nursery Class, First Menn. S. S., Upland, Calif., Nellie Penner, India, $2.15; Brudertal Sew. Soc., Hillsboro, Kans., Mrs. P. W. Penner, India, $5; Do., supplies for Hospital, China, $5; Do., food draft, Russia, $5.50; Hoffnungsau Sew. Soc., Buhler, Kans., relief work, $25; Intermediate C. E. Soc., Donnellson, Iowa, home mission, Gen. Treas., $2; Do., foreign mission, Gen. Treas., $6; Immanuel Sew. Soc., Los Angeles, Calif., do., $5; Sew. Soc., Hutchinson, Kans., Clinton St., Okla., $5; Sew. Soc., Wisner, Nebr., Girls' Home, Winnipeg, $5; San Marcos Sew. Soc., Paso Robles, Calif., freight on clothes to Canada, $4; total, $140.67.

Grand total..$195.07

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

JOTTINGS

Rev. A. E. Kreider, pastor of the Bluffton, Ohio, church, is in charge of a series of pre-Easter services to be held in the neighboring Pandora church, March 26 to April 2.

The editor wishes to secure copies of The Mennonite Year Book for the years 1901 and 1922, in order to complete a file. Any one having such copies and wishing to dispose of them will please communicate with him.

The C. E. Society of the Second Church, Philadelphia has taken second place for the best representation at the meeting of the Philadelphia Delaware C. E. Branch on two successive occasions. It is the ambition of the society to carry off the first prize banner at the next meeting.

The ministers of the Eastern District Conference held their spring session of the Ministerial Conference in the old Saucon Meeting House near Coopersburg, Pa. William Mohr, who is a director of Bluffton College was present to discuss College affairs with the brethren. In the Evening Professor Stein of Muhlenburg College, Allentown, was present and addressed the group.

Last week Rev. Falkenberg of Columbus, Ohio, lectured in the Berne, Ind., church on the subject of Communism. A group of young people of the class taught by O. F. Gilliom conducted an evening service in the United Brethren church near the neighboring town of Portland. Talks on "What Christianity Means to Me," were given by F. J. Wiens, William Spurgeon and Arthur Unversaw. Other members of the class appeared in duets, quartets, and octets. Carl Luginbill furnished a trombone solo with Lawrence Lehman at the piano. Mr. Gilliom presided over the service.

The two Homes maintained by General Conference Mennonites in the cities of Winnipeg and Saskatoon, Canada, for the Russian Mennonite girls living there are supplying a need without which they would have no opportunity for meeting with one another or for social and religious contact. The Superintendent of the Winnipeg home reports that 78 positions were secured for girls during the last quarter for 1932 ranging in wages from $8 to $25 per month. Thursday evenings and Sunday afternoons are given to Bible studies. The Saskatoon home has on its list about 100 girls for whom positions have been found in the city at from $8 to $20 a month.

The Salem Messenger is a welcome weekly visitor to the members and friends of the Salem Mennonite church, Dalton, Ohio. This four page bulletin contains the order of worship, announcements, editorials and gems from the greatest literature. These bulletins are printed by the pastor Rev. A. R. Keiser on a Ditto machine. The worship services are greatly benefited thereby. Special services in the Salem church the past few weeks have consisted in addresses by A. C. Ramseyer, a master potato farmer and an active layman; Clair Studer, one of the sons of Salem church, at present head chemist with the Hoover Sweeper Co. The Bluffton College Glee Club presented a splendid program on the afternoon of March 19.

The Sunday School of the Zion church, Souderton, Pa., has on active membership that aims to do things. The enrollment is 20 officers, 29 teachers, 425 scholars and 25 in the Home Department. There were present every Sunday last year 10 officers, 12 teachers and 88 scholars. The school is greatly interested in a plan to erect an addition to the church for Sunday School purposes. An expert has been called in to make a survey after which the cost will be determined and the matter given further consideration.

The Men's Brotherhood of the Souderton, Pa., church made a fraternal visit to the Brotherhood of the Second Church, Philadelphia, on the evening of March 20. The delegation from Souderton and the members of the Philadelphia group joined in making the meeting one of splendid fellowship and edification. It is the hope of the several chapters of the Brotherhood that similar bodies will be organized in the churches of the Eastern District.

In a lecture given at Tabor College, Hillsboro, Kansas, a Mennonite institution, Professor Ewert's subject was "Bolshevists."

Speaking from his own observations in Russia, he gave a vivid description of conditions under the communistic regime. He pointed out that the object of the Soviet government is to do away with the capitalistic system, religion, morals, decency and "individualism," first in Russia, then finally all over the world. Anybody still in sympathy with any of these principles will then be ruthlessly slaughtered. An abominable disregard for the individual human life will prevail. In Latvia and Estonia, where the Communists had control for only a year, fifty thousand murders were committed! One can hardly imagine how many millions of people have ben slaughtered in the whole of Russia since this demoniacal system has come into power.

Professor Ewert then mentioned that the first communistic "Five-Year-Plan" is now ended, and that a second "Five-Year-Plan" has been drawn up at the Soviet capital. During the first year of this new program all churches are to be destroyed throughout Russia; in the second year, all family worship of every sort is to be eradicated; in the third year, communistic propaganda in the form of films is to be disseminated throughout the world; the fourth year shall mark the last stand of principles contrary to Communism in Russia; and in the fifth year Communism shall reign supreme.

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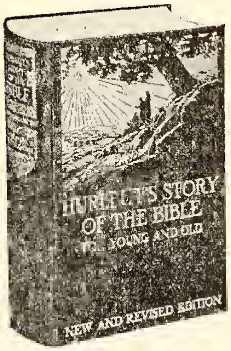

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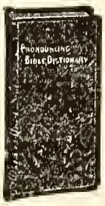

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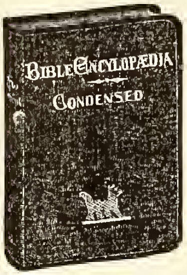

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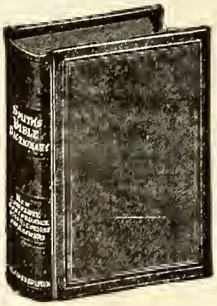

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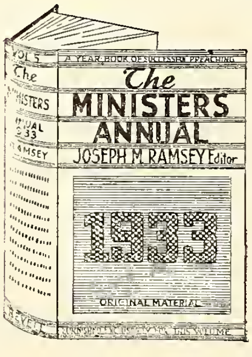

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The Mennonite

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VOL. XLVIII BERNE, INDIANA, APRIL 6, 1933 No. 14

EDITORIAL

In the course of a pastoral call, some days ago, to a family, that has been very hard hit by the depression and whose outlook for improved conditions is by no means encouraging, the mother of the house said, "Well, we have managed to get on somehow." Perhaps that is the attitude of many of us. We have missed the luxuries and we have found out that things we thought essential were not actually needed. It has also been revealed through our experiences that the abundance of things is not of necessity a condition of resonable comfort or happiness. Those who have not had much to loose are surely happier just now than those who had to go through the experience of loosing much.

Getting on somehow is a discipline. It teaches us to make the best use of what we have at hand. It also makes us recognize the fact that others are going through struggles. When we were successful we had little patience or sympathy for the unsuccessful one. Now, all of us have been unsuccessful, not in one, but in many things, and our condition places us in the position of being able to feel for other in the position of ebing able to feel for the other fellow as we never before have been able. Now we are all brothers in the grand fraternity of hard knocks. We have many things to share with our fellows, and they are not the things we might have desired, but it is worth while for everybody concernce when all are under the same yoke bearing much the same burdens.

The Easter season is ever a time of joy. It brings before us the greatest reason for joy because the worst of man's enemies, death, has been conquered. Without this assurance of immortality all religion would be but a hollow mockery, for, if death ends all, what's the use of righteousness and faith? Those who do not hold to such things would then have the better of the things of our earthly life. There would neither be rewards for righteousness or punishments for unrighteousness. Our intuition rebels from the idea that there is no future. The uneven distribution of good and evil, in which we note that the wicked seem to be having all the good things of material life and the righteous appear to be deprived of what the world regards happiness is, on the face of it, judging by human standards, unjust. The soul cries out: If the wicked here go unpunished and the righteous go unrewarded there must certainly be a time and a place when the wrong will be righted and the right will come into its own. Surely, God in his mercy is permitting the unrighteous to go on that they may have an opportunity to mend their ways, but the time must come when he will assert himself in justice. The resurrection therefore furnishes us with the highest incentive for living the life of faith and righteousness.

If there was no real resurrection why then do men celebrate it and why have they been celebrating it through all these centuries? No one denies that it is the expression of a belief in the resurrection carrying us back to the time when the tomb of our Christ was found to be an empty one and those who had been with him during all the years of his ministry saw him again in the flesh.

It surely means much to those of us who must stand by the open grave and see our dear ones laid away. It means that life is assured and that death shall be no more.

How comfortable should a church be? Should it be well ventilated? Should the seats be such that sitting on them for an hour would not cause distress? Should the walls and the windows lend themselves to beautiful decoration? Should the skill of the artist as well as eloquence of the preacher contribute to the inspiration of the service? To answer these questions would involve an understanding of the motives that bring people to the church service and the various physical, mental and spiritual reactions to the services. We agree that ventilation is an important consideration everywhere. Any teacher or employer of workmen, if he or she is observant, will tell you that people cannot do their best in poorly ventilated quarters. It seems to us that the devil, the prince of the power of the air, finds a very effective way for hindering worship by using poor ventilation. You cannot make any one think clearly when that one has his mental faculties dulled in heavy air and, to be truly religious, one must be keen mentally.

Church seating may make listening to a sermon a delight or a torture. Those of us who have had to sit through long services upon benches that neither fitted the body not permitted its relaxation must I think, if we are frank, say that whatever good we received from the service came to us through the grace of God and not because the surroundings were conducive to giving our very best attention to what was going on. It is just as easy and requires no more material to make a good pew than it is to make a poor one. Why do they not have pews that will not be irksome and tiresome to the body while the mind and soul are occupied with the things of God? In the old days, when poverty prevented greater planning for comfort in the house of God, poverty also inflicted many discomforts in the home, but, as soon as it was possible, our fathers made their homes more comfortable. The church did not always keep progress with the home in this respect and often the crude hard benches remained while the evidences of pioneer living disappeared in the homes.

Opinions among Christians differ concerning the way in which a house of God should be decorated. Frescoes, art windows and good architecture may or may not be just ostentation. To some surroundings reminding them that church is an unusual place and that its every surroundings are designed to create an atmosphere of worship. The old Testament grandeur of Solomon's Temple is not lost on some minds and they certainly find help in their devotions when they find themselves in an atmosphere that associates them with traditional worship. On the other hand, there are minds upon which such external things as church furnishing and decoration make little impression. They desire, not the visible, but, the spiritual tokens of holiness. This was the attitude of our Mennonite fathers and is the attitude of many Mennonites to this day. It has continued, not because beautiful churches built in the style of churches are particularly wrong, but because, in the early days, conventional styles of churches belonged to the state church against which the Mennonite movement was a protest and because today the overdoing of church architecture has become an abuse saddling debts, like sins, upon children and children's children. In theory the plain meeting house is a protest to the pride manifested in the pattern and cost of the average church, but plainness does not assure a lack of pride. It is said of a certain ancient philosopher, who made his home in a tub that he visited another philosopher who lived in luxury. As he entered the palace of his ostentatious friend he stamped upon the costly rug and said: "See with what contempt I regard your pride." The other calmly replied without batting an eye, "Yes, and with just as much pride." The plain meeting house represents simple life and honest workmanship. It provides the place where the brethren may gather and find edification in the ministry of the word. Often it shows the good sense of using the Lord's money for better things than just beautiful buildings. It is not an attempt at aping the rich to the extent of wanting churches like them when it is impossible to have and keep up homes as they do.

One of the things that gives us satisfaction concerning the history of our faith is that almost as soon as our forefathers began their settlement in Germantown some of their leaders came together to draw up that famous Protest Against Slavery which was the beginning of the movement which, many decades afterward, brought about the abolishment of the dreadful curse of human bondage in our country It is assumed that as the Declaration of Independence reads "all men are born free and equal," but, for a long period of time, the white man was the only one to benefit by this assumption. And, can we say that, even now, in practice the theory, freedom and equality is applied to those of other races? It surely does not so apply in politics and in industry. The vote of the colored man is suppressed in many quarters and in others he is hardly welcomed except by corrupt politicians, when he comes to the polls. In industry it certainly is true that the negro is "The last to be hired and the first to be fired." This accounts for the fact that now is this time of depression, eighty percent of the colored population of our cities has to be supported by public relief. Color is a handicap when in competition with the white race. Even the friend of the negro suffers embarrassment when the black man rents the house next door to him.

The race question is a perplexing one and will continue as such for the reason than in this we must realize that the "sins of the fathers are visited upon this generation and will continue to do so long as we have the negro with us. Our difficulty with the negro question is that it involves every social, political and economic relation in trouble. We may do this, at least. We need not regard the negro with suspicion or hatred. He is human and deserves our sympathetic consideration. He has a right to earn an honest living and it should be made possible for him to do so. It is his right to better his condition by education or by other respectable endeavor and, instead of hindering him in such ambitions, everything should be done to help him. His work, wherever and whatever it happens to be, is adding so much more to the wealth of the nation and a certain amount of gratitude should be shown to him for it. He is here for no reason for which he can be held responsible and for this reason he should be as welcome as the most of us who are also here for the same reason. When we consider that the negro is only two generations away from slavery and that he has made many remarkable advances along many of the walks of life, in spite of the hindrances that stand in his way, we may only say that one of the remarkable things of the last three quarters of a century is the great strides toward higher things that members of the negro race have made. It is unfair to select the worst and often the abnormal members of the negro race as examples of what the negro really is. Were we to judge the white race by such a standard we would not make a better showing. The capacity for religious expression possessed by the negro is outstanding, indeed, so outstanding that the world, that has no particular interest in religion, regards with admiration the religious music of the colored man and, when presented by those of the race who are sincerely given to the practice of religion, this music makes a profound impression. After all is said pro and con the question, has the negro received a square deal?, still remains to be answered.

Denominational loyalty need not of necessity be mere prejudice and it should never take the form of bigotry. It has its use, however, and is a solemn obligation placed upon the members of the denomination. The charge is often made that most church members are what their parents were because they grew up in the environment of the church to which they belong. This is true to a large extent and there is no reason for objecting to it. In every relation with the church the matter of concern for the children and the children's children is a great consideration. That which we hold as precious has come to us through the fathers who did not hesitate to suffer for it that we might enjoy the heritage without molestation and as our conscience dictates. It should be a mater of serious consideration to any one to regard and respect the historic background of his faith. As the seams in the rocks are the record of the earth's rise above the waters, so the denominations make their record upon the pages of history to mark some great principle that rose and maintained itself against the subduing influences of the age during which they came into existence. As the rock is the foundation upon which it is well to build, so the foundation of the Word of God and the sacrifices of the fathers means an enduring structure.

As members of a denomination we, by the very nature of that fact, have certain responsibilities to meet. To disregard them is apt to be traitorous. For example: My church engages in missions which must be supported at a considerable cost. I am a part of the church and am therefore responsible for my share of the

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.——————Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance……$1.50
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Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

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support. If I fall down on the job, if I desert it, I simply do that much toward hindering something of which I am a part—a something that represents my sincerity as a Christian. As a member of a denomination I should be interested in what is going on throughout the whole body. The art of printing makes it possible for me to have regular and accurate information concerning the brotherhood and to receive from those of the brotherhood the benefits of their experiences and talents through contributions to the church paper. The church paper is as necessary to the existence of the church as the church building in which we meet to worship. A leaky church roof or an unheated building on a wintry day would be an indictment upon the earnestness of the worshippers. So too, a family without the church paper does not show sufficient interest in church affairs or a willingness to spend the small amount of a subscription that will give the impression of interest.

The loyalty to the church cannot be preached into children. It must be lived before them in the home and the entire home surrounding should in some way reflect an interest and a loyalty to the church with which the family is affiliated. With a right home loyalty there should be no question on the part of parents of children as to what school should be selected. for the education of the boys and girls than there would be in the selection of the Sunday school to which the children should belong or the church service they should attend. One of the difficulties that often crops out in all church matters is that there develops an attitude of mind on the part of some to be more critical, almost to the point of being deadly critical, of our own institutions than of institutions out of the church which have sometimes been given the support of some of our people. A house divided against itself places the one who divides it in a very unlovely attitude, to say the least. The danger of the coming generations in our church is that they will either disregard, or throw off altogether, the historic principles for which it stands. As we recall the numerous heart breaking situations that arose during the World War, when our young men were in serious perplexity, we remember that many of them told us, "You did not prepare us for this test." There had been a lack somewhere and that lack was partly, at least, the lack of training by Mennonite leaders for the emergencies that might face Mennonite youths. The sad thing about it all is that, even to this day, there are those who seem to prefer the inspiration of instructors, who slurred our Peace Principles and wrote and spoke against them above those of our own who not only loyally stood foursquare for Mennonite principles but ran considerable risk in doing so.

Loyalty to the home church in all its needs is of course the only sensible attitude of the individual church member. This loyalty should in a larger measure be carried with the member when conditions take him or her away from easy access to the congregation in which membership is held. The great move cityward, during the past few decades, has meant considerable loss to the Mennonite church and as much gain to others. We are glad that people find church homes where there are none of their own denominations, yet, in many communities into which there has been a considerable influx of Mennonites there are no Mennonite churches, either because the things peculiar to the Mennonite church were soon forgotten, or, because there was an unwillingness to assume the responsibility of establishing new churches. In some instances such a willingness did appear, but at so late a date that the venture became costly and meant a considerable drain on the Home Mission treasury or some other source. Our pioneer fathers were sufficiently loyal to the church to establish fellowship among themselves and to meet, even at great hardships, the needs of houses of worship. In this time when we, even in times of depression, have so much more than our fathers we meet the challenge to assure the continuance of our beloved church. How far are we ready to go to meet this challenge?

SOME OBSERVATIONS IN INDIA

It was Sunday, February 26th, Mrs. Penner and I were sitting in our front room reading the foreign mail, which had just come in. We get our mail from home once a week, on Sundays. We naturally look forward to this day with much pleasure. While quietly reading, we heard the rhythmic "tak, tak, tak," of some instrument that sounded very much like a hammer. I went outside to investigate and saw that at a neighboring house near which a Christian is building his house, two men were busy constructing something. I went out to investigate. Upon arrival, I found that two of our Christians, both former boarders in our hostel, were repairing their cart. Seeing me suddenly standing in front of them, they stopped work. One was polite enough to rise. Both looked sheepish, because they knew that to work on Sunday was not just the proper thing to do. I admonished them and tried to point out that by working on the Sabbath they were injuring themselves, injuring the church and sinning against God. The excuse was that this was a necessary work. This, of course was a lie. I also pointed this out to them. I did not stay long, but went back sad in heart. I said to my wife: "It seems that we have no real Christians in the church." My reading was over for the time being. Two hours later, I was on my way to the Leper Home. It is a 15 minute walk there. Like Seth Parker, I was "jest thinkin" as I walked along the familiar road. The Sunday School had assembled. I am Superintendent. After a song or two, I asked one of the leper boys to stand before the whole school (300) lepers and tell in his own words the story of how Jesus quieted the storm after the disciples had so rudely awakened Him from a well deserved sleep. I had never asked anyone to do this before. Generally we read the lesson alternately. This lad got up. Do you know who he was? His name is Ramsai. Leprosy has made a wreck of him. His hands and feet are maimed and even his face is distorted. At one time, he was a great annoyance to me, giving me all sorts of trouble. He even absconded from this Leper Home, saying that he did not like the place, he wanted to try another institution. He went, but like the prodigal, he soon returned a wiser and also a better boy, certainly much more satisfied. Ramsai got up before the large company of lepers and in an interesting way told the story of Christ's power over winds and waves. He did it so well, that I commented on it and I said to Ramsai: "If I had something with me now, I would give you a bakhsheesh." Without a moment's hesitation, he replied: "I have my bakhsheesh, I have Jesus in my heart." I forgot the tak, tak, tak of the hammer and quietly breathed a prayer to God that he might keep this lad in this attitude at all times. Yes, I still believe and believe most certainly that we have real Christians in the church. I felt much better after this experience. Of course, I was "jest thinkin" of how many good Christians at home are using the Sabbath for some kind of a tak, tak, tak. Selah.

P. A. Penner.

Champa, C. P., India.
February 27th, 1933.

THE MINISTER'S GOSPEL

To many the "Glad Tidings" has lost its gladness, is no longer hailed as "good news." The present world plight is anything but cheering. Each day brings its quota of bad news: illness, accident, depression, disappointment, death. The effect should bring whole communities to church at tap of the bell. When the steamer Vestris sank with loss of more than 100 lives, a life-boat of passangers, wet, cold, ill, and all but hopeless, sighted a ship: hands lifted Heaven-ward and with tears of joy they shouted the good news, "saved." But what has blinded souls to their sinking condition, that they welcome not the "glad tidings" of Christ the Rescuer? By what trick has Satan robbed many of desire for salvation, taken away hunger for that which is "sweeter than honey in the comb"? People gladly accept money, food, clothing, things: but though more souls than bodies starve, they strangely ignore the "Bread of Heaven." The Gospel points a—

Way of Escape:—The blood-bought way—

"It is Christ that died," thus canceling the debt of sin, effective in every penitent soul who appropriates it unto himself. The Lindberghs, visiting starving China, said—"We felt the horror of it all, but we had the power of escape." Men on earth have felt the breath of eternal fires before awaking to their alarming state, and escaped by this Gospel Way. A child of Princess Alice, dying of fever, she was warned against touching her child lest she contract the disease. But her mother love could not resist, she embraced and kissed the child, paying the penalty by her death. Jesus saw the world sinking in disease and sin, and regardless of cost, embraced it in love, for which He yielded up His Life. "Ye are bought with a Price." Cole Younger, of Quantrills Band of Raiders, took liking to a prisoner he guarded, and who was to be hung as a spy. Younger, at risk of his own life resolved to befriend him: the two, riding ahead of the band at a road bend, Cole told the prisoner to "put spurs to his horse," which he did, and escaped. He later distinguished himself as a Virginia congressman, but throughout Younger's 26 years' imprisonment never forgot his debt of gratitude to his benefactor. Thus should every soul whom Christ sets free, dedicate their lives in gratitude to Him whose life their freedom cost.

Gospel of Triumph:—"Yea rather, is Risen Again." How unbearable the world's griefs but for hope through Christ's victory over the grave, and the world. How dark the picture before this. For years there hanged in French Art Halls, pictures of France's army defeats, reminders of their war conquerers. These have since been replaced by pictures of French Victories. Satan was turning the World into a picture of despair and defeat,—"Tears of woe, its baptism: cries of misery, its litany: the blood of crushed heart the awful wine of its sacrament: and groans of the dying, the organ dirge of its worship." A dark, awful picture. But Christ, Satan's master, is taking down the picture to replace with one of Triumph, turning the dirge of despair into songs of Victory. During the French "Reign of Terror," thousands were guillotined. Monchott kept busy shaving necks for the knife. With fear-blanched faces, people kept within barred doors. But brave loyalists rose in their might and crushed forever that bloody scene. Satan instituted a monster world "reign of terror," spreading ruin and wretchedness over all the earth. But Christ interrupted his scheme by opening the grave, giving promise of like freedom to all believers who are "risen with Him," immortality, eternal life, which more than all else has lifted Earth's burdens, inspiring undying hope, through a conquering, victorious, risen Saviour.

Gospel of Intercession:—Paul is jubilant over what Jesus is still doing for us. Far from leaving His sheep to wander defenceless in uncertainty, He is now "at the right hand of God, making intercession for us." Some may question — "but why this Intercession, aren't we already saved by His sacrifice, what need of anything further?" We forget that having necessitated Infinite power in salvation, we are still in process of redemption, of "working out our salvation," and are yet dependent upon the same Infinite One for shepherding, requiring His constant intercession in guiding, restoring, shielding, every day of our earthly pilgrimage. We can no more live "approved of God," apart from Jesus' intervention, than we can be saved at all without His supernatural power. To be saved we had to yield unconditionally to His plan of salvation; and now a like entire surrender must characterize believers to His leadership, for the "perfecting of the saints." Thus is the Great "Shepherd of the sheep," constantly employed in the glorious service of Divine Intercession for us, which will end only when traveling days are done. What a Gospel is this. "And they shall never perish, nor shall any pluck them out of my hand."

T. Richardson Gray,
Edgewood, Iowa.

CORRESPONDENCE

Grace Mennonite Church, Lansdale, Penn. The activities of the church and Sunday school have been many and varied during the last few months.

We have had church services regularly on Sunday both morning and evening. We have Bible Study and Prayer Meeting on Wednesday evening. At present we are studying concerning the Lord Jesus Christ: His Person and His Work. We have also had the pleasure of having outside speakers come in to bring us messages.

On October 25 we had the pleasure of having with us Mrs. Mary Burkhard, a returned missionary from Basna, India. On October 30 we had Miss Martha Burkhalter from Janjgir, India, give us a little talk. On November 29 and 30, Dr. Max Reich was with us and brought us two Bible Messages. Dr. Reich is working under the Extension Department of the Moody Bible Institute of Chicago.

On December 31 the Annual Congregational Meeting of the Church was held. After the meeting a short social hour was enjoyed until 11 o'clock, when we went back to the church auditorium for a Watch Night Service. We spent the last few minutes of the Old Year and a few minutes of the New Year in prayer and praise to God.

The Rally Day service of the Sunday School was on October 23. It had been postponed from September 25 due to the outbreak of Infantile Paralysis. The Christmas White Gift Service by the Sunday School was on December 22. The pageant that was given was entitled, "Dawn in David's City." The Church was filled for the service.

The Sunday School completed on the first Sunday of January three years of service. The enrollment is two hundred. The Superintendent, Allen R. Fretz, on January 23 presented twenty-six bars for three years perfect attendance. There has also been presented twenty-nine wreathes for two years attendance and twenty-two gold pins for one year perfect attendance.

We have a very active Brotherhood, they meet every month. On October 11 they had a meeting at which time there was election of officers. They also had Rev. Mahlon Moyer of North Wales give an illustrated talk on the "Holy Land." On November 22, they entertained the Brotherhood of the Allentown Church with a rabbit supper. About thirty men came from Allentown, there being about sixty men present. The Brotherhood also conducted a service at the Montgomery County Prison at Norristown on October 23.

We have a Junior and Senior Choir. The Junior Choir sings at the morning service and the Senior Choir at the evening service. The Senior Choir sang at the Brotherhood Mission in Philadelphia on December 4, the service being broadcasted. The Senior Choir rendered a cantata entitled "The Child Jesus" on December 25. It was very foggy that evening, so the Choir decided to repeat the cantata on January 8.

We have a very active Young People's Society. We meet every other Sunday evening. We have attended other special services at different times. On October 15 a number of our young people went to a Bible Study at Pipersville conducted by Rev. Fred Whittermore, his subject being "Full Assurance of the Believer." On November 13 we attended the Rally of the Christian Endeavor Society of the Deep Run Mennonite Church. On November 26 we conducted the service at the Brotherhood Mission at Philadelphia.

There are twenty-eight young people taking a Correspondence Bible Course from the Moody Bible Institute of Chicago. Rev. Unruh teaches the class, and they meet for study every Friday evening. On Nov. 4 we had the privilege of seeing On November 4 we had the privilege of seeing four reels of motion pictures of the Moody Bible Institute. The reels were furnished by the Extension Department of the School.

The S. O. S. Class, the young people's Class of the Sunday School, held a Fellowship Supper on January 28. There were forty-seven members and friends present. There was a program consisting of short talks by some of the members and Rev. A. L. Murray of the Baptist Church of Lansdale brought us a message. This Class has been organized for three years, and our teacher is Rev. Unruh.

Dorothy M. Gerhart.

Mountain Lake, Minnesota, March 6, 1933, Dear Readers:—On February 26th, Mr. H. O. Dyck of Los Angeles made a brief visit in our little city, which was formerly his home. He was very active in church work in this community and for that reason it was natural for all of us to look forward with much anticipation to the talk which he was going to give to the Bethel Sunday School.

Mr. Dyck spoke briefly, but the thoughts he expressed are too good to keep to ourselves. It is a privilege to pass them on to the readers of this paper, that they too may be benefited by them.

Mr. Dyck directed the first part of his talk to the older people. The question he asked was: "How were our forefathers and parents able to carry on from generation to generation?" The answer was that they kept their faith in God, and kept this faith together with hope and love in their hearts and souls. This alone upheld them through the many trials of their lives.

The hearts of the young people were deeply stirred by the simple, straight forward message directed to them. These were the thoughts expressed:

"In our life there are always two factors which tend to build up or tear down our character. Every one knows the evil which can influence lives to a low moral standard. We want to consider a few points which will help us to build up our life.

"First of all, learn to take constructive criticism. Appreciate the advice and suggestions of older and more experienced Christians.

"Second, do not try to **get by,** be honest and brave and sincere. And last, but not least, have faith in God and take Christ into your heart."

Combining these points we have a picture of a pilgrim on life's highway, a person who never gives up, but tries over and over again to climb higher toward some objective which he has marked as his goal.

Greetings from the Pastor, Rev. Balzer, and members of the Bethel Church of Mountain Lake, Minnesota.

Upland, Calif.—Annual Report of Women's Society, 1932—During the past year we had 12 regular meetings, with an average attendance of 188 members. Our total monthly collections were $53.00. We had 2 special meetings. The 1st in February when we gathered clothing and made comforts to be sent to Canada. 195 lbs. were sent.

At the second meeting in April, Rev. and Mrs. Paul Wenger told about their Mission work in India. A gift of $16.00 was given. $15.00 was given as our share for Mission work in India, this year. 45 letters and cards, mostly from Missionaries, were read during the year. 44 qts. of Fruit and 14 Jars of Jams and Jellies were taken to the Hospital as a Thanksgiving gift. 200 pounds of dried fruit, raisins, peaches and prunes, also some walnuts were sent to Rev. and Mrs. P. A. Penner to be taken to India and distributed among the Missionaries. We also sent $10.00 to pay for any extra expense they might have with the fruit on the way.

Our Mission Committee made 115 visits and carried 175 bouquets of flowers to the sick and shut-ins. We again remembered our Mission Stations in Arizona, Montana and Oklahoma with a gift of $48.00 to help with their Christmas celebrations.

At our Annual Picnic we collected $18.00 which was equally divided between Home and Foreign Mission, also gave Rev. and Mrs. Classen $5.00, as they had come to enjoy the day with us and both took part in our program. In India we are supporting 2 bible women and and 2 orphans amounting to $98.00 annually. We are also sending $15.00 to the lepers yearly. Total receipts for the year from June '31 to June '32 were $373.05 and disbursements were $330.69. 15 quilts were finished during this year amounting to about $190. $56.15 of this were spent for Foreign Mission and $55.00 for Home Missions.

Elizabeth C. Ruth, Sec'y.

Hereford Mennonite Church, Bally, Pa., The Rev. Dr. George H. C. Macgregor, professor of New Testament Exegesis in The Hartford Theological Seminary preached in the Hereford Mennonite Church, Bally, Pa., on Sunday morning, March 26th, 1933. Dr. Macgregor who is a personal friend of Dr. Elmer E. S. Johnson, the pastor of the Hereford Church, has been appointed by the King of England, a Regius Professor in the University of Glasgow, Scotland.

Dr. Macgregor used I Peter 1:18 as his text. He divided his sermon into 3 parts: First, What is this thing from which we are to be redeemed? Second, Why is it that, above all things else, we ought to be redeemed? Third, How are we to be redeemed? He spoke in part: If there is one thing that makes religion a real thing it is that it puts a new purpose into our life. One of the best things that Jesus Christ can do for us is to redeem us from the things

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

April 16

Easter—"If a Man Die, Shall He Live Again?"

—Job 14:1-14.

Many churches will plan to have special services for this great day of the Church year. An Easter cantata, an appropriate play depicting the power and glory of the Resurrection or a pageant will be very appropriate. But wherever it is possible, it would be well to consider this very fine and appropriate topic for Easter. In planning for this topic you might assign the topic: "Is the grave the end of life, are you afraid of death?" Assign this topic to three people, to a younger person, to a person of middle age, and to an aged person.

We find reason for the future life on the ground of reason, the law within, and the fact of the resurrection of Jesus Christ. Charles Wesley has given us a great poem depicting the faith of the Christian in his much loved poem and hymn:

"I know that my Redeemer lives,
And ever prays for me;
A token of His love He gives,
A pledge of liberty.

"I find Him lifting up my head;
He brings salvation near;
His presence makes me free indeed,
And He will soon appear.

"He wills that I should holy be;
Who can withstand His will?
The counsel of His grace in me
He surely shall fulfill.

"Jesus, I hang upon Thy word;
I steadfastly believe
Thou wilt return and claim me, Lord,
And to Thyself receive."

Questions

1. Why I believe in immortality.
2. How does a belief in immortality affect our attitude toward self and toward others?
3. Narrate the appearances of Jesus after His resurrection.
4. What contributions did the Resurrection bring to the belief in immortality?
5. Trace the belief in immortality through history.
6. What is the relation between a belief in immortality and Christian righteousness?

Study the Scriptures

Mon.—Read Ecclesiastes 9:10. The ancient view.
Tues.—Read Psalm 16:1-11. Hope arises.
Wed.—Read Matthew 22:23-33. Jesus' argument.
Thurs.—Read John 14:1-3. Jesus' view.
Fri.—Read Philippians 1:21-24. Paul's view.
Sat.—Read II Corinthians 4:16-18. Triumphant faith.
Sun.—Read Job 14:1-14. If a man die shall he live again?

Men have always believed that this life will not end all. In the earliest ages of mankind of which we have any record men have made preparations for the future life. Sometimes they have buried utensils, food, their favorite horses and ponies with their beloved dead, at other times they had long ritualistic services in order that they might drive away any evil spirits which might bring harm to the one who had passed into the life beyond.

As time passed, men felt an added need for immortality. Especially in the history of the Hebrews do we find a growing sense of the assurance of a life to come. Justice and righteousness demanded it, it was evident to many that justice in many cases is not wrought out in this world so there must be another world where both evil and good are accordingly rewarded. When individualism and the high worth of human personality developed men saw that life is too sacred and meaningful to be cast aside after a brief stay upon this earth, they felt there must be a life beyond. Youth does not feel the need of immortality as much as do those more advanced in years. They seem to think death is far removed, they are fairly well satisfied with the world in which they are living at present. But as that same youth comes to the prime of life, he already begins to look a bit more carefully into the coming years. As he comes toward the setting of the sun of the human span of life, he rebels at the thought of eternal death, he has an insatiable desire, for a continuance of life. History bears out the fact that when a man's body demands food or water, he does not need to seek far until he finds that a kind Father's heart has supplied that which he needs. Likewise if God has placed in our breasts such a deep calling for a continuance of life after death we may safely conclude in faith that we will not be disappointed but that some kind of a life more wonderful than we can conceive will be in store for those who live in accordance with the will of the Father.

When Jesus came in the fulness of time an added incentive was given to this belief. Jesus raised men from the dead, He said "I am the Resurrection and the Life." Men crucified Him, but He arose from the dead, thereby signifying that all who believe in Him and trust in Him may have a newness of life. Sin, sorrow and death will no longer be an enemy to be overcome for He overcame all evil for us. Some skeptics have tried to explain away His resurrection, saying that Jesus had not truly died only swooned and came into consciousness on Easter. But His many appearances and those who saw Him having testified of Him, these prove such stubborn facts that it has become a sure fact of history. The life of Jesus Christ is the best of proofs of resurrection and the life to come. We **may** believe it, and in this belief we find a great hope which gives true worth to life here and now and a fond hope for the door which leads beyond death.

EASTER

With song and sunburst comes the Easter morn;
Yet was there sunset ere the sun arose;
Under the sod, the rain—drift and the snows;
The nurturing of life, wherefrom was born
The blossom on the breast of beauty worn.
Each way of glory through some garden goes
Where midnight yet a deeper midnight knows,
Against the halo, cross and scourge and thorn.
Will it be always so? The Easter still
Always the answer to what seemeth ill?
Or shall we some day know that all is good
If but the all, at last be understood?
This the consummate Easter that shall be
In the full sunburst of eternity.

—Robert Whitaker.

THE YOUNG PEOPLE OF OUR MISSION BEGIN TO BLAZE AHEAD

When results of labors appear, the atmosphere fills with joy. Extracts of the recent letters of the ever-willing oldest son of our Indian pastor, Rev. M. Rufus Asna convey such encouraging features that I thought to insert them in the columns of the Mennonite. This young man Joseph quite a number of years ago during his summer vacation on his own accord gathered the young people of Janjgir, organized them in an active group for constructive study of Christian principles for their prime growth, based on Biblical teaching. Long ere the vacation season expired this group volunteered several evenings each week to visit the surrounding villages, serving with gripping messages. Joseph pressed all the members to give testmonies substantiated by their personal experiences. Such cut deeper and convince more decidedly than almost anything else.

Joseph possesses encouraging progressive anticipations and gifts to his credit, not forgetting his heart and life completely surrendered unto the Master; good hope, gathering proofs from his recent years, can be sustained for a victorious life ahead.

Here follow the culled extracts as he himself frames them. May they arouse especially among the young people greater aspiration for a deeper Christian experience, consecrated career, greater mission interest, longing for souls to be saved.

Dear Mamma and Papa Jee:— (Jee is an honorific form)

Our loving God is very gracious. He led us, the entire Christian community of Jubbelpore, through the rich pastures of abundant spiritual food at the end of the last month. The Church Missionary Society had arranged for a convention. The speakers like Prof. Labumall (an Indian Christian), Rev. Edwin, Rev. Yunas (Indian Christian) and others had come. They awakened the spirits of the Christians in a new fashion. Soon after the convention the Central Provinces and Central India Students Christian Association encamped in the same place. Male and female college students from the Bishop College, Nagpur, Christian College, Indore, and our college students with the Johnson's Training College girls met for the camp. Rah Mahadur A. C. Mukerjee (Indian Christian), Rev. Bala Sunderam (Indian Christian), Miss Von Doren, Mr. P. O. Philip and some other professors spoke and led the discussions. We had very blessed time throughout the camp. After a week's classes in the college again we got opportunity to hear Mr. Desh Pondi (An Indian Christian). He is delivering a series of lectures in Hindi and English in the English M. E. Church.

Repeatedly I prayed to God and He heard. On Sunday morning for my devotional reading and private study I found the passage from Matt. 6:28-34, and today in John 4:5-10. These passages show to rely on God in everything. I said to myself, "God is great, I need not worry, I only should be careful not to let any evil thing come into my heart."

Lillie (his sister who has prepared for nurse) had received her reply from Chindwara. She was ordered to start her work there as a staff nurse from the 9th of this month at Rs. 30 per month for one year, then after one year her salary would be increased to Rs. 45. But as she is now happy here, and Miss Becker and the other missionaries are kind to her, I did not allow her to accept that post among the non-Christians. Here she gets only Rs. 25, but this money comes from the sacred mission treasury sanctified for God's purpose and His work. This money is far more better than a thousand rupees in the non-Christian world. Moreover she gets chances to worship every week in a church, partakes of the Lord's Supper monthly, and spiritual food every day and the company of sanctified people who have been washed from their sins by the blood of the Lamb. What more should she desire? She is happy and contented now.

In your last letter, Papa Jee, you mentioned the name Seorinarain. Seorinarain and Karoud form the dreams of my vision and the working places of my future plans. During my September touring 1930, I witnessed before a multitude of some 2,000 people. They had gathered for congress activities. I was given chance by the president to speak on the evils of foreign cloth. I took this chance and spoke on "First seek the Kingdom of God and its righteousness." I could not reach them all.

My father toiled in and around Seorinarain for years. My second mother is buried in the soil of Seorinarian. Jesus Himself in an unabated breath is waiting for some worker in that place. In such cases how can I turn away from this call of my most important duty. After my graduation I have planned to go to that village to work. God will help me; the Holy Ghost who has given me this insight of the work will assist me. I will pray to the mission not to place me anywhere but in that village. God will provide for me there. The people suggest to me to work for the Children Special Mission as Mr. Yunas does. I can't do that, I shall deny. There are other capable youths who can serve that mission for the children. I have my father's work to do.

As for the financial support by me for my father, mother and brothers and sisters, God has not chosen me for that: I cannot rely on money, God is already taking care of them, and in the future He will help them. But for me, I think, He has kept the path of thorns, hunger, thirst and hard labor for His cause and for the sake of the Gospel. I am fully prepared for that. My faith rests very strongly in God. If my life partner will disagree to live in poverty and hard work, I will remain bachelor throughout my life for the sake of the Kingdom. God will undoubtedly help me. I need your prayers and the good will and blessing of my father. That is all.

This is my plan, my program and my desire till God proposes another way for me. It is He for Whom I shall work; He may send me anywhere He likes. I will have to obey Him, through His agencies.

Mr. Desh Pondi is giving very good advices in his series of talks how to adore the Gospel of Jesus in our daily lives. Grace and its teaching negatively considered. Grace and its teaching positively considered. The great and glorious hopes of the Christians, and the new covenant and its blessings. He is awakening the minds of the sleeping Christians of Jubbelpore. I am getting much strength from his talks.

What is the condition of the church? Are you going to stop all the work, or are you going to make somehow further arrangement? When is the conference going to take place? How will the church meet her expenses? In what spirit will the conference meet? I pray to God to bless the church as it is His creation. I am doing well and enjoy sound health, growing day by day in faith and love of Jesus Christ and preparing myself for the spreading of the Gospel. Your Obedient Son,

Joseph Asna.

With many greetings,

P. W. Penner,

Janjgir, C. P., India.

MODERN THOUGHTS ON IMMORTALITY

The testimony of two scientists. — Dr. Compton, professor of physics in the University of Chicago, in rather a long essay shows the importance of intelligent man in the cosmic scheme. He then says that the important thing about a man, however, is not his physical body, or his brilliant intellect, but his character, and it takes a lifetime "to build the character of a noble man. The exercise and discipline of youth, the struggles and failures and successes, the pains and pleasures of maturity, the loneliness and tranquility of age—these make up the fire through which he must pass to bring out the pure gold of his soul. Having been thus perfected, what shall Nature do with him? Annihilate him? What infinite waste!

"Speaking, now, not as a scientist but as man to man, how can a father who loves his children choose to have them die? As long as there is in heaven a God of Love, there must be for God's children everlasting life. This is not the cold logic of science but the warm faith of a father who has seen his child on the brink of death."

Michael Pupin, another great scientist, gives us this testimony. ". . . is it reasonable to suppose that the soul, which is the most important thing that creation has achieved, will perish when the physical body dies? Is the soul going to have existed in vain? It does not seem possible to me. Science does not offer mathematical proof of the immortality of the soul, but it does give us plenty of ground for intelligent hope."

The testimony of noble lives.—Dr. Gilkey, dean of the University of Chicago chapel, stressed the importance of the testimony of noble lives for a belief in immortality, in an Easter sermon. We quote the following portion of that sermon:

"Thirty years ago the visiting preacher at an eastern university took as his text one Sunday morning, 'I am the door.' He pictured life as a series of rooms leading one into the other: home to school, school to college, college out into active life; each room a preparation for the next. What then of life itself? His closing words no hearer could easily forget. Life itself, he said, seems to bring us at last only a blank wall. But there stands One saying down the generations, 'I am the door.'

"Twenty-five years later that same preacher's younger son had become one of the foremost medical scientists of his generation. In the mid-forties he was stricken with inoperable cancer, and his colleagues gave him six months to live. For eighteen months he looked death in the face with level eyes." Dr. Gilkey then quoted the testimony of medical colleagues as to his courage, patience, and serenity of spirit during those months. One of them said, "Death had no triumph, and he died as he had lived —with patience and love and submission in his heart, with the simple faith of a trustful child, and the superb gallantry of a great soul."

"It is lives like these that have been our most persuasive 'intimations of immortality' and have themselves constituted religion's largest contribution to the immortal hope and faith. Men looking on have intuitively said of such personalities, 'There must surely be the valuable and enduring structure. The bodies that helped build them can have been only a temporary scaffolding. The scaffolding may have perished as scaffolding must; but the structure shall endure. Death cannot control them.' " — C. E. Guide.

THE S. S. LESSON

April 16

Easter Lesson. I Cor. 15:1-8; 20-26.

Golden Text:—Because I live ye shall live also. John 14:19.

The greatest of all the days in the year is the one in which we celebrate the resurrection of our Lord. Why should it not be so? It is the assurance that we have a triumphant Lord and that the power of death has been destroyed. The whole structure of our faith depends upon the resurrection. Paul, in that magnificent argument for the resurrection in the 15th chapter of First Corinthians, says: "If Christ be not risen your faith is vain; and ye are yet in your sins."

There are three essentials to our faith that assures us of our eternal hope. Christ died for us; he was buried; he arose. None of these facts can be denied, for they are established by reliable witnesses who were so thoroughly convinced of what they were proclaiming that they ever after devoted their entire lives in witnessing to the truth of their teaching even at the cost of their lives.

We are told that as in Adam all died so in Christ shall all be made alive. This means that because of Adam's sin death came upon all the race. We are subjected to death because of sin. The law is that the soul that sinneth it shall die. Man could never be free from the curse of sin because man had no power to redeem himself. Because Jesus died he paid the penalty of sin and made life again possible to sinners, not because of anything that man could do, but because Christ became as one of us and was subjected to all that man subjected, even death. Only God has the power to bring to life that which died. Jesus brought life because he not only was man, but, because he was divine. Not to accept the fact of the resurrection is a denial of Christ and a refusal to accept the great gift of life that comes through him.

What a wonderful revelation the resurrection brings! It assures that there is no limit to the power of our Lord. He in life demonstrated his might by healing sick bodies and doing other wonderful things that no other person could do. The greatest thing men fear is death. The power of Christ over death relieved us of our greatest fear. It means that death is no more and that it now becomes not a power for our destruction but a way into another and a better life. As he lived, so we also shall live. As he was known of his friends after death, so we also shall know each other. The joy that comes with the resurrection is not only the assurance that we shall be with those "whom we have lost and loved the while" but that we shall be with Him and that the joys of the Father's house shall also be our joys.

Just now, in the spring of the year we are seeing a miracle. All nature which was buried in the death of winter is springing to life again. Soon we will see the flowers and hear the singing of birds and the miseries of the cold winter will have passed. It suggests that God makes all things new and gives us the joy of anticipating the time when our old earthly bodies will assume happier forms as heavenly beings. Year after this analogy of the new life is unfolded before us as a promise of the final spring when we enter the heavenly state of a perpetual summer of blessedness.

At this Easter time, when we turn to the sacred accounts of the resurrection, there are numerous accounts of the inspired witnesses that give us abiding assurance. The tomb could not hold our Lord over the third day. He had said that he would arise and in this, as in other things, what Jesus said would come to pass did come to pass. In him we have his undeniable word that we too shall live again. Indeed, we may with all assurance accept all that our Lord said would come to pass. Not only the Apostles saw the risen Lord. Paul tells us of the 500 who saw the Lord. Unbelievers have many ways by which they would cast doubt upon the resurrection. They tell us that the sorrows of the followers of Jesus had so overcome them that they were not mentally in a position to be free from imagining things. This is a silly argument in the light of the 500. One person may have delusions, but it certainly is true that 500 persons could not be deluded at one time on the same matter. In fact it is impossible for any two persons to be mentally abnormal in the same way and at the same time. The objection given to the resurrection at the time it occurred came from our Lord's enemies who suggested that the body was stolen and hidden by the disciples. Yet, how could such a thing happen? They had fled from a living Christ, what would they want with a dead one at a time when their lives were in danger and they had given up everything as lost?

The resurrection, then, gives us the assurance that ours is a living Saviour and that as he lives so shall we live. It brings the assurance of hope to every breast. It makes right living worth while here because there shall be a continual life of happiness there with our risen and ever victorious Lord.

CONTRIBUTIONS

(Continued from Page 8)

that are useless. If there is one thing that all of us should do, it is to pray to be redeemed. This thing that we are to be redeemed from, through Jesus Christ, is the sense that life is empty. Why is it that we should be so eager that Christ should redeem us? It is one of the rules in God's world that everything in the world has its use. Anything in God's world which isn't useful goes. You wouldn't be here if God hadn't some definite purpose for you in his scheme of things.

If you consider what the whole scheme of Jesus' ethics is you will very quickly discover that Jesus always thought of the good man. Jesus never believed that it made any man a Christian merely to avoid doing certain things. Jesus' ethics was always that a man was a Christian when he did the thing that was Christlike, this was always the central lesson in everyone of his parables. People who don't use their gifts or talents are human rubbish. Jesus always thought that no man could be redeemed from evil unless he could be redeemed from uselessness.

How are we to be redeemed? Not with corruptible things says Peter, like silver and gold. There is one thing that can redeem men from failure, it is the precious blood of Christ. The great saint Ignatius says, in his writings, that the precious blood of Christ is love and charity. David Livingstone, the great Scotch Missionary to Africa, wrote in his diary shortly before his death that the precious blood of Christ is just Christ himself. When we speak of the precious blood of Christ we don't only mean the blood that was shed on the cross but all the passion that God has for us who are sinners. Jesus died on the cross with a look of purpose on his face—a purpose for you, which proves that life isn't empty.

DEATHS

Epp—Rev. H. H. Epp, Henderson, Neb., was born in South Russia in 1857. As a boy of 17 he came to America with his parents. In May 1877, he received baptism at the hands of Rev. Isaac Peters and was received into the membership of the church. February 17, 1881 he was united in marriage with Helena Peters and of this union eleven children were born of whom three have preceded him in death. Ten years ago the wife and mother passed into her eternal reward. He served the congregation as minister for more than 40 years. In 1884 he was called by the Henderson congregation to serve as deacon, in 1895 he was chosen minister and 1910 he was ordained elder of the church. Because of ill health he retired from the ministry in 1924. He was a long and patient sufferer and finally on March 13 fell asleep in the Lord. His age was 75 years, 7 months and 5 days. He was a diligent student of God's word and a faithful pastor, spending much time in the preparation of his sermons. His interest extended beyond the work of the congregation and he was ever an earnest and energetic friend of missions and education. He is survived by 4 daughters, 4 sons, 2 son-in-laws, and 26 grandchildren, as well as a host of friends.

Koller—Daniel F. Koller, son of David and Elizabeth Koller, was born Sept. 15, 1867, near Denmark, Lee County, Iowa. On Sept. 9, 1883, upon his confession of faith he was baptized by the Rev. John C. Krehbiel and taken into membership of the West Point Mennonite Church. He later transferred his membership to the Denmark Congregational Church. In the spring of 1903 he moved with his family to his farm northeast of Donnellson and soon after transferred his membership to the Zion Mennonite church of which he was a faithful and loyal member to the end. He served his church as a deacon, being elected for two terms, and was a Sunday school teacher for many years.

On Nov. 9, 1899, he was married to Hulda A. Hirschler who survives him. To this union four children were born.

Funeral services for Brother Koller, who passed away on March 6, 1933, at 4:15 a. m., at the age of 65 years, 5 months and 21 days, were held in the Zion Mennonite church in Donnellson, following a brief service in the home, on Wednesday morning, March 8, at 10:30 o'clock. The services were in charge of Rev. Delbert E. Welty, pastor of the Zion church. A mixed quartet from the church sang two numbers, "Abide with Me," and "Asleep in Jesus," and the male quartet sang "One Sweetly Solemn Thought." Interment was in the Mennonite cemetery.

JOTTINGS

Salem church, near Dalton, Ohio, was happy in having Dr. S. K. Mosiman of Bluffton College as a visitor who brought the congregation a helpful message two Sundays ago.

The (Old) Mennonite General Conference, representing a membership of about 50,000, will hold its next session at Hesston, Kansas, during the last week of this coming August. It is expected that at least 2,000 persons will attend this Conference.

Last Sunday Dr. E. G. Kaufman preached in the Emaus church, near Whitewater, Kansas. The previous Sunday he was the guest of the Gnadenberg church near Whitewater, where he preached at the morning service.

The Young People's Society of the East Swamp, Pa., church of which Rev. W. S. Gottshall is pastor, gave an Easter program on the evening of April 2. The Girl's Victor class gave a pageant "The Glory of the Cross."

Rev. H. Banman, one of the first of the Mennonite settlers coming to Kansas, died at his home in Goessel, Kansas at the age of 90. For many years he served the Alexanderwohl congregation as minister and was an active member of the Conference. During the last years of his life he was blind.

Rev. P. P. Wedel, President of the General Conference, delivered a series of sermons in the Inman, Kansas church, March 12 to 17. The topics of the evening services covered general principles for Christian living while the afternoons were devoted to book studies.

The Ladies of the Second Church celebrated the 35th anniversary on the evening of March 28. A full house responded to the invitation of the Society. The society gave recognition to its oldest member, Mrs. Sally Gottschalk, 82 years of age, to whom they presented a beautiful bouquet.

Dr. Harry Good, professor of history and education in Ohio State University, Columbus, O., was the speaker last Sunday at the Vesper Service at Bluffton College. Dr. Good was formerly a profesor at Bluffton.

The members of the Ladies Class of the Hereford Mennonite Church, Bally, Pa., very pleasantly surprised Mrs. Dr. Elmer E. S. Johnson at her home in Hereford, in honor of her birthday, on Monday evening, March 29th. The evening was spent in fun and fellowship one with another. Birthday greetings were extended to her by the teacher of the class, Miss Anna Moyer and Dr. Johnson. She was presented with a beautiful ebony flower bowl. Miss Dora Snyder played a piano solo, "The Old Refrain" by Kreisler, and the group sang songs of the long ago, closing with a friendship circle and singing the first verse of "Blest Be the Tie that Binds."

The choir of the First Church, Philadelphia, Pa., will render an Easter Cantata on the evening of Palm Sunday. Special music will be rendered by the choir of the Second Church on Easter Sunday.

The Second Church, Philadelphia, will, in connection with its Easter Service, receive into church membership a class of young people who have been under instruction. Others will be received through the right hand of fellowship.

Doctors Harvey and Ella Bauman, of our India Mission, are on their way home on their first furlough. They sailed from Bombay on March 27 for London, from there they will start on their last leg of their journey expecting to land in New York, April 18.

The Eastern District Conference will hold its annual session in the upper Milford church, Zionsville, Pa., May 4-7. Dr. Harvey Bauman and his wife Dr. Ella Bauman will bring several messages. Dr. Stover, president of the Perkiomen School at Pennsburg, is also booked for an address.

John P. Klassen, professor of art at Bluffton College, recently responded to a request from the Toledo, Ohio, Art Museum to make some statues for the new peristyle auditorium which has been added to the Museum. Because of its large endowment this museum is able to rank with the best of its kind in the country.

Amor R. Wells, for many years editor of the Christian Endeavor World and for many years an active worker in the C. E. organization died at his home March 6. Dr. Wells has written many books and been a contributor to many religious papers. Since 1901 he has been a co-editor of Peloubet's Notes on the Sunday School Lesson.

The Minister's Conference of the Eastern District, which was held in the Saucon Meeting House near Coopersburg, Pa., was well attended and the program, which included a discussion of the School question, was spirited and informative. Bro. William Mohr, a trustee of Bluffton College, was present and presented the needs of Bluffton College.

Dr. J. E. Hartzler, of Bluffton College, is at present in the East. On Sunday April 2 he began a series of meetings in the First Church, Philadelphia, of which Rev. Carl Landes is pastor. On the afternoon of the same date he gave an address in the Quakertown church before a combined audience composed of members and friends comprising the Swamp Charge of which Rev. A. S. Rosenberger is pastor.

Scripture Text Birthday Cards

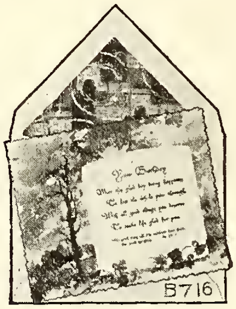
10c Birthday Cards

A Birthday of Smiles
B717

No. B717—A Birthday of Smiles

The smile of God to light your way,
A smiling sky for you today,
A happy heart, a smiling face,
May all these gifts your birthday grace.
"O magnify the Lord with me, and let
us exalt His name together." Ps. 34:3.

Rich looking parchment folder. Silver highlights. Price 10c.



No. B716—Your Birthday

May this glad day bring happiness
To last the whole year through,
With all good things you deserve
To make life glad for you.
"No good thing will He withhold from
them that walk uprightly." Ps. 84:11.

A very pretty design. Deckled edge. Lined envelope. Price 10c.

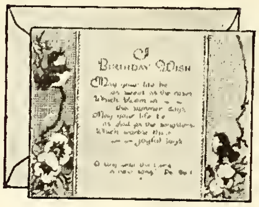
Gifts of Gladness
B718

No. B718—Gifts of Gladness

'Tis only a word of greeting,
But it carries a thought of cheer.
May this birthday bring gifts of gladness
To last through the coming year.
"Every good gift and every perfect gift
is from above." Jas. 1:17.

Colorful, dainty, floral designs; inside folder also. Price 10c.

5c Birthday Cards

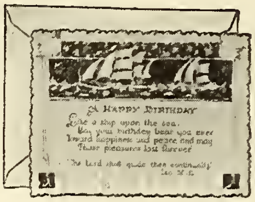


B702

No. B702—A Birthday Wish

May your life be sweet as the roses
Which bloom in the summer days.
May your life be as glad as the songsters
Which warble their joyful lays.
"O sing unto the Lord a new song."
Ps. 96:1.

Price 5c.



B704

No. B704—A Happy Birthday

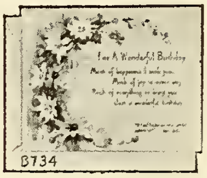
Like a ship upon the sea,
May your birthday bear you ever
Toward happiness and peace, and may
Those pleasures last forever.
"The Lord guide thee continually."
Isa. 58:11.

Price 5c.

No. B732—A Very Happy Birthday

A happy, happy birthday, friend o' mine.
May God's sunshine with His blessings
all combine.
Thus to make this day so glad that it shall
be
A bright page within your book of
memory.
"Delight thyself also in the Lord; and He
shall give thee the desires of thine
heart." Ps. 37:4.

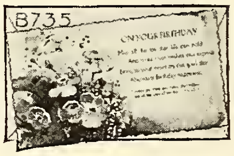
A dainty folder with sweet pea design. Price 5c.



No. B734—For a Wonderful Birthday

Much of happiness I wish you,
Much of joy in every way,
Much of everything to bring you
Just a wonderful birthday.
"If God be for us, who can be against
us?" Rom. 8:31.

Pretty floral design. Gold bordered. Price 5c.



No. B735—On Your Birthday

May all the joy that life can hold
And more than wishes can express
Bring to your heart on this glad day
Abundant Birthday happiness.
"Surely goodness and mercy shall follow
me all the days of my life." Ps. 23:6.

A bright bouquet of flowers on deckled card. Price 5c.

Remember Your Friends and Relatives
with a Christian Greeting Card

N. B. No orders accepted for less than 50c. Cash must accompany your order.

MENNONITE BOOK CONCERN
BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, APRIL 13, 1933 No. 15

EDITORIAL

The postman brings to the editor's desk a variety of periodicals, all of which have something of value and interest, but, the number of papers that represent Mennonite people and interest is unusually large when one considers the comparative smallness of the Mennonite denomination, taking in its various divisions. The periodicals coming to us from Mennonite sources include some from Holland, Germany, Canada, Paraguay and Brazil and, of course, there are also several states of our country included. The significance of these periodicals lies in the fact that Mennonite people appreciate the worth of printer's ink and find it a convenient vehicle for conveying information, instruction and inspiration to the membership. It would be a splendid thing, if it were possible, if one or two strong papers were issued and supported by all the Mennonite people instead of so many, but, such an undertaking is hardly practical at the present time. Our people, of all divisions, must first find a basis of unity before they can support a united press. This does not imply that the numerous papers now printed do not have a field. Local conditions must be considered and a local press often supplies a need that a general one could never hope to fill. There is one feature of value in the church having so many papers coming from so many communities. A great number of Mennonites, in all the countries where they are located, are either familiar with the German language, or, it is their native tongue. Because of this it is possible for Mennonites to keep up communications, not only with the learned, but, also with the common people of their communion all over the world. It would hardly have been possible for us in America to have given the help we were able, to our Russian brethren in their troubles had they not maintained the German language in Russia for a century and a half. As it is, we now know what is happening in the pioneer communities in Brazil and Paraguay, as well as what happens in the German Mennonite localities in Canada and the United States as well as in Germany. Even in Holland, where the people of that small country are good linguists because so few outside of their nation bother about becoming familiar with the Dutch language, a German paper finds numerous readers. It is estimated that about three million people in the United States speak Pennsylvania German and of this number a great many are Mennonites, while, in some communities made up of Germans who settled at a later period, the German language continues as a household language to at least the third generation. This means that the chain of communications with our brethren in other lands remains unbroken. It is therefore providential that American Mennonites are in closer touch with their brethren of other lands than are most of the other Protestant denominations.

Germany is now in the midst of a "racket" under the leadership of the hairbrained Hitler. The movement threatens to upset the general order of things in every direction. A dictator is in power with untried schemes that he would introduce that promise to add disorder to disorders. We cannot guess how far the thing will go, but, we predict that the extreme measures will finally lead to either the ousting of the whole program and its leaders or the toning down to a great degree of the proposals. Before this is accomplished, however, the German people will have added to their troubles considerably more than they have gone through before. The step backward to the medieval

Jew-baiting now in progress is a blot that the present leaders of Germany have needlessly imposed upon their nation. Persecutions, and there have been many of them, have never obliterated or suppressed the Jewish people and is not likely that they will do so now. The intolerance and cruelty of the effort is sure to reflect back upon Germany and already the sentiment of the whole world condemns the Hitler movement as diabolical. Whether we like the Jews or not, their contributions to science, literature, statesmanship, and the good of the world in general has been outstanding and beneficial. A sudden spurt of madness may make it inconvenient for the Jew for a time, but, in the end, his influence will remain long after Hitler and his kind have passed from the picture.

Reports coming from metropolitan centers bring the encouraging information that church attendance is on the increase and people are beginning to take more interest in spiritual matters. Perhaps this period of depression has brought many to think seriously and turn to the church for its ministrations of which they are feeling their need. We have had the lesson of the uselessness of trusting in material things for happiness. No one is sure of what he has and, with what one does have, there is not the possibility of realizing the good that one might have hoped to get from it.

It often takes misfortune to bring one to seriousness and, heaven only knows, how much misfortune has come upon the people of this country during the past months. They have waited in vain for that prosperity which they were told was just around the corner. All sorts of artificial methods and schemes were put into operation with the hope that things would better themselves, yet, to date, nothing has come of them. The fact of the matter is that, as a nation, we are broke because of our senselessly trusting to credits that did not exist and because the time of cashing in our obligations has been forced upon us. With nothing we now discover that better things than just material prosperity remain. We may still turn to God. We may still find that the peace of a contented mind that is set upon God is possible in a world of want and misery. Now, a distressed world is in a better condition to realize the meaning of our Lord's invitation, "Come unto me." The opportunity for those who pray and seek to walk in the way of the Lord to bring the message of a joy that the world cannot know is greater today than ever before in our lifetime. If the Kingdom of God does not make its great advance in this generation it is because Christians are not alive to their opportunity.

The loss of the Akron, with all but three of her crew in a storm off the New Jersey coast, plunged the country in gloom. Why, we wonder, must lives be sacrificed in trying to navigate the air in a muslin bag so as to be ready for the next war when there is no war in prospect and when the millions of the nation who are so near starving might be helped with the millions of dollars now wasted in silly military preparations, especially since the opinion is shared by many that even as a military implement ships of this kind are useless? The unnecessary grief imposed upon the friends and relatives of the lost ones only illustrates the utter cruelty of war and preparations for an imagined war.

When man takes chances with the elements he is sooner or later to be terribly impressed with the impossibility of conquering them. The ship that continues to go to sea will some time be drawn into its merciless maw and the air ship that takes chances in the sky with nothing but a flimsy covering to hold it together is speeding toward its doom. Perhaps, at some time, air travel will become safer but it will never become safe to a reasonable certainty.

Now they are selling beer again and those to whom it appeals may blow off its foam and dring the "amber brew." Curious, it seems, that the percentage of alcohol allowed for beer is not supposed to be intoxicating and yet the drinking population hail the coming of "real beer" as something that satisfies its unnatural craving for stimulants. In a little while it will be up to the courts to say that a man may be physically drunk and legally sober at the same time. The cruelty of the situation is to be found in the fact that if the kind of stuff is not intoxicating in the eyes of the law there is nothing to prevent the minor from buying it and drinking as much as he desires. This means that a desire for alcohol will be cultivated and from childhood boys and girls will be trained to become drunkards. If the law forbids the sale of beer to minors it will be a tacit acknowledgment that it is intoxicating and if it is intoxicating it is illegal no matter what Congress or the Legislatures will have to say about it. They say that if you give the calf enough rope he will hang itself. Now that the wets are having plenty of rope we predict that abuses will follow abuses until the public, if it has any sense at all, will forever put an end to the vile stuff and its manufacture and sale. The swing just now is toward the wet side but it follows that there must some time again be a swing in the other direction.

Several weeks ago this paper, commenting upon a report coming from South America that the Mennonites of Paraguay were dissatisfied and were preparing to move, we questioned the accuracy of the statement and ventured the guess that some one personally interested in giving this false information had motives that were not to be trusted. In this issue we are happy to print an article from the pen of our friend, Professor Harold Bender, of Goshen College, in which the situation is fully explained and the false impressions corrected. We hope that our readers will give special attention to the article and make an effort to correct the false impressions whenever they hear of them. The recent editions of the "Menno-Blatt," the paper published by the Mennonites in Paraguay, have not the slightest hint of dissatisfaction and give space to the progress the brethren in that country are making in the face of all the hardships that go with pioneer life. The use of burnt bricks in building, the erection of two story houses and the cultivation of orchards as well as a lively interest in schools and churches surely give no indication that the people are preparing to abandon their colonies and getting to move elsewhere.

The retreat movement among the young people of our church which began several years ago continues to hold interest as shown by the preparations being made for retreats during the summer season. Hard times have put a damper upon many useful things that involve an outlay of cash, but, those of our youths who have had a taste of retreats are ready not only to continue them but to make them the "best yet" as far as possible.

When a group of young people comes together for Bible Study and Christian intercourse for a period the effect on all of them is sure to contribute to both physical and spiritual good. Those who have had a part in these ventures are convinced that the benefits are well worth all the financial sacrifices imposed. However, any needed holiday calls for the outlay of some cash and the sensible person will understand that a holiday decently spent is worth the outlay, especially when the outlay means graterful helpfulness in the developement of Christian faith and character.

MENNONITES IN THE CHACO NOT PLANNING TO LEAVE

A Needed Correction of Misleading News Dispatches

Recently a news dispatch purporting to come from Puerto Casado, Paraguay, and professing to give information about the conditions of the Mennonite colonies in the Chaco and their plans to migrate to Uruguay or Brazil, has been circulated through the press agencies and published in a large number of newspapers.

The Mennonite Central Committee, under whose auspices the Russian colony in the Chaco was established, is in possession of official advices from the colony management on the basis of which it herewith unqualifiedly repudiates the entire interview as a complete fabrication. There is no truth to the statement that the Mennonite colonies have made plans to lave the Chaco or that they have sent an investigating commission to Uruguay or Brazil to locate new lands. The intention of this dispatch is clearly to create a false impression and thus to spoil the excellent relations and the good feelings which have been built up between the Paraguayan authorities and the Mennonite colonies. An official letter from the business manager of the colony states that there is absolutely no basis in fact for the dispatch and that he has officially repudiated the entire re-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..........$1.50
Foreign..........$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

port in the Asuncion newspapers. The Dr. Schaake mentioned in the dispatch as the negotiator of the removal has never been in the Chaco and has never had any contact with the Mennonite colonies there, nor any negotiations with them.

In addition to many inaccuracies of detail, the above-mentioned report gives an erroneous picture of the general state of affairs in the Chaco colonies. The following corrections should benoted.

1. At no time (contrary to Dr. Schaake) were "fields fought over by armies." The entire area of the colonies has to the present moment remained outside the zone of actual fighting.

2. There has been no loss of life and property by bombardment by Bolivian airplanes (contrary to Dr. Schaake). In fact no bombs of any sort have been dropped on the colonies. Last July, a Bolivian airplane fired three rounds of machine gun fire at one building in the town of Philadelphia in the Fernheim Colony, but no person was hit and insignificant damage (a few bullet holes) was done to the building. Most of the bullets fell in the dust of the street. The explanation later given was that the Bolivian plane mistook the building for an army depot.

3. The colonies are not "weary of seeing their fattest cattle and their finest crops requisitioned for the troops and paid for, with vouchers collectable in the future," for this has not taken place. There have been the usual unavoidable unpleasantness and difficulties that always accompany the quartering of soldiers among a civilian population, and there has been some unavoidable damage inflicted, but no serious difficulties have occurred. Our people are grateful that conditions are as good as they are. The Paraguayan army officers have been very considerate and very careful in all their dealings with the colonies and have done everything possible to promote the welfare of the colonies. The conduct of the army in general has been commendable. That occasionally "donations" are taken from the growing fields by some of the thousands of soldiers passing through the colonies is to be expected.

Although the war has in many ways handicapped the economic life of the colonies it has also brought some economic benefits. For instance the two colonies have entered upon a contract with the government to bake twenty tons of flour weekly into bread for the army, and are finding the business profitable.

4. The assertions of Dr. Schaake to the effect that the Mennonite settlements in the Chaco were projects of the Paraguayan government to improve their claim and strengthen their hold on this region are utterly without foundation, as every well-informed person knows. The settlement of the Canadian colony in 1926 and 1927, as also that of the Russian refugees in 1930 and 1931, was entirely on the initiative of the Mennonites themselves who received no financial support from the Paraguayan government, and has no connection whatsoever with any political or military questions. It should be said however, that the Mennonite colonies are making rapid progress in the development of the region and that their contributions along this line are highly valued by the Paraguayan government as they would be by any government actively interested in permanent colonization of unoccupied and unproductive areas.

In conclusion, perhaps a few general remarks regarding the situation in the Chaco may be in order:

1. The fortunes of war are unpredictable and there is no basis for prophecy by anyone concerning the progress or the outcome of the conflict between Bolivia and Paraguay. It would be wiser for all of us to await the dispositions of Providence, and postpone speculation. It may be that even before this item is published, the Mennonite colonies may have experienced real war. On the other hand, an armistice may be declared.

2. There is a possibility that peace may come sooner than we expect, now that the two armies appear to be in a stalemate, and that a permanent settlement of the boundary dispute may be achieved. Latest reports seem to indicate this. May God grant that it be so.

3. Even if the victory should fall to the Bolivians, it is by no means certain that an evacuation of the Mennonites to another location would be necessary.

4. The official leaders of the colony report that through the military operations in this region the Paraguayan authorities have become much better acquainted with the Mennonite colonies, and have been much impressed by the rapid progress which they have made since their settlement. Our people feel that this acquaintance and favorable impression will lead to a much greater interest on the part of the government and will result in material assistance in the way of roads, buildings, and other improvements. Already the railroad is being extended to Hoffnungsfeld, which will reduce the distance to the railhead by half and bring the railroad to the edge of the Canadian colony.

5. It is altogether possible that if the dispute between Bolivia and Paraguay is settled, the Chaco will become the great place of refuge for our refugee brethren wherever they are, and possibly even for our persecuted and perishing brethren in Russia.

We trust that Mennonites everywhere will continue to be deeply interested in the welfare of their brethren in the Chaco, and that they will fellowship in prayer to Almighty God in their behalf that he may protect and preserve them from all danger and evil, and prosper them in all their undertakings both spiritual and material.

THE MIND OF CHRIST AS TO EVANGELISM

A. Luke 15.

1. Insatiable **longing** for the lost. Ceaseless endeavor, "until" v. 4, v. 5.

2. **Love for** the individual unit.

3. The individual **unit of infinite value** in His estimate. He went from the Jungles into the deeper Jungles,—then all the way back home again. vs. 4, 6.

4. **A contagious sharing joy.** All neighbors rejoice. Heaven too rejoices. vs. 6, 9, 23.

6. Eyes, heart, feet, hands, lips, **all engaged to welcome** the repentant sinner. "Saw him — compassion — ran — embraced — kissed" — clothed — feasted — rejoiced.

7. **GOD RAN.** He was in a hurry to welcome the returning prodigal.

8. Father kissed the son — sign of **recognition.**

Prayer: "Give me that mind, which was also in you, O Christ."

Samuel T. Moyer.

Basna C. P. India,
Feb. 28th, 1933.

REPORT OF THE ANNUAL MEETING OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION

Arthur S. Rosenberger

The Board of Education of the General Conference of Mennonites is affiliated with the Council of Church Boards of Education, an organization which is composed of Boards of Education of about twenty-five denominations. The annual session of the Council, which was held early this year at Atlantic City, was attended by Dr. S. K. Mosiman and Rev. A. S. Rosenberger as representatives of our Board of Education. Much of the time of the meeting of the Council was given over this year to some technical matters of reorganization, but there was also an inspirational side of the gathering, a brief report of which is hereby made through the columns of the Mennonite.

The Council of Church Boards of Education is concerned with the problem of the Christian College. The Council seeks to promote both the educational and religious side of the work of the church College. The statement was several times repeated that "religion is an essential part of education and that without education the Christian religion is not complete in its program for life."

The emphasis of the meeting this year was on the type of personality needed for today. The president of the Council, Dr. Willard Dayton Brown of New York, concluded his analysis of the college situation today with the statement, "Something more than an increase of the sum total of human knowledge is necessary." In the words of Dr. Robert Clothier, he finds this necessity to be "wisdom to realize that human happiness is not the product of material advantage, but the product of a right point of view, a philosophy of satisfaction with what is good rather than what is big, an appreciation of the beautiful rather than the efficient, an emphasis on the qualitative factors rather than the quantitative."

The same thought was emphasized in the closing words of the address of Dr. Robert Kelly, the executive secretary of the Council, who said, "The world always needs the sane and steadying influence of Christian education. Men just now are being swept off their feet by emotion. Maudlin sentiment, financial desperation, raucous religiosity must yield to the spirit of tolerance and fair play."

In a masterful address, Dr. Rufus Jones of Haverford College, stressed the fundamental basis of all effort in Christian character as being in the worth of human personality. Dr. Jones said that we cannot accept life as simply a biological process but that we must emphasize the spiritual origin of personality. Higher realities seem to be that for which human life exists. Human personality has possibilities of selftranscendance, more can come out of life that we put in. This is because the "eternal has gotten into our hearts." Christ's estimate is that there is no exchange value of a person.

That the "Evangelical Message" can be presented to the student generation of the present day when done in the right way, was the theme of the message of Dr. Albert W. Beavan, president of Colgate-Rochester Divinity School. Dr. Beavan said that we have a generation of spiritual illiterates because the home and church as well as the school have failed in developing spiritual appreciation. The following suggestions were given as effective forms in which to chothe the evangelical message for presentation to students: it must be presented in terms of the positive values of religion and its enrichment of life; on the basis of loyalty to Christ and the power of redemptive force to conquer evil; as an experience, not a theory; as an adventure in the good life which develops all the powers of personality; it must be linked up with life in its social relations and with an emphasis on its importance in the remaking of the world.

Dr. Arlo A. Brown of Drew University spoke on "The Type of Personality Needed for Today." In summary, he said that this personality must be competent to live up to high ideals; have exceptional knowledge and skill; possess the technique and spirit of sharing; have more knowledge of the real America; possess an adequate philosophy of life and the ability to develop spiritual resources.

The idealism of the representatives of the church boards and colleges present is expressed in the terms of the above messages. They are seeking the best in Christian education. The goal of these Christian educators is to produce the Christian personality needed today.

PEACE IDEALS IN THE CHRISTIAN RELIGION

By Andrew T. Hoffert

It marked the dawn of a new day for the world when God chose a man of peace in preference to a man of war. Jehovah, the "God of war," began to manifest his true characteristic of being the "God of Peace." As the "God of war" he was closely associated with the early national life of the Hebrew people. They partook of the war-like characteristics of the hostile world in which they lived. Their national life came at the price of victory upon many battle fields. They looked to Jehovah for guidance in war; they depended upon him for victory over their enemies. Victory to them meant that their God was superior to the gods of other nations. The war psychology of that period called for a "God of war." Not until the close of the reign of King David when the war clouds had lifted does God's preference for peace come to a focus in the national life of this growing Jewish power.

A Man of Peace built the House of God. David, the second king of Israel, had many excellent qualities, among which was his noble ambition to build a house for God. This privilege was denied him, however, because he had "shed much blood . . . upon the earth." Nevertheless, he had cause to rejoice since

God assured him that this house would be built by Solomon, his son. God chose Solomon for this important work because he was a "man of rest" and during his days "peace and quietness" was granted unto Israel. (I Chron. 22:7-10). It was not proper for the house of God to be built during the time of war. Neither was it proper for a man who had fought many wars to build it. It was to become a place for worship where people might find rest and peace, hence God chose a man of rest to build it. The building of this temple for worship was an epoch making event in the religious life of the Jews.

This period of national peace became a flowering time for culture and material prosperity. Culture advanced hand-in-hand with religion. King Solomon, noted for his wisdom, gave to the world three thousand proverbs, and songs to the number of one thousand and five. His father, as is generally known, had unusual ability along lines of music and poetry; hence Solomon enjoyed the advantages of a rich heritage. He brings out, in one of his proverbs, the close connection between personal righteousness and peace. "When a man's ways please Jerovah," he said, "He maketh even his enemies to be at peace with him" (Prov. 16:7). The king probably bore testimony of his own experience. Anyway, concerning Jehoshaphat, one of the kings of Judah who sought to obey God and serve his people, it is written, "And the fear of Jehovah fell upon all the kingdoms of the lands round about Judah, so that they made no war against Jehoshaphat" (II Chon. 17:10). He enjoyed peace and great prosperity.

Universal Peace became one of dominant hopes of the later prophets of Israel as they lifted their eyes from their dismal presents into a glorious future. Division and moral corruption had so weakened the kingdoms of Israel and Judah that they became a prey to larger nations. In the midst of this national decay, the great prophets on the one hand foretold doom and certain captivity, and on the other, sought to encourage their people by proclaiming an era of universal peace. "And he will judge between the nations," declared Isaiah, "and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). Is this great ideal nearing fulfillment in our day? Surely agencies have been perfected which serve to "judge between the nations" and to "decide concerning many peoples." More power to the League of Nations, the International Court of Justice and to the Kellogg Peace Pact, to the intent that they may usher in an era of abiding peace between the nations of the world. It must be moral and legal power, however, not force.

A Person, the Prince of Peace, emerged, standing in the midst of their universal peace idealism. Isaiah refers to him as the "Prince of Peace" who shall be born into the world (Isa. 9:6, 7). Speaking of this "ruler in Israel" who would be born in Bethlehem, Micah perceived that "this man shall be our peace" (Micah. 5:2, 5). Along this strain another prophet spoke of him as the one who "shall speak peace to the nations" (Zech. 9:9-10). In line with these and other prophecies the Jews began to look forward to a coming king who would set up a great Jewish empire.

However, the fifty-third chapter of Isaiah pictures to us the spiritual nature of this ruler's power. He is regarded as the servant of Jehovah (Isa. 52:11-12). He will walk the path of life and become acquainted with sorrow and suffering. Abuse and injustice will be his portion but he will not strike back nor seek to defend himself. His task will be to remove sin and remake lives, and in pursuit of that high purpose he will pour out his soul unto death and make intercession for transgressors. He will enter into the lives of men as a spiritual force for purity and righteousness, rather than seek control over them through political power. In order for peace between nations to have an enduring basis, the people of these nations must, in some real measure, enjoy peace of mind and soul. This is the work of religion, it is pre-eminently the work of this Person. He sought to lay the foundation of an enduring peace which would touch the whole of life. Who was this Person and what has he contributed to "Peace on earth, good-will among men"?

(To be concluded.)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A
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Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

April 23

Problems about Prayer.—Matt. 6:5-13; Mark 11:20-26.

Our greatest need is to argue less about prayer and to pray more. When Samuel Johnson was asked for the strongest argument he knew in favor of prayer he answered: "Sir, there is no argument for prayer." By this he meant to stress the natural tendency for every man to pray. If we would live on the high plane to which God has created us it is as natural for us to pray is it is to eat, drink and sleep. Of course if we become dulled into living a mere animal existence like the horse, dog and cow then we may in part lose this inborn tendency to pray. Carlyle said "prayer is and remains the native and deepest impluse in the soul of man." An ignorant African woman after hearing her first Christian sermon said to her neighbor, "There, I always told you that there ought to be a God like that." Within each one of us there is a capacity to worship and praise. Read this noble prayer of Samuel Johnson:

"O Lord, in whose hands are life and death, by whose power I am sustained, and by whose mercy I am spared, look down upon me with pity. Forgive me that I have until now so much neglected the duty which Thou hast assigned to me and suffered the days and hours of which I must give account to pass away without any endeavor to accomplish Thy will. Make me to remember, O God that every day is Thy gift, and ought to be used according to Thy command. Grant me therefore, so to repent of my negligence, that I may obtain mercy from Thee, and pass the time which Thou shalt yet allow me in diligent performance of Thy commands, through Jesus Christ. Amen."

Our truly model prayer was given by Jesus while walking upon this earth when He gave to the disciples the prayer we call The Lord's Prayer but in reality it should be called The Christian's Prayer. We should all memorize it. It does not mean that we should always use this, but it contains all the elements a true prayer should have. True prayer should always contain adoration, thanksgiving, penitence, intercession and petition.

What is the proper posture in prayer? Some think it does not matter whether we kneel, sit, stand or walk. We ought to find it possible to speak to our Father in all of these postures. In reality it is not the position but our mental attitude which counts. Many of us when we pray most earnestly prefer to kneel. The spirit of humility and reverence are however the first essentials.

Another question on which there is a wide divergence of opinion is as to when we should pray. Shall we have regular times when we pray or should we pray when there is special need? There are ardent Christians who argue for each of these opinions. It is true we should be on such intimate terms with our Heavenly Father that we speak often to Him, whenever we feel like expressing thanksgiving, or have a special need. But on the other hand, it is well for most of us to have our regular times when we pray. For oft we will begin to pray when we feel but little like praying but soon we will be drawn into a sweet communion which will give us great strength and power. So the editor of this department believes we should have stated times of prayer and also pray in the intervening hours when there is special need.

Often our prayers are mere "Gimme Prayers," note this unselfish prayer: "Use me then, my Savior, for whatever purpose, and in whatever way, Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace. Here is my sinful and troubled soul; quicken it and refresh it with Thy love. Take my heart for Thy abode; my mouth to spread abroad the glory of Thy name; my love and all my powers, for the advancement of Thy believing people; and never suffer the steadfastness and confidence of my faith to abate—that so at all times I may be enabled from the heart to say: 'Jesus needs me and I need Him'."—D. L. Moody.

Prayer has proven itself a very much worth while practice for all who have given it an honest sincere trial. The practice has opened many lives to God so that His will could be done through them. Walter Savage Landor, the poet says, "Solitude is the ante-chamber of God; only one step more and you can be in His immediate presence." Goethe says, "No one can produce anything important unless he isolates himself." Listen to what Chinese Gordon has to testify, "Getting quiet does one good—it is impossible to hear God's voice in a whirl of visits—you must be more or less in the 'desert' to see and weigh the true value of things and sayings."

A few years ago hundreds of young people were asked what prayer meant to them. The following eight values sum up their answers:

1. Prayer gives strength for the experiences of life that require faith, courage and loyalty.
2. Prayer brings one to a realization of God's help, and a sense of His presence.
3. Prayer effects a mere active cooperation between God and me.
4. Prayer helps to establish the right attitude toward others.
5. Prayer helps to clarify our thinking, to sort our desires, and to discover what is best for us.
6. Prayer offers an outlet for pent-up emotions.
7. Prayer brings us face to face with habits and conditions that are bad.
8. Prayer lifts us above the commonplace.

"Holy, holy, holy,
Lord God of Hosts,
Heaven and earth are full of thee
Heaven and earth are praising thee,
O Lord most high."

Questions

1. What constitutes prayer?
2. Why do men pray?
3. When and how should we pray?
4. For what things should we pray?
5. What is the relation between prayer and natural law?
6. What shall we think of unanswered prayers?
7. In what way is prayer a battlefield?
8. How can prayer be an expression of thankfulness to a loving Father?

Study the Scriptures

Mon.—Read John 17. Jesus prays.
Tues.—Read Matt. 6:9-13. Elements of a true prayer.
Wed.—Read Luke 18:9-14. Two Prayers contrasted.
Thurs.—Read Matt. 6:6-13. How we should pray.
Fri.—Read Mark 10:35-38. Getting God to do our will.
Sat.—Read Matt. 26:36-44. Jesus in Gethsemane.
Sun.—Read Ephesians 3:14-19. Paul prays.

PEACE NOTES

By Vivienne Musselman

Citizenship hearings are still claiming attention. Encouraged by Judge E. E. Everett's decision in the case of Professor Klassen, Rev. T. F. Rutledge Beale of St. Paul, Minn., applied for citizenship. When asked whether he would bear arms he refused and asserted that, inasmuch as the Paris Pact rejected war as an instrument of international policy he was within his legal rights. The court refused to grant him papers. It is probable that the case will be carried to higher courts, as theoretically Rev.

Beale is correct in his assertion that the Paris Pact releases citizens from any legal responsibilities for bearing arms. It is well to remember in our thinking in the matter of citizenship and war resistance that this is so. To our religious opposition is now added, by international treaty, the legal right to refuse to take part in war. This case also emphasizes the courage of Judge Everett's decision in Professor Klassen's case. We suggest that if you have not yet expressed your appreciation for this decision you write to Judge E. E. Everett of Lima, Ohio, now and do so. He has received some criticism from military and patriotic groups. The only encouragement he will receive will come from groups like ours.

Secretary of State Hull has announced that the United States will have a representative present when the special committee of the League Assembly considers Far Eastern affairs. It is good to know that the United States will thus lend her moral support to the condemnation of treaty breaking. Such a procedure will not involve the country in any military sanctions that may be carried out under provisions in the League Covenant. Since Japan feels that she can no longer cooperate with the League because of its action in the matter, she is in a way outside the society of nations. Her steady advance into China shows that the situation is far from settled.

Since the victory of Hitler's party in Germany conditions have become much more critical. The increase in her fierce nationalistic spirit has alarmed France, and Poland is massing troops along the Polish corridor. There seem to be movements for the restoration of the Hapsburg monarchy in Hungary, and both Britain and France have made rather careful inquiries into arms shipments from Italy to Hungary. Ramsey MacDonald's recent visits to Paris and then to Rome are of great significance. The Disarmament Conference meanwhile is suffering. Indications are that the restraints against arming imposed on Germany will be removed. Our own Secretary of the Navy has announced a building program calling for an expenditure of one billion dollars before the end of 1936, and the addition of 119 new vessels. Those of us who are concerned that nations shall not again take the paths of 1914 must be continually alert in these dangerous days.

Filipinos are much divided over the merits of their independence bill. A great deal of heated debate for and against has taken place. At present it is thought that a new commission may be sent to Washington to seek a more favorable statement.

Oxford students created quite a sensation when they voted in the Oxford Union (by a vote of 275 to 153) that "this house will under no circumstance fight for its king and country." One immediate result was to call another vote including all Oxford in which students went on record 750 to 138 in favor of the same statement. It is a daring statement—and a significant one!

On April 22 the War Resisters League of this country will hold a Conference in Washington D. C. Part of the day's program is to consist in the presentation to the government of the names of those who will not support another war. The War Resisters League is part of the War Resisters International which has member groups in many countries. Membership is had by simply signing a declaration in which you refuse to take part in another war.

A new peace play—The Great Choice, by Fred Eastman is on sale by the French Company, New York City. The play calls for eight characters, four men and four women. There is a five dollar royalty fee.

THE MEANING OF THE RESURRECTION

The resurrection of our Lord Jesus is the cause of the believer's justification. Rom. 4:25. It is, in fact, the basis of saving faith. Rom. 10:9.

The resurrection of our Lord opened the way for the glorious ministry of the Comforter, the Holy Spirit. John 16. He that hath not the Spirit of Christ is none of His. Rom. 8:9.

Another result of our Saviour's resurrection is that prayer has been made not only a possibility, but a blessed reality. John 16:22-24; Rom. 8:26-27.

The resurrection of the Lord Jesus manifested the "exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might, which He wrought in Christ, when He raised Him from the dead." Eph. 1:15-23. His resurrection, therefore, made possible the transformation spoken of in II Cor. 3:18 and will result in the culmination of our salvation when we awaken in complete Christ-likeness. I John 3:2.

His resurrection was from the dead, a resurrection of the body. It is a guarantee of the believer's bodily resurrection. "Christ, the firstfruits; then they that are Christ's at his coming." I Cor. 15:23 and Rom. 8:11.

Finally, our Lord's bodily resurrection was the beginning of God's great harvest from the world. I Cor. 15:23. As the firstfruits, so will the harvest be. That will be a harvest of millions, just like the One who first burst the bonds of death and emerged victoriously. It is no wonder that Paul's greatest desire was to know Christ and the power of His resurrection.

Henry B. Dirks,
Los Angeles, Calif.

"I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live." John 11:25.

Part of the Picture? The "patriots" talk all the time about "the enemy within our gates." Gibson talks at Geneva about police forces for the maintenance of internal order. Payne thinks we must take into account troubles that may arise "in a world torn by industrial and social disorder." The Illinois National Guard secretly circulates "Emergency Plans for Domestic Disturbances." Federated Press reports that the biggest display of force seen on the streets of Pittsburgh since the war was staged on Armistice Day. He says it looked like a definite threat to the unemployed. Hamilton Fish says in public of the Communists, "They could be liquidated ...by the United States Army in two days." The mayor of Danville, Ill., consults a military man about calling out the National Guard when an unemployment demonstration comes to town. The American Legion of the county tenders the Ford Company and other industries assistance in an "emergency" like the late one.

Many students and church folk, in some cases entire congregations, are in process of going pacifist. **To what extent are they thinking through the whole issue of war? What will be —and what should be—their position in the event not only of (1) another imperialist war, but of (2) an attack on Soviet Russia, or of (3) a class war?**

TEMPERANCE TEACHING NEEDED

By Reinhold Ewy

"In time of peace prepare for War," may not sound like a Mennonite doctrine nevertheless preparing our Sunday School scholars against an apparently oncoming enemy is good judgment. May I in this short article urge upon the Sunday Schools of the Pacific District conference to emphasize No. VI of the Standard for Mennonite Sunday Schools adopted by the General Conference, that is regular temperance instruction.

Most or all our S. S. scholars up to the age of 20 have no conception of the havoc wrought by the legalized liquor traffic with the open saloon. The liquor element has been busy. Are we equally as busy or are we as Christian teachers negligent in this duty? Are our young people fortified to meet the enemy in its new form? The answer will come back to us in later years through the lives of those pupils whom we are teaching today. What will the answer be? Let us not lose sight of the fact that in every one of our pupils we have an opportunity to save an undying soul and fit it for the sky.

C. E. DOINGS

The Southern Division Christian Endeavor Rally was held at the Los Angeles Mennonite church on the afternoon of September 18. The Junior Endeavorers took part by reciting Bible verses, that they had committed to memory in their society. Rev. Webb was the speaker and he used as his theme, "Endure." The message was a very helpful one and was a great blessing.

In August the Y. P. C. E., of the Los Angeles church, had a social gathering which consisted of a wiener bake, marshmallow roast and watermelon feast and was held on Echo Park Island. The evening was spent in singing songs, canoeing, motor boat riding and also playing games. A very enjoyable time was had by all.

THE S. S. LESSON

April 23

Jesus Rebukes Self-Seeking. Mark 9:33-43

Golden Text,—Love worketh no ill to his neighbor: love therefore is the fulfillment of the law. Rom. 13:10.

The disputes of the disciples concerning who should be the greatest in the kingdom is set down by the writers of the Gospel as any other fact. It is to their credit that they did not shield themselves from any rebuke that the Master had to give them. Had they invented the story they wrote about Jesus it is altogether probable that they would have omitted any unfavorable references to themselves. It is one of the evidences of the truth of the Gospel that the writers aimed to glorify Jesus, even at the cost of their own humiliation.

It would appear that disciples thought their discussions about their preferences were unknown or unnoticed by Jesus. There is no such a thing as doing or saying things that the Lord is not to hear. "He knoweth the heart and readeth the thoughts of the mind." Even our innermost thoughts are as an open book to Him.

Jesus demanded an accounting of the disciples concerning their conversations. All of us must some day give an account for every idle word, for words are acts. They are born of our innermost being and are a picture of what we really are.

Being confronted with the question from Jesus, "What was it that ye disputed?" they were silent. There were some things that they did not just want to tell Jesus about their ambitions and desires. It showed that they were engaged in something that the conscience did not approve. No one is likely to boast of his or her selfishness, though there is no sin so common among men as the sin of selfishness. All of us, know that when whatever selfish in our lives is brought to light places us in a very unlovely position. When compared with the attitude of Jesus toward any form of selfishness our own selfishness brings no honor to him. Certainly we should not engage in anything, conversation or other things, that we would be ashamed to tell Jesus about.

We get a lovely picture of Jesus in the case of the little child that He set before the Disciples. Children loved to be near Him and their mothers were quick to sense His interest in them. The child was made the object of His special care. Blessings were pronounced upon those who were kind to them and curses upon those who offended them. The neglected child, the child that is made to suffer because of wrong, is the one to whom Jesus gives special consideration. All crimes against children are crimes against our Lord. When we think of the many children in this world who are here and made to endure the consequences of the wrongs of others we are impressed with the need of the utmost consideration for the little ones. The worst of all cruelties imposed upon children is the neglect to bring them up in the fear and admonition of the Lord.

The child was made by Jesus the symbol of what the follower of Jesus should be. With the child there is simplicity, trust, faith and a freedom from the base vices to which the wicked are given. The innocence of the child is impressive. It has not tasted of the evils of sin and passion. It loves and appeals to the love of all.

The other picture the lesson presents the selfishness of the disciples is that of the one whom they would prevent from doing good because he was none of them. Rather would they have that good not done than done by one whom they would exclude from their number. It was a picture of pride. They would only have good recognized in them. It is a picture of selfishness in which they would have good that might have been done to some omitted so that they might have all the glory. Is it not true that this often is a common fault? We refuse to recognize good in others because they are not of our set. We see examples in business, in politics and in our social circles. Wherever good is done it should be hailed as a blessing. It is particularly distressing that John, the beloved disciple, and the one who wrote more about love than any other of the writers of the New Testament should be the one through whom the disciples uttered their selfishness. Let us remember, however, that John was still a learner and that he had to pass through much before he could realize the fullness of the love of his Master.

Very often Christian people are so possessed with the spirit of exclusiveness and sect that they cannot see anything good in those who do not exactly hold to the same ideas and interpretations to which they are given. The proof of the good that others may do lies in the results that come from what they have done. The Spirit of God has been so manifest in the Christian endeavors of many of those who are of other connections than ourselves that it is more than folly on our part to belittle or discredit them. Let us walk in the light that God gives us, but, let us also see that others too and led by the Spirit of God.

Blessings are pronounced by our Lord upon those who do good even though it is only the giving of a cup of water. Let it suggest to us that it is our glorious opportunity to ever be on the look-out for the little acts of kindness and consideration that may make the paths of others happier and more comfortable.

Giving offence is a serious sin against God and man. This means of course giving offense to innocent ones. It is the Christian's duty to go through life blameless making the way of others happier because of his sympathy and consideration.

CORRESPONDENCE

Butterfield, Minn. March 31, 1933.—To the Editor and Readers of the Mennonite. Three months are something of the past of this year, again we shall let you hear of us. We are indeed thankful to our Lord for health and strength He gives us daily to be able to do our part wherever we may work for our Master, if we only do our part to honor and glorify Him who has done so much for us, shed His precious blood and died at the cross for each of us. We are thankful for having the opportunity attending services every Sunday. We have been blessed by having visitors with us. We enjoyed very much having the Bethel choir from Mt. Lake with us in January, giving us the Christmas Cantata at the school auditorium. Our Women's Community Chorus gave a cantata in January at Mt. Lake. We are glad to state our C. E. Society is growing, we have accepted new members at every meeting this year, at the March meeting we were privileged to listen to the Bergthal church choir about fifty mixed voices in song service, the church was filled to its capacity.

On the 28th of February, Henry Ewy from Britt, Iowa, was laid to rest here, he passed away suddenly at his home, he left a widow and eight children, we always see that we never know when or how our Master calls us home, as the Bible tells us in Matt. 24:44, "Therefore be ye ready for in such an hour ye think not the son of man cometh." Rev. P. J. Friesen spoke words of comfort in the German and Rev. L. H. Linscheid spoke in English, a mixed quartet sang a few songs at this time.

Mrs. R. E. Casey and daughter Ruth and son Douglas returned yesterday from a six weeks trip through Oregon, California, New Orleans and other places where they visited relatives and friends, they enjoyed the trip very much, something to be long remembered. We had a number of our church members who were seriously ill this winter, but we are thankful all are improving. Sister Amalia Rupp who fell last December, is now able to be up a little using crutches. May the Lord help the sick and helpless is our wish and prayer.

Mrs. Gust Miller, Corr.

TENTATIVE PROGRAM OF THE 135TH SESSION OF THE EASTERN DISTRICT CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

To Be Held in the Upper Milford Mennonite Church Zionsville, Pa., May 4-7, 1933.

CONFERENCE THEME: SAVED TO SERVE

Thursday Afternoon 2:45

Devotional Services. "Meaning of Salvation." Romans 10:8-10. Rev. E. S. Shelly.

1. Report of Program Committee.
2. Presentation of Delegates' Credentials.
3. Applications for Membership.
4. Report of Installations and Ordinations.
5. Appointing of Special Committees.
6. Reading of Minutes.
7. Parochial Reports by Deacons. (These reports are to be in writing and by action of Conference limited to 350 words.)

5:00-5:30—Bible Lecture. Rev. E. J. Bohn.
Closing Prayer

Thursday Evening 7:45

7:45-7:55—Song Service.

7:55-8:10—Devotional Service. Vice President of Conference, Rev. H. G. Nyce.

8:10-8:40—Conference Sermon by the President, Rev. A. S. Rosenberger.

8:45-9:15—Missionary Address, Dr. Harvey Bauman.

Friday Morning 9:15

Devotional Services. "Christ and Salvation." Acts 4:12. Rev. A. W. Geigley

8. Report of Committee on Verification of Delegates' Credentials.
9. Report of Committee on Complimentary Votes.
10. Report of Conference Officers
    President—Rev. A. S. Rosenberger.
    Secretary—Rev. Freeman H. Swartz.
    Treasurer—Mr. Alvin C. Alderfer.
    Election of Conference Officers.
11. Miscellaneous Business.
12. Report of the Home Mission Committee.
    Election of two members.
13. Report of Educational Committee.
    Election of two members.
14. Report of Committee on Conference Budget 1933-1934.
    Closing Prayer.

Friday Afternoon 1:30

Devotional Service. "Salvation and Service." Mark 10:45. Rev. G. G. Buhler.

15. Report of Mennonite Home for the Aged
    Recording Secretary—Mr. Monroe Geissinger.
    Financial Secretary—Mr. A. L. Bauer.
    Treasurer—Mr. I. W. Gross.
    Election of three members.
16. Report of the Historical and Publication Committee.
    Election of two members.
17. Report of the Sunday School Committee.
    Election of one member.
18. Report of Bluffton College.
19. Report of Witmarsum Seminary.
    5-5:30—Bible Lecture, Rev. W. S. Gottshall.
    Closing Prayer, Rev. Jacob Unruh.

Friday Evening 7:45

7:45-7:55—Song Service.

7:55-8:10—Devotional Service, Rev. C. J. Landes. "Service Through the Church." Luke 24:36-38.

8:10-8:40—Missionary Address, Dr. Harvey Bauman.

8:45-9:15—Address. Dr. Webster Stover, Headmaster Perkiomen School.

Closing Prayer.

Saturday Morning 9:15

Devotional Exercises. "Individual Service." John 17:18. Rev. A. M. Fretz.

20. Report of Orphans Committee.
    Election of two members.
21. Report of Building Fund Committee.
    Election of one member.
22. Election of one member on the Program Committee.
23. Report on Trust Fund by Financial Committee.
24. Discussion on Budget for 1933-1934.
25. Report on Ministers Pension Fund by Brotherhood.
26. Presentation of Aims of Pennsylvania Council of Churches. Dr. Mudge.
27. Unfinished Business.
28. New Business.
29. Report of Auditing Committee.
30. Report of Committee on Resolutions.
31. Selection of Time and Place of Next Conference.
32. Newly Elected Officers Take Charge.

Saturday 2 p. m.

Women's Business Session and Program, including an address by Mrs. Dr. Bauman.

Saturday 7:45 p. m.

Brotherhood Business Session.

Sunday Morning

Sunday School.

10:00 a. m.—Conference Communion Service in charge of local pastor. Sermon by Rev. D. J. Unruh.

Sunday 2 p. m.

Joint Sunday School and Young People's Program.

Program Committee,
J. B. Bechtel,
C. J. Landes,
W. S. Gottshall.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED FOR THE TREASURY OF THE GENERAL CONFERENCE

From Sept. 30, 1932 to March 29, 1933.

RECEIPTS:		
Cash Balance on hand Sept. 30, 1932		$ 51.60
First Menn. Church, Philadelphia, Pa.,	$ 1.60	
First Menn. Ch., Upland, Calif.	8.96	
First Menn. Ch., Philadelphia, Pa.	3.08	
First Menn. Ch., Upland, Calif.	3.66	
First Menn. Ch., Upland, Calif.	3.72	
Int. on Note No. 635 for 6 mos. at 4%	2.00	
First Menn. Ch., Upland, Calif.	4.16	
Tabor Menn. Ch., Upland, Calif.	10.19	
First Menn. Ch., Philadelphia, Pa.	3.27	
Lehigh Menn. Ch., and S. S., Lehigh, Kans.,	6.50	
First Menn. Ch., Philadelphia, Pa.	2.21	
Int. on Funds Invested	30.67	
Hoffnungsau Ch., Inman, Kansas	7.42	87.44
Total Gifts and Interest		$139.04
DISBURSEMENTS:		
To Postage and Envelopes	$ 2.14	
To Treasurer Bond Premium (Net)	20.00	
To Check Tax to Jan. 18, 1933	.40	$ 22.54
Balance on hand in Kansas State Bank 3-29-33		$116.50
Total amount invested Mar. 29, 1933		$850.00

Respectfully submitted,
K. A. Richert, Treasurer.

Dated at Newton, Kansas, this 29th day of March, 1933.

JOTTINGS

The Bethel College Volunteers Band rendered an interesting program in the Eden church, Moundridge, Kansas, some days ago.

The California Mennonite Young People's Retreat will be held this year as usual at Lake Sequoia. The time will be July 24 to 29.

Dr. J. E. Hartzler, of Bluffton, Ohio, has just completed a successful series of services in the First Church, Philadelphia. The choir of the first church rendered its Easter program on the evening of April 9.

Because of prevailing conditions the California Convention of Mennonite Sunday Schools and C. E. Societies will be postponed this year. The usual time for these gatherings is during the spring season.

Mrs. Marvel Iglesias, out-going missionary to the San Blas Indians, was in Berne, Ind., last week and spoke in the Mennonite church. Some months ago Mr. Iglesias gave an address in the Mennonite church.

Rev. Delbert Welty, of Donnellson, Iowa, last week concluded a series of meetings held in the Wadsworth, Ohio, church of which Rev. Wilmer Shelly is pastor. On his return home he stopped off at Bluffton to visit the College of which he is a graduate.

The General Conference of the Mennonites of North America will hold session in Bluffton, Ohio, August 23 to 30 of this year. Last year was the regular time for the meeting but the Conference was postponed with the hope that this year would be a more suitable one for the meeting.

The Sugar Creek, Ohio, church has had several interesting visitors lately. At one of the recent Sunday evenings, Mr. Bustaman, a Filipino spoke. He is a student at Oberlin School of Theology preparing himself for work among his people. At another evening the address was given by Rev. Carrington, a negro minister. His address made such an impression that he has been invited to return for another service. A class for Cathechetical Instruction has been organized. Baptismal services are being arranged for June 11.

The celebration of the fifth anniversary of the C. E. Society of the Eden Church, Schwenksville, Pa., was on outstanding event in the history of the church. Visitors from various societies and branch organizations were present and the house was filled to capacity. Through the faculties of an amplifying system those unable to get into the church auditorium were nicely accommodated in the church basement. The speaker of the evening was the novelist, Mrs. Grace Livingston Hill. Her subject was "The Strange God." She portrayed in story form an illustration of two living and vital characters who served God alone through works instead of faith. Trying circumstances entered into their lives and it was revealed to them that they had worshipped a Strange God of their own. In conclusion of the story they found and were serving the only true God.

One of the Federal Labor Camps for unemployed is located near the Upland, Calif., Mennonite church. Several weeks ago Rev. A. J. Neuenschwander and a group of men went to the camp to conduct one of the services led by churches of the community. Quite a few of the men in the Camp have been attending services in the Upland church regularly.

Dr. W. A. Albrecht, a graduate of Bluffton College, of the class of 1907, made a close study of Russian farming methods when he visited the Soviet government farms in Russia with a number of other scientists in 1930. An interview given by him appeared in Colombian-Missourian of the issue of March 24. Dr. Albrecht is a son-in-law of the late J. F. Lehman, manager of the Mennonite Book Concern.

Sunday morning, April 2, Fraulein Herta Zimmerman spoke at the Hereford church, Bally Pa. Fraulein Zimmerman is an exchange student at The Hartford Theological Seminary, Hartford, Conn., having been sent here by the theological faculty at the University of Marburg. She is the first woman theological student to be sent to the United States through this university to continue her studies. Fraulein Zimmerman's home is at Cassel, Germany. She spoke on the "Religious Life in Germany Today." The annual spring Communion Service of the Hereford Church will be observed on Sunday, April 30, at 10 A. M. Preparatory Services will be held Saturday evening, April 29.

Sister Hillegonda van der Smissen, the daughter of the late Prof. van der Smissen who was the head of the Wadsworth, O., Mennonite school, and who for many years has been one of the sisters of the Bethel Deaconess Home, recently met with a severe accident, having fallen down a step at that institution. She broke a wrist and a hip. Sister Hillegonda is 85 years of age. Her many friends throughout the church extend sympathy.

In a former issue it was reported that the Souderton, Pa., church was considering the addition of a Sunday School building to its plant. At a meeting last week resolutions were passed for the erection of a $22,500.00 addition. Plans are now being made for the financing of the venture. The plan considered was for a construction at the west side of the church connected with the church building. The new building is to have sixteen class rooms with a basement which is to include a kitchen and a serving room. The structure is to measure 82 by 43 feet.

Scripture Text Greeting Cards

REMEMBER YOUR FRIENDS

10c Everyday Cards

X816
Sorry You're Sick

No. X816—Sorry You're Sick

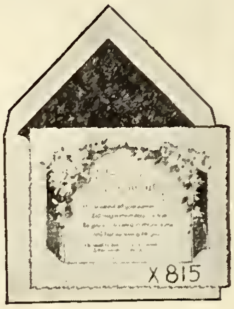
Trust in the Savior,
The source of true love,
Faith in His promises,
Sent from above.
Hope in His blessings
That daily are new.
May these all hasten
Good health back to you.
"I will restore health unto thee."
Jer. 30:17.

Flowers embossed on orange-tinted stock. Price 10c.

No. X815—Heartfelt Sympathy

Words cannot lift your sorrow.
But may comfort deep and true
Be yours in knowing Someone cares
And has sympathy for you.
"He healeth the broken in heart, and bindeth up their wounds." Ps. 147:3.

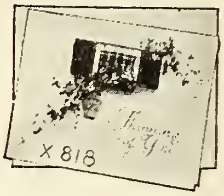
An exquisitely colored design. Gold bordered. Price 10c.



No. X818—Thinking of You

May the Giver of all things good and true
Shower His blessings down on you.
Blessings to give you cheery days,
Blessings to brighten dreary days,
Blessings that strength and courage send—
Blessings that never, never end.
"Every good and every perfect gift is from above." Jas. 1:17.

One of our loveliest folders. Birds and flowers. Price 10c.



X814

No. X814—Hope You Are Better

This greeting brings a thought of cheer,
And may God's healing power
Watch over you, your strength renew
And bless you every hour.
"They that wait upon the Lord shall renew their strength." Isa. 40:31.

Price 10c

Hope You're Better
X817

No. X817—Hope You're Better

This greeting brings a thought of cheer,
And may God's healing power
Watch over you, your strength renew
And bless you every hour.
"They that wait upon the Lord shall renew their strength." Isa. 40:31.

A beautiful folder. Deckled edges. Lined envelope. Price 10c.

5c Everyday Cards

No. X835—Sympathy from One Who Cares

It isn't much that one can say,
Just a word to you today
To tell you that we know, we care,
Your sorrow we would gladly share.
"Casting all your care upon Him; for He careth for you." I Pet. 5:7.

A dainty lavender card with lily-of-valley. Price 5c.

No. X833—Hope You'll Soon Be Well

Keep a cheery heart in spite of the pain,
Always hope for a better day.
When health and vigor you will regain.
And sickness shall pass away.
"A merry heart doeth good like a medicine." Prov. 17:22.

A "cheerful" number. Deckled edge. Gold border. Price 5c.

X832
Be Comforted

X835
Sympathy from One Who Cares

No. X832—Be Comforted

Beyond the blue, in that bright land,
So free from all sorrow and care.
Your dear one has gone to the "Home of the Soul."
To await your coming there.
"And God shall wipe away all tears."
Rev. 21:4.

Very appropriate design and colors. Gold bordered folder. Price 5c.

No. X830—God Holds Your Hand

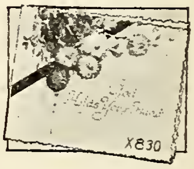
May you cling to the hand of the Master
Each step of the upward way,
May the arms of His love eternal
Support and protect alway.
"Underneath are the everlasting arms."
Deut. 33:27.

A pretty folder with encouraging sentiment. Price 5c.

No. X834—Wishing You Health

May the days of sickness quickly pass,
Good health may you soon possess.
And sunny smiles light up your face
To show your happiness
"Thine health shall spring forth speedily."
Isa. 58.8.

Colorful sweet peas. Gold border. Lined envelope. Price 5c.



N. B. No orders accepted for less than 50c. Cash must accompany order.

MENNONITE BOOK CONCERN
BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, APRIL 20, 1933 No. 16

EDITORIAL

One of the results of our unfortunate economic condition is to be discovered in the "Back Home Movement." We have been passing through a time when the home was largely discredited because of the lack of appreciation shown for it. Young people had places which they called home to which they sometimes retired to sleep and sometimes retired when sickness overtook them, but, the home life, we have been told so often, was rapidly fading into something of little or no consequence. Business, pleasure and social interests commanded most of the attention. Now, that we have come to the day when there is no business and therefore not the possibility for following inclinations to pleasure and social activities, the home has come to mean something substantial. The youths without work and no prospect of getting any, their sources of money supplies cut off, must go somewhere. Fortunate, indeed, are they if father and mother are still alive and housekeeping. The home offers them a refuge and a meal ticket. Some of the older ones who have been often reminded by the children that they were too old fashioned to understand the point of view of the young folks are coming in very handy just now. Their thrift, their savings and their caution against the rainy day is something not to be despised just now. We know of cases where two or three young families have had to move home and share, as best they could, the resources of parents long past the possibility of making a livelihood. It has been estimated that in the city of Philadelphia one house in ten is vacant because families have had to double up during these hard times and in most cases, of doubling up it has meant move home to father and mother. The home, in such cases, has become "a refuge in the time of storm." We do not anticipate flush times in the near future, though it is probable that the tense economic strain will loosen sometime and better chances will offer themselves for home making. It may be that many of those who have had to find refuge with their friends and relatives will have learned their lesson and make a start for the greater security of the homes they establish.

Making war unprofitable would be the one greatest move in the direction of peace security which the nations of the world could bring about, were it not for the great businesses that, not only get richer in war, but, keep on increasing their profits by getting ready for war. They are as much the great enemies of the race as are disease and pestilence. It is a well known fact that these makers of munitions keep lobbies active in their own interest wherever there are indications that peace sentiments are getting strong. In France it is charged that the Schneider-Creusot concern controls several of the greatest papers in its favor including Le Temps, Le Journal des Debats and the Echo de Paris. We do not know how much influence such great concerns as the DuPonts have in this country, but, people who make explosives are sure to use every influence they can command to create markets for them. Dr. Nicholas Butler, in his report as director of the Carnegie Endowment for International Peace, states that the control of Government and Newspapers by armament makers in many countries is breeding more war. The League of Nations reports that the chief makers of armaments are Bethlehem Steel Corporation of this country, Vicars, Limited, in England, Mitsui and Co. in Japan, Terni and Alsaldo in Italy, the Skoda Works in Czecho-Slovakia and the French firm, Schneider-Creusot. No doubt the rape of Manchuria has been profitable to Mitsui and Co., as were the sales of this country to Europe before the United States were maneuvered into participating in the World War. We wonder if the good sense of the American people will fail them again should there be a realization of the anticipated hostilities that are giving promise of trouble in so many parts of the world. It seems to us that those who die in battle in our modern times shed their blood as much in the interest of millionaire munition makers as they do for their country.

All non-conforming churches, whether they originated in England or in Germany, rose from the common people and were served by a ministry selected from among the people rather than from a class that was defined by education and common usage as the clergy. The democracy of sect was naturally conducive to the selection of a ministry peculiarly its own. The contributions made to Christian thought and scholarship by members of the clergy of the state churches must not be ignored, even though our fathers who suffered so much from their hands regarded them with suspicion. Protestant theology would be poor indeed were it not for the contributions of the Lutherans in Germany, the Reformed in Holland and Switzerland, the Presbyterians of Scotland and the Anglicans of England. At this later day of religious tolerance, we may more readily appreciate what they have done than could our fathers before us, who were feeling the growing pains of a new type of Christianity—a type that developed apart from the State, and sometimes in spite of its opposition. Yet, a church of the people, one that began with the common people, often under leaders without much of the culture of their day has in it the freshness of vigor and fills a general need in Christian affairs. In such a church there is bound to be a closer and more intimate relation between the people and their ministry. The simplicity of service, the homeliness of the message and the unaffected worship reaches hearts that more readily respond.

The sects, and we use the word "Sect" for want of a better word, seem to be losing considerable in our day by following much that is characteristic of those churches that were fostered by the State in their European homes and brought to this country by their members. We wonder what Wesley would have to say were he to appear in a Metropolitan Methodist church with its robed processions to the stately tones of a magnificent organ in an edifice that suggests the Cathedral rather than the simplicity of the Meeting House. This is not an unfriendly criticism on our part of the great Methodist church that is such an outstanding instrument for evangelism and righteousness, but just an example of the trend of things in our day.

There is little use in harping on old things and old ways as better than the things and ways of our day. Progress always involves changes of some kind. We could not, if we would, conduct a Mennonite church in the way it might have been conducted in the time of Menno, or even in the days of William Rittenhouse, our first minister in America. Yet, old and tried ways, just because they happen to be old and tried ways, are not to be discarded.

Mennonites are a plain people, but plainness in garb is by far not all there is to plainness. More important than that is simplicity in life, in teaching, in speech and in worship. A ministry that holds itself in clerical aloofness to the extent of being a profession is hardly consistent with the Mennonite manner of life. In many of our churches, to this day, Mennonite ministers who support themselves with their own labor rather than by support that comes by constract with the congregation are not in a class by themselves. Paul did that and in his life he accomplished more that he might otherwise have done. There are many instances in which the demands upon the minister are such that he has no time for engaging in other pursuits, yet, we must take off the hat to the humble minister, whose simple service of love, without compensation, undoubtedly has the Holy Spirit's blessing and contributes to the edification of the saints. The unsalaried and often untrained minister has not yet outlived his day. The numerous little flocks that are shepherded by such men of God are frequently outstanding examples of splendid Christian communities without which much of the effectiveness of the church would be missed.

In the matter of buildings, in which Mennonites assemble for worship, much might be said concerning our traditional simplicity. Why, for example, do we speak of them as churches instead of Meeting Houses? Why do we need Gothic edifices? Why stained windows? The answer may be that we are in competition with the other churches and attractiveness of surroundings is conducive to the solemnity of worship. Yet, surely, Christ may be exalted and visions of his goodness and glory do not need artificial surroundings to make such matters more impressive.

The simplicity of our worship is the most helpful to those who enter into it. There is no liturgy that may be confusing. There need be no mere intellectual appeal to the hearers of the message. The plain Gospel, so long as the heart is reached is sufficient. It is said that Tyndal, who was one of the first to make possible the Bible to the English speaking people said that it was his hope that even "The lad who driveth the plow may read the word of God." The gospel appeal is universal and its universal application must be in all simplicity.

PEACE IDEALS IN THE CHRISTIAN RELIGION

By Andrew T. Hoffert

(Concluded)

Peace Principles in the Life of Jesus. It is generally accepted by Christian people that Jesus Christ answers to the descriptions of the Person concerning whom the prophets have spoken. In his daily contacts with men he was guided by principles which are fundamental to peace. Racial and national prejudice had no place in his thinking. In fact he met the racial prejudice of his time by ignoring it. When he was approached by a Canaanitish woman, he listened to her appeal and healed her daughter. However, in her case, he hesitated long enough so as to reveal the strength and vigor of her faith. (Matt. 15:28). On another occasion, as he sat by the well, he took the initiative in speaking to a Samaritan woman, and met the spiritual longings of her heart (John 4:5-26). He disregarded the national aspirations of his people. At a time when his popularity was running high, he perceived that the people were about to take him by force to make him king. He evaded them by quietly withdrawing to a lonely spot in the mountains (Jno. 6:15). Near the close of his life he predicted the fall of Jerusalem and the destruction of the temple, events which were unthinkable to Jewish national mind (Matt. 24:1-28).

Jesus refused to think in terms of class prejudice. He welcomed publicans and sinners, the social outcasts of his day, and rebuked the religious leaders who became peeved about it (Luke 15:1-32). He healed the blind man who was "altogether born in sin," and met the spiritual aspirations of his soul (Jno. 9:34). Futhermore, he recognized the worth of human life. He disregarded the customary scruples as to Sabbath observance in order to meet vital human needs on that day (Jno. 9:16). When others insisted upon thrusting little children aside he recognized and blessed hem, and declared that the Kingdom of God belongs to those who have their simple faith and openness of mind (Matt. 19:13, 14). He exalted woman in order that she might take her rightful place as an equal with man. He recognized the self-denying service of a sinful woman, commended her token of love in anointing his feet, and granted to her forgiveness of sins (Luke 7:37). His attitude in refusing to sanction the death penalty of the woman taken in adultery (Jno. 8:1-11) is in harmony with his life and teachings. He tactfully rebuked her accusers and gave her another chance. In this way he sought to remove those human cleavages which make for injustice and the subjection of one race or group to the selfish desires of another.

Peace Principles in the Teachings of Jesus. Jesus emphasized those attitudes in the face of trying situations which make for the strengthening of character. A man who gives free play to anger in return for a serious insult is weaker from his lack of self control; he who "resists not him that is evil," but rather seeks to do him good, exhibits the power of self mastery in a trying situation and is stronger for having met the test. (Matt. 5:39). That is the sort of living, also, which will have a salutary influence upon an offending brother. It gives edge to effective Christian living.

Again, Jesus insisted upon thoughtfulness and

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.……………Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance……………$1.50
Foreign ……………$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

consideration for others. The Golden Rule calls upon one to use his imagination and to exchange places with the other fellow (Luke 6:31). This makes forgiving those who may have wronged him the proper thing to do; in fact, the only thing to do as he too stands in the need of forgiveness. Love for one's enemies, the expression of an aggressive good-will, helps powerfully to break down all attitudes which prevent brotherly relations between man and man. This love becomes the driving motive, which leads to self-sacrifice, even to the point of laying down one's life for a friend (Jno. 15:13). This sacrificial spirit not only becomes a redeeming factor in the remaking of human life, but it also reveals to man in concrete deeds the meaning of the love of God, a love which finds its fullest and deepest expression in Christ's death on the cross.

Peace Principles in Vicarious Suffering. The cross gave new force and radiance to the life and teachings of Jesus. He dared to put his non-resistance principles to the test. He met force with patient suffering, and he faced hate with love. His agonizing prayer in the garden gave him moral courage to face death calmly and unafraid. (Luke 22:41-43). When his captors came to take him, he did not resist them (Matt. 26:50); on the contrary he rebuked Peter who attempted to defend him. To him he said, "all they that take the sword shall perish with the sword" (Matt. 26:52). During his trial, when he faced false accusation and indignant treatment, he held his peace and answered nothing (Mk. 14:60-65). As he wavered between life and death on the cross, redeeming love prompted him to pray for his enemies, "Father, forgive them; for they know not what they do" (Luke 23:34). He passed through that trying experience without guile or bitterness of soul.

Jesus looked upon the bread fields of golden grain ripening unto the harvest and saw the meaning of vicarious suffering. "Except a grain of wheat fall into the earth and die it abideth by itself alone; but if it die, it beareth much fruit" (Jno. 12:24). Facing the issues of life and death, Jesus weighed the cross in terms of a larger fruitfulness. He looked upon suffering as opening the way to larger power and influence when he declared, "And I, if I be lifted up from the earth will draw all men unto myself." (Jno. 12:32). By his willingness to bear the cost of sacrificial love, Jesus turned the evil intents of men to good account. Instead of being clothed in death, he planted his life; apparent defeat blossomed forth into an ever triumphing victory!

Significant Developments throughout Biblical history have rescued the peace ideal from a hostile war psychology and made it a vital factor for human brotherhood. Jehovah, the God of Israel, became the God of all nations; Jehovah, the God of war, became the God of peace, the God of love, who sent Jesus Christ into the world that men might come to know him as their Father. Redeeming love, at the cost of vicarious sufferings, intensified the power of religion as a factor in remaking the lives of men. God has no favorites based upon race, "but in every nation he that feareth him, and worketh righteousness, is acceptable to him." This removes all ground for race prejudice; it opens the way for universal fellowship among spiritually minded people regardless of differences due to the accidents of birth. (Acts 10:28, 34, 35).

Furthermore, God had been dealing with Israel as a nation; the time came when he began to deal with individuals as persons. Jesus touches individual needs and makes possible clean thinking and pure living. He plants in the heart of man the incentive to live on a higher level and also the incentive to serve those less fortunate than himself. Selfishness is relegated to the background, and as a motivating factor in a man's life it is reduced to a minimum. Jesus came to make the lowest and most sinful of men fit brothers of every other man. Thus he seeks to close the gaps which cut the ties of human fellowship. Such is the work of religion. It is fundamental to a more unified and to a more brotherly world!

Proper attitudes grow out of lives which have been touched by the Spirit of Jesus Christ. A person's religious experience and the intimate fellowships of small groups such as he forms in the home become powerful aids in forming constructive life attitudes; he carries these with him into society, business and industry. Likewise, the man with wholesome life attitudes is coming to the front in politics and his constructive influence is exerted in building peaceful relationships between nations. In keeping with attitudes of confidence and goodwill, he is finding methods which will utilize reason and justice—justice that is based upon an acceptable code of international law—to substitute war as an arbiter between nations. The inspiration and power of such a man is generally centered in a vital religious faith. The strength of his grip upon God is the measure of his outreach upon man!

Chicago, Ill.

CORRESPONDENCE

Wadsworth, Ohio. April 11, 1933. Since the annual business meeting of the First Mennonite church delightful programs were sponsored by the church council and the Woman's Missionary Society.

On World's Prayer Day an all day meeting was held in the church. Nine religious groups responded including the Hungarian Baptist, Colored Baptist and the Salvation Army. The World's Prayer Day services are so wonderful that we are looking forward to the one which will be given in the Methodist Church, 1934.

The two weeks Lenten Services were very much enjoyed. They were conducted by Rev. Welty of Donnellson, Iowa, and our own song leader and choir director, Orlo Sprunger.

Others who gave messages in song were the Hungarian Baptists, Spirituals by the Colored Baptists, a men's quartet, Seville, a ladies quartet, known as the Beery Sisters, Leroy, O.

The effect of Rev. Welty's exposition of the prophets, Amos and Hosea, were especially impressive and inspiring. The services of the week before Easter will be carried on by our pastor. At a union service in the Reformed Church on good Friday, Rev. Wilmer Shelly will discuss the theme, "The Verdict of the Cross." Last Sunday the congregation was advised by Rev. Shelly to observe Good Friday, reverently and thoughtfully. At the Preparatory services on Good Friday evening, the result of the Lenten Services will be climaxed by Baptism and the acceptance of new members, and by the partaking of the Holy Communion, on Easter Sunday morning.

This Lord's Day service will be concluded by an Easter Song program given by the Junior Choir.

Mrs. W. B. Schaub, Corr.

Los Angeles, Calif., April 10, 1933. Dear Editor and Readers of the Mennonite:—It is with great interest that I read the reports of the work which is being done in other churches of our denomination. The church here in its different departments, likewise affords opportunities for work, and has become a blessing to many who come to hear as well as those who preach, teach or sing. Rev. H. B. Dirks has been acting pastor for nearly a year and will continue to serve as such until our pastor-elect, Rev. D. D. Eitzen, of Zenda, Kansas, with his wife, will make their home here and take up the work.

The recent earth quakes caused a somewhat smaller attendance in the Sunday School, but as the building was not damaged and confidence has returned again, the attendance has again reached 363 on April 2nd.

We have four organized C. E. Societies. The Senior Young Peoples society has been recently organized and though the membership is small, the attendance is good and a fine spirit is manifested. On Sunday evening, April 2nd, the society as a group went out on deputation work, giving a complete evening program in a small mission of which David Dirks has charge.

The "Nazarene" an Easter cantata, by Chas. H. Gabriel, will be rendered by the choir as part of the Easter program. The choir as well as the Men's Chorus, is conducted by Mr. E. E. Yoder and both organizations add much to the services of the church. The chorus frequently gives programs of songs and testimonies in churches of other denominations.

James Martin Stevanus, a 12-year-old son of Mr. and Mrs. Ira Stevanus, was called to his reward on the evening of March 29, 1933 and laid to rest, April 1, 1933. Martin, as he was popularly called, was a bright young fellow, full of life, and a joy to his parents. He always had a cheerful smile for everyone and in spite of the many months he spent in the hospital, he complained not of his own plight. Anxious and determined as he was to live, Martin nevertheless was ready for his last journey for he had confessed Jesus as his Saviour here on earth. What greater consolation for his parents could there be than to know that some day there will be a grand reunion and that even now in Christ, they can see beyond the smiling and the tears.

Yours in the service of the King,
Gust. Linscheid,
Corr. Immanuel Mennonite church.

SUGGESTIONS FOR FURTHER THOUGHT

In India a law had been passed prohibiting obscene pictures. It was soon found, however, that the law was difficult to enforce. Much protest was made against the law bebause there were many obscene pictures and images in the temples, in the holy places of India. Finally, exception had to be made in the law, so that it would not apply to images in temples. Certainly, it is not easy for the Hindu to worship in the beauty of holiness (Ps. 96:9), when the temple itself suggests vileness and ugliness ("Daily Talks with God," Sunday, Feb. 23, 1930).

But what about the holy worship of the Christian in church when at the communion service the atmosphere of the house of God suggests intoxication and its vile accompaniments, and when such religious practice is also protected by exceptions in our prohibition law? This law, like the prohibition law in regard to obscene pictures in pagan India, makes exception of temples, churches and synagogues: in these the drinking of intoxicating liquor is permitted in the form of so-called sacramental wines for religious purposes. This situation is highly inconsistent on the part of Christian churches, to demand and to make use of such exceptions. We have no right to criticize the standpoint of the Hindu in regard to the use of obscene pictures for religious purposes as long as we use intoxicants in connection with our religious rite, the Lord's Supper. We have been at communion services where the odor of intoxicating liquor reminded one more of a saloon than of a place of Christian worship. If we want to worship Jehovah in the beauty of holiness, we should eliminate all those things which suggest unholiness and vileness, insobriety and misery—especially when there is a civil law that aims at purity and sobriety, and tries to protect the home and community against one of the greatest social evils: the habitual use of intoxicants and narcotics (See Matt. 18:6-9; I Cor. 8:13).

The same principle applies to the use of "peyote" by the Native American church (Indian) for religious and sacramental purposes. The missionaries and social workers are strongly opposed to the use of the peyote in any form or on any occasion, and contend vigorously against the attempt to insert a clause of exception, for religious purposes, into a prospective law prohibiting the use of peyote among the Indians of the Southwest. In this their effort they have the full moral support of our churches. Are we then consistent if we claim exemption from the prohibition law regarding intoxicating drinks, and maintain our right to use intoxicants for religious or sacramental purposes?

We have in mind Motion No. 86 and Resolution No. 87 of our last General Conference (1929). Ever since then we have felt deep sorrow and shame creeping over us when we were called upon to speak on temperance, abstinence and prohibition. We, and many of the younger generation also, felt sorely disappointed when a majority of representatives of our own beloved church could not muster insight and courage enough to **recommend** to our congregations the use of the non-intoxicating "fruit of the vine" (Matt. 26:29; Mark 14:25; Luke 22:18) at the "Lord's Table."

Considering our Scriptural stand against against the use of obscene pictures under any circumstances, and our social and hygienic stand against the use of the peyote for any purpose, **consistency** demands that we also abstain from intoxicating liquor in any form, even if we lack the vision of Christ and Paul in the practice of true and unselfish altruism.

H. D. Penner.

DEATH

Boldt.—John J., was born in Russia in 1862, and died in Reedley, Cal., April 6, 1933, at the age of 70 years.

The Boldt family came to America in 1875 and settled in Minnesota. Later John Boldt moved to Arizona with his family, and from there in 1922, to Reedley, California.

In 1880 he united with the Mennonite church in baptism and became very active in church. For many years he served as S. S. teacher and fourteen years he served as S. S. Superintendent.

He was married to Suzanna Goertzen in 1889. Of the 11 children born to this union, six preceded the father in death in infancy. He is survived by his widow, five sons all living in California, three grandchildren, and seven brothers and sisters.

His pastors, Krehbiel and Regier, spoke words of comfort at the funeral service.

CONTRIBUTIONS

EMERGENCY RELIEF MARCH, 1933

Russia: Anonymous, Goessel, Kans., $5; C. H. Voth, Inman, Kans., $5; Henry Plett, Turpin, Okla., $8.17; Mission S. S. Class, Bergtal Ch., Pawnee Rock, Kans., $15; John P. Linscheid, Arlington, Kans., $15; Mrs. D. Langenwalter, Wichita, Kans., $5; Bergtal Ch., and one Brother, Corn, Okla., $16.50; J. T. Claassen, Beatrice, Nebr., $5; Pretty Prairie Menn. Mission Sew. Soc., $5; Karl Badertscher, Pandora, O., $5; Sunnyside Bible School, Freeman, S. Dak., $4.87; Tabor Ch., Goessel, Kans., $11.50; Mrs. Anna Andres, Newton, Kans., $15; First Menn. Ch., Berne, Ind., $67; Eden S. S., Inola, Okla., $11; Jacob H. Schroeder, Canton, Kans., $5; Franz Pauls, Buhler, Kans., $8.75; W. P. Rempel, Pasadena, Cal., $15; Gustav Miller, Hanston, Kans., $10; First Menn. Ch., Paso Robles, Cal., $25; Jacob Miller, Hanston, Kans., $10; Ted H. Kliewer, Cordell, Okla., $10; Jacob Dyck, Elbing, Kans., $5; Girls' S. S. Class, Medford, Okla., $6; Ft. Cobb, Okla., per W. J. Jantz, $21.56; Inman Menn. Ch., Inman, Kans., $26.03; H. P. Unruh, Meno, Okla., $10; P. M. Claassen, Newton, Kans., $10; P. D. Claassen, Newton, Kans., $5; Mrs. P. J. Friesen, Henderson, Nebr., $5; Wm. P. Friesen, Henderson, Nebr., $2; H. P. Lohrenz, Buhler, Kans., $15; John Dyck, Buhler, Kans., $5; Susie E. Penner, Newton, Kans., $5; C. C. Sperling, Inman, Kans., $10; Marie Bestvater, Newton, Kans., $10; P. J. Schroeder, Norheim, Mont., $1.25; Jacob and Agathe Lepp, Lostwood, N. Dak., $22.80; P. B. Friesen, Henderson, Nebr., $5.50; Mrs. Anna Wiebe, Aberdeen, Ida., $5; Gerhard Wiens, Newton, Kans., $10; Bethesda Ch., Marion, S. Dak., $31; Mrs. John T. Reimer, Whitewater, Kans., $3; First Menn. Ch., Monroe, Wash., $12; H. Nusbaumer, Nashville, Tenn., $1; First Menn. Ch., Philadelphia, Pa., $4.41; Christian Endeavor First Menn Ch., Lostwood, N. Dak., $17.68; Peter H. Wedel, Moundridge, Kans., $5; J. A. Bergen, Paso Robles, Cal., $5; Franz Jantzen, Paso Robles, Cal., $5; Jacob Froese, Inola, Okla., $5; S. S., New Hopedale Ch., Meno, Okla., $25; San Marcos Mennonite Church, Paso Robles, California, $5; John P. Regier, Newton, Kansas, $1; Gerhard Wiens, Newton, Kansas, $5.00; Bethel Church, Mountain Lake, Minn., $146; Anonymous, Norheim, Mont., $5; Class Epp, Beatrice, Nebr., $4.10; Ebenezer Ch., Mt. View, Okla., $10; Lehigh Menn. Ch., Lehigh, Kans., $44.78; Ex. Com. of Mission Soc. per Mrs. J. G. Regier, Treas., $35.50; A. H. Reimer, Newton, Kans., $5.30; C. C. Epp, Hutchinson, Kans., $10; Martin Franz, Coronado, Cal., $6; Dietrich C. Quiring, Henderson, Nebr., $6; David P. Kliewer, Los Angeles, Cal., $16.25; Anonymous, Elbing, Kans., $15; Anonymous, Elbing, Kans., $10; A friend, in Okla., $3.75; B. B. Gerbrand, Buhler, Kans., $5; Mrs. Heinrich Lehrman, Goessel, Kans., $5; Peter Friesen, Burrton, Kans., $5; Miss Katie Friesen, Newton, Kans., $5; Bertha Unruh, Newton, Kans., $1; Tabor Ch., Goessel, Kans., $5; H. J. S. Schmidt, Newton, Kans., $6; G. H. Willms, Newton, Kans., $3; Menn. Miss. Circle, Meno, Okla., $20; A Sister of Bethel Hospital, Newton, Kans., $1; Jacob J. Brandt, Mt. View, Okla., $18.61; From a friend, Newton, Kans., $5.00; B. W. Entz, Newton, Kans., $20; Bethesda Ch., Marion, S. Dak., $49.15; Henry Frey, Goessel, Kans., $5; Henry Schmidt, Newton, Kans., $2; Peter S. Neufeldt, Inman, Kans., $5; John H. Voth, Newton, Kans., $5; Anonymous, Newton, Kans., $10; J. P. Janzen, Elbing, Kans., $10; Miss Lena Neiman, Buhler, Kans., $7; Sister Anna Schmidt, Goessel, Kans., $5; Maria Reimer, Newton, Kans., $10; Waldimar Wiens, Whitewater, Kans., $20; Edward Esau, Whitewater, Kans., $15.30; Alexander Cornies, Newton, Kans., $10; P. A. Sperling, Moundridge, Kans., $6; Anonymous, Elbing, Kans., $50; Edward Johnson, Ringwood, Okla., $5; Cornelius Jansen, Los Angeles, Cal., $5; First Menn. Ch., Aberdeen, Ida., $14.19; Anonymous, Elbing, Kans., $15; Mrs. J. K. Penner, Beatrice, Nebr., $3; Jacob J. Preheim, Freeman, S. Dak., $5; Buhler Menn. Ch., Buhler, Kans., $56.40; G A. Nachtigal, Sylvia, Kans., $5; Elisabeth H. Ruth, Reedley, Cal., $30; Peter P. Wall, Buhler, Kans., $10; C. D. Epp, Henderson, Nebr., $6; Bethel College Menn. Ch., Newton, Kans., $16.53; Mrs. J. G. Regier, Newton, Kans., $10; John Becker, Newton, Kans., $1; A member of Mennoville, Menn. Ch., Okasche, Okla., $2; Daniel Hubin, Butterfield, Minn., $5; Salem Zion Menn. Ch., Marion, S. Dak., $76.68; Pete Neufeld, Medford, Okla., $5.25; Bethel Ch., Inman, Kans., $39; Miss Njuta G. Neufeld, Bethel Hospital, Newton, Kans., $10; Mrs. Maria J. Engbrecht, Marion, S. Dak., $5.60; Salems Ch., Freeman, S. Dak., $119.43; First Menn. Ch., Berne, Indiana, $306.26; P. C. Goering, Moundridge, Kans., $5; Gerhard Wiens, Newton, Kans., $10; P. P. Quiring, Canton, Kans., $9.50; Anonymous, Elbing, Kans., $9; John J. Schrag, Moundridge, Kans., $5; P. H. Penner,

(Continued on page 13)

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The Work

by the
Young People's Committee of the General Conference

A
UNITED
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YOUTH
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CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

April 30

Stories Jesus Told—Matthew 21:28-32; 22:1-10

A story has telling power. When a sermon or a lecture fails to make an impression, people will listen to a story, and remember it even if they do not remember one other thought of the whole message. When Billy Sunday was having one of his large gatherings in a southern city on a hot Sunday afternoon, people were so crowded that they were restless and noisy. It seemed that nobody was listening to his message until he began telling a story, then everybody became tense and quiet. In his graphic way he told the story of the crippled newsboy in Gary, Indiana, who gave his life to save a little girl who had been frightfully burned. Silence soon reigned in that immense audience. Very few remembered anything which happened or what had been said in the first part of the service but few will ever forget that dramatic story told by a great story teller.

Jesus was the greatest story teller the world has ever known. That is one of the reasons why great multitudes followed him to the mountain top, to the sea shore and crowded around him in Palestinian houses. In the stories which Jesus told He always used some object familiar to his hearers. Each story held a divine truth and eternal principle. One day he told the story of a sower who went forth to sow, the seed was all good, the same kind of seed was sown but it fell on different kinds of soil. The truth Jesus wished to teach was that God has no pets, but that His grace is free, God desires that we all be good soil upon which His divine grace may fall, that from our lives may develop transformed lives which will be a blessing and benediction to our fellow men.

In another instance this matchless Teacher told the story about the wheat and tares, telling how a man had a wheat field with good promising wheat. But an enemy came along and sowed a bad weed throughout his good wheat. But when the servants asked what they should do with the weeds the master told them to leave all until harvest time when the final separation would come. Jesus wished to show here that in all of life here evil and good are mingled. When the radio came into our homes it became a source of good as well as a possible source of evil. The automobile some men say is the invention of the devil, they will tell us it keeps people from church, but by the same kind of reasoning we can say it helps some families go to church who could often times otherwise not go. Evil and good are to be found in all phases of life. It is hard to differentiate between the two in many cases. For that reason one of the important characteristics of a Christian is the need for him to be a judge of values. Another lesson to be learned from this story is that there will be a final reckoning, there is such a thing like righteousness and it will always be found victorious and on the other hand evil will always be punished. Some times we must wait for a long time. That is one of the strong arguments for immortality. The life beyond will serve as reward for the evil and the good which men do here. Quite often of course we need not wait until then. Evil and good often carry their seed of reward within themselves like many kinds of fruits.

Many of the stories told by Jesus have to do with His Kingdom teaching He will begin by saying "The Kingdom of heaven is like unto . . ." What did Jesus mean by the Kingdom of God and the Kingdom of heaven? It is found no less than 112 times in the Gospels. Surely since it was used so many times it must be highly significant, full of meaning. He bade his disciples proclaim the kingdom wherever they went. The Kingdom of God means the rule of God which Jesus saw would some day come to be. He saw this glorious vision even though he lived in a world full of evil, which no one felt so keenly as He. Sickness and sorrow was prevalent on every hand. Above all there was evil in the hearts of men, making them selfish, blind and greedy. But He felt the rule of God was to come, He rejoiced in this day even though it would mean that He must pass through deep waters and even go to the cross. While other men were bewailing the power of evil Jesus saw the power of God. In the strength and joy of that conviction He moved among men, helping them, suffering for them and finally giving all any man can give to his friends —namely his life.

In planning for this meeting, it would be of great interest to dramatize some of these fine parables, or if desired you might show some illustrated pictures. For talks and topics turn to the great parables in Matthew 13, 18, 25 and Luke 15. Have someone tell the story as found in the Bible and expound on the meaning which Jesus wished to leave with his hearers. The uniqueness of Jesus' teachings is that most of them carry truths which are eternal, the principles hold for our day as well as for the day in which they were told. Truth is eternal.

Study the Scriptures

Mon.—Read Luke 14:1-5. The wounded ass.
Tues.—Read Matt. 7:24-29. Good and bad foundations.
Wed.—Read John 15:1-5. The Vine.
Thurs.—Read Matt. 13:24-43. The tares.
Fri.—Read Luke 7:41-47. Two debtors.
Sat.—Read Luke 18:1-8. A widow's prayers.
Sun.—Read Matt. 21:28-22:10. Stories Jesus told.

Prayer

Ah, Lord God, Thou Holy Lover of my soul, when Thou comest into my soul, all that is within me shall rejoice. Thou art my Glory and the exultation of my heart; Thou art my Hope and Refuge in the day of trouble. Set me free from all evil passions, and heal my heart of an inordinate affections; that being inwardly cured and thoroughly cleansed, I may be made fit to love, courageous to suffer, steady to persevere. Nothing is sweeter than Love, nothing more courageous, nothing fuller or better or better in heaven and earth; because Love is born of God, and cannot rest but in God, above all created things. Let me love Thee more than myself, nor love myself but for Thee. Amen.

—Thomas a Kempis (1379-1471)

Closing Thought.

We are nothing and have nothing but by the grace of God, through Jesus Christ.

RETREAT DATES ANNOUNCED

The Young People's Retreat at Lake Sequoia will be held this summer as usual. The dates for the Retreat have been set for July 24-29. The Executive Committee is busy planning an interesting program. Plan now to attend this Retreat. Intermediates 13-18 are also urged to attend.

TELLING THE WORLD

Ivan Badertscher.

What a man says and what a man does is often far from one and the same thing. Which in your life do you really mean? That which you live or that which you say?

It has been said, "Actions speak louder than words." Therefore, we as Christians should act out the story that we with our much talking would tell the world.

Too often we as church members, consider that to be the task of the minister. The preacher, we say, ought live a higher life than the rest of us. We excuse ourselves from living our best since we do not profess to be ministers. But the very moment the minister makes an unusual move which his members consider below par, immediately the most pious and others the least pious rise up and in bold imperative terms inform their minister that he is on the broadway and resolutely set out to put him on the straight and narrow path again, little realizing that their own actions speak louder than words.

Scripture tells us that we should so live that men may see our good works and glorify our father which is in heaven. But laymen still excuse themselves too much from following the same straight and narrow path which they expect their minister to take.

How then can a pastor lead a group that intentionally and thoughtlessly excuse themselves from following the same rugged road. Men would speak wisely but live rather otherwise.

I do not believe that there is one sound Christian who would want to be accused as not being a servant of God. If we then except to find legitimate excuse for our wondering, we can draw only one conclusion; which is that God has two types of servants. The minister belonging to the type of servant whose weaknesses are not excusable. And the ordinary Christian belongs to the type of servant whose weaknesses are excusable.

This then, in brief is the basis Christians too often accept in actual living. But never do you hear them say that the Bible teaches such a double standard. We stoutly proclaim in flowing terms that a Christian must live up to the best that he knows.

Yes, we preach much, nevertheless, the world has been seeing and remembering how the Christians have been living and treating their fellowmen. But it all too quickly forgets the much wiser words these same people have spoken.

Russia is a clear example of how a nation became embittered through mistreatment in the name of religion and divine rights.

It therefore behooves every Christian church, every religious organization, and every Christian individual to so live and dramatize in his own life that which he wishes to tell the world as well as to preach it.

Preaching becomes empty and is soon forgotten unless it is backed by equally ideal living. Lest you live that which you would tell the world your life will mean but little. The church, unless it practices what it preaches and professes will not forever be tolerated, let alone be accepted.

Your responsibility and mine then is to examine ourselves. What is my life proclaiming to the world? Have you with your way of living been saying the same things that you would preach by word of mouth? Have we as Christians, been so living that men through our lives can glorify God?

S. S. STANDARDS

Requisites in Christian Education

C. F. Mueller

And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God commanded you? Then thou shalt say . . . Deut. 6:20-25.

At a recent Sunday School Workers' Conference where most of the delegates were ministers, directors in Religious Education, and denominational field secretaries and a few grey-haired laymen, much was said about methods and programs which elicited considerable debate. But upon one thing all agreed; namely, that the young people today, as those of old, are also asking the Way of Life with reality in it. Are the leaders of this day prepared to offer such guidance?

The typical Bible teacher of former Sunday School days is rapidly passing off the stage. What preparation and training has the present teacher that qualifies him to answer the questions of youth?

Requisites in the training processes for effective teaching of the Word of God and the Way of Life in Jesus Christ are:

(a) A complete surrender of self to the will of God.

(b) A sincere desire to ascertain the will of God through his inspired Word.

(c) Sharing with others one's experience in the realm of Christian living.

(d) Sharing with other teachers through a systematic study how human beings react at various ages to the claims of the Christian life.

(e) Sharing with minister, parents, officers, and teachers the problems confronting young and old.

OUR BEST CHRISTIAN ENDEAVOR MEETING

One Sunday evening the Young People's C. E. Society of the Los Angeles church conducted a Radio program. A curtain was drawn across the front of the room which separated the audience from the ones who were "Broadcasting." One of the members of the society was kind enough to lend us his radio, which was placed on a table in front of the audience directly in front of the curtain. One other member operated the radio and tuned in on station Y. P. C. E. for the regular Sunday evening Christian Endeavor program. As the operator tuned in an organ was heard playing the closing number of a sacred organ recital. As the Y. P. C. E. program came on, two girls were heard singing. "Following Jesus," as a theme song. The announcer, using a megaphone, sat directly behind the radio. After half the program was over, a pause for station announcements was made. A regular C. E. program was given.

—Los Angeles Y. P. C. E.

UPLAND NEWS

The blessings from our meetings with Dr. Louis S. Bauman are continuing to be felt. Eight Intermediates accepted Christ as their personal Saviour and a large number of members rededicated their lives to Christ during these meetings.

Under the auspices of the Young People's Society, fifty Hopi boys and girls were brought to the Upland church from the Sherman Institute in Riverside on February 12. These Hopis come from our mission stations in Arizona to attend school at Riverside. They were brought over early in the evening and taken into our homes. These boys and girls put on the evening program and Rev. Floyd Burnett, their pastor, gave a short sermon. It was a real privilege to have these young people in our midst. Two-thirds of the Indians at Sherman Institute are Protestants; the rest are Catholic. They are allowed to worship according to their belief.

Recently the Men's Brotherhood of the church met for a fellowship hour in the church basement. Mr. Hobart Alter, the newly elected assemblyman, spoke on the subject of "Taxes."

One of the Federal Labor Camps for unemployed is located in Upland, only a few blocks from our church. Several weeks ago Rev. Neuenschwander and the Men's chorus went down to hold an evening service there. Various organizations and churches take care of services there. Since this meeting a few of the men have been attending our church services quite regularly.

—Helen Lichti.

"WE'VE A STORY TO TELL"

We've a story to tell to the nations,
That shall turn their hearts to the right;
A story of truth and sweetness,
A story of peace and light.

We've a song to be sung to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword.

We've a message to give to the nations,
That the Lord, who reigneth above,
Hath sent us His Son to save us,
And showed us that God is love.

We've a Saviour to show to the nations,
Who the path of sorrow has trod,
That all of the world's great people
Might come to the truth of God.

For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and light.

—Selected.

CONCERNING WAR PROFITS

The rank and file of the American Legion has long been urging that Congress 'draft dollars as well as men" (see Bulletin, February 1, 1930, on "Protecting Uncle Sam"). The War Policies Commission which functions under a mandate calling among other things for minimizing the profits of war has now made recommendations calling in effect for stabilizing and assuring profits.

THE S. S. LESSON

May 7

Jesus Faces the Cross. Mark 10:32-45.

Golden Text,—And it came to pass, when the days were well nigh come that he should be received up, he steadfastly set his face to go to Jerusalem. Luke 9:51.

Bible students frequently divide the ministry of our Lord into three periods, namely, the Galilean period, the Peraean period and the Judean period. Our lesson lays its scene in the Peraean period during which time Jesus was gradually approaching Jerusalem and the closing period of his life. The opposition of the Scribes and Pharisees was taking a more and more definite form. While Jesus was leading, the disciples were perplexed. We are told they were both amazed and afraid. In some vague way they were conscious of trouble ahead, but, they were also ignorant of the significance of the events that lay before them. They still had in mind an earthly kingdom with Jesus at the head and they his chief ministers.

The time had now arrived when Jesus would reveal to the disciples the doctrine of the cross, a revelation that they would not really comprehend at the time, which, in the future, would be made clear to them. He was to be betrayed, tried before a heathen judge and die on the cross. It is hard to understand how any one following Jesus as his disciple would fall so low as to betray his Master, but then, human nature is capable of the worst of sins and, even those near to the Lord and knowing his love, service and teaching, have often been among those who were untrue to him when a crisis appeared. The whole incident is a warning to every follower ever to be watchful and ever to be sure of his devotion to his Lord. That the leaders of his nation should demand his death at the hands of the enemies of the nation is also one of the strange things of history, yet, they had become so wrapped up in their own ideas and were so given to hypocrisy that they permitted themselves to participate in the greatest of all crimes against man and God. It was a case of his coming to his own and his own receiving him not. Jesus knew all that was to befall him. He had come to earth to endure the "contradiction of sinners" that he might be the Saviour of sinners. As the "Lamb of God" destined for the sacrifice of the cross, Jesus cheerfully went to his agony because he was showing the love of God by it all.

In the face of the solemn procession that was leading to the cross we find two examples of selfish ambition on the part of the disciples. They wanted earthly glory and expected that it would be theirs through the favor of their Master Jesus. Then, they betrayed an unlovely jealously that was entirely out of harmony with the spirit of Jesus. James and John sought the chief places. In the other account we learn that they had their mother make the appeal for them. It was a private appeal because they sought not only advancement in the kingdom, but also because they sought it above their fellow disciples. The matter of an earthly kingdom was something that would have proved the Disciples to be the time servers. They would, had their ambitions succeeded, have been no different or better than earthly rulers concerned with earthly things.

The reply of Jesus to the request of James and John was first, that they were asking for something of which they had no understanding, and secondly, that it was not within his power to give them what they wanted. He asked them if they were ready to endure what he had to endure. The answer was one which indicated that indeed they did not know what was before them, for, even though their desires could not be complied with, they were still destined to endure the cost of the cross they were to bear. It meant sufferings extremely for Him.

The ignorance of the disciples of the meaning of Christ's kingdom could only be corrected after their Lord had given his life to establish it. They were not yet prepared to understand what it was to cost them before this kingdom could be established. Their request for special position and glory indicated that they had no comprehension of the sovereignty of God. We in our ignorance, often ask many things for ourselves that show that we need more enlightenment and that their are things that even the most devout follower of Jesus should not have. Surely, it should not be ours to ask vengeance on our enemies. Neither should we ask for riches when our Lord was poor. It certainly is not reasonable to ask of God special advantages over our brethren when we all are alike sinners given to human weaknesses.

The rest of the Disciples were provoked because of the conduct of these two brothers. No one wants to see another have a distinct advantage over him given to another. However, their indignation only goes to show that they were also self-seekers, for each one of them hoped for the prominent place in the kingdom.

The answer Jesus gave to the protest of the other Disciples emphasized certain things that they must consider as qualifications for place in the kingdom. Greatness in the kingdom consists in humility. Jesus himself took a humble place and no one has a part in his kingdom without showing a like quality. Not lordship but service is the thing to be sought. As Jesus served so should all of his followers serve. The example that he came to minister and not to be ministered always is the ideal of Christian life that we are expected to live up to.

CONTRIBUTIONS

(Continued from page 4)

Newton, Kans., $40; Anonymous, Newton, Kans., $25; H. E. Toevs, Inman, Kans., $4.10; J. B. Reimer, Inman, Kans., $10.20.

For General Fund: Mrs. Cath. Dueck, Beatrice, Nebr., $.25; Buhler Menn. Ch., Buhler, Kans., $21.83; Bergthal Ch., Pawnee Rock, Kans., $12.57; First Menn. Ch., Upland, Cal., $6.90; West Zion Menn. Ch., Moundridge, Kans., $27; Bruderthal Ch., Hillsboro, Kans., $22.76; Christian Ch., Moundridge, Kans., $37.

For Germany: Wilhelm Busenitz, Newton, Kans., $115; Sister Hillegonda v. d. Smissen, Newton, Kans., $2.00.

March 1, Bal. and Reserve		$ 667.15
Rec'd. for Russia	$2078.90	
Rec'd. for General Fund	128.31	
Rec'd. for Germany	117.00	2324.21
Total		$2991.36
Paid out during month, including U. S. check tax for February		$2115.64
April 1 Balance and Reserve		$ 875.72

Gratefully acknowledged,
C. F. Claassen, Treas.

REPORT OF THE EX. COMM. OF MISSION SOCIETIES FOR MARCH, 1933

Foreign Missions, Gen'l. Treas.: Oakleaf Mission Soc. Mt. Lake, Minn., $75.50; Mission Soc., Lehigh, Kans., $10; Ladies Aid Soc., Allentown, Pa., $10; North Star Sew. Soc., Drake, Sask., $18; Eigenheim Sew. Soc., Rosthern, Sask., $48.50; Sew. Soc., Laird, Sask., $30; Bethesda Sew. Soc., Langham, Sask., $60; Waldheim Sew. Soc., Waldheim, Sask., $86; Sew. Soc., Janzen, Sask., $21. Total, $359.00.

In Place of Sewed Clothing: Mission Circle, Springfield Menn. Ch., Pleasant Valley, Pa., Ashland St., Mont., $5; The Busy Mission Workers, Christian Menn. Ch., Moundridge, Kan., Birra St., India, $15; Christian Menn. Sew. Soc., Moundridge, Kans., Basna St., India, $20; Eigenheim Sew. Soc., Rosthern, Sask., Janjgir St. India, $25; Ebenezer Sew. Soc., Bluffton, O., Basna St. India, $5.00. Total, $70.00.

"Miss. News and Notes" and Expenses of Ex. Com.: Ladies Aid, Donnellson, Ia., $4.70; Bethel Sew. Soc., Mt. Lake, Minn., $2; Mrs. H. D. Dettweiler, Souderton, Pa., $1; Mrs. Anna G. Leisy, Newton, Kans., $1; Mrs. Clara Haury, Newton, Kans., $.25; Mrs. Clarence Shelly, Emaus, Pa., $.25; Mrs. Sallie Y. Schantz, East Greenville, Pa., $.25; Mrs. Frank Stauffer, Palm, Pa., $.25; Christian Menn. Sew. Soc., Moundridge, Kans., $2.35; Nord Alexanderwohl Sew. Soc., Canton, Kans., $1.10; Mrs. R. Petter, Lame Deer, Mont., $.21; Mrs. Helena Balzer, Moundridge, Kans., $.25; Mission Soc., Summerfield, Ill., $2.80; Mission Soc., Aberdeen, Ida., $5; Sew. Soc., Laird, Sask., $2.50; Mr. C. F. Sawatsky, Laird, Sask., $.25; Mrs. D. P. Janzen, Springridge, Alta., $.10; Mrs. J. H. Riesen, Watson, Sask., $.50; Mrs. Elise Janzen, Waterloo, Ont., $1.50; Bethesda Sew. Soc., Langham, Sask., $1.50; Eigenheim Sew. Soc., Rosthern, Sask., $1.50; North Star Sew. Soc., Drake, Sask., $10; Mrs. J. A. Toews, Plum Coulee, Man., $.25; Mrs. J. J. Enns, Gruental, Man., $1. Total, $40.51.

Miscellaneous: The Busy Mission Workers, Christian Menn. Ch., Moundridge, Kan., Orphan, India, $30; Ladies Miss. Soc., Reedley, Calif., Two Orphans, India, $60; Mrs. L. M. Ledig, Upland, Calif., Orphan, India, $50; Sew. Soc., Rosthern, Sask., Orphan, India, $30; Sew. Soc., Laird, Sask., Orphan, India, $30; North Star Sew. Soc., Drake, Sask., Evangelist, India, $30; Ladies Aid, Donnellson, Ia., Biblewoman, China, $5; Christian Menn. Sew. Soc., Moundridge, Kans., Hospital, India, $25; East Swamp Ladies Aid, Quakertown, Pa., Home Miss. Gen'l. Treas., $22.87; Mission Soc., Upland, Cal., Canadian Relief Work, $5; Tabea Sew. Soc., Tampa, Kans., Metal Buttons, $1. Total, $288.87.

Grand Total, $758.38.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR MARCH, 1933.

First Menn. Ch., Philadelphia, Pa., $14.71; Bethel College Ch., Newton, Kans., $17.11; Greenfield, Ch., Carnegie, Okla., $3.90; Johannestal S. S., Hillsboro, Kan., $24.61; Salem Ch., Freeman, S. D., $100; Bethesda Ch., Marion, S. D., $8.83; Lehigh Menn. Ch., Lehigh, Kans., $8.96; Lehigh Menn. S. S., Lehigh, Kans., $4.15; Garden Tp., S. S., Moundridge, Kans., $5.04; Int.—Conf. Trust Funds, $25; First Menn. Ch., Bluffton, O., $100; Mrs. Mollie Baumgartner, Berne, Ind., $25; Bethesda

Ch., Henderson, Nebr., $50.64; Menn. Ch., Pratum, Ore., $24.79; Eden Ch., Inola, Okla., $8.50; First Ch., Berne, Ind., $126.48; Friend, Beatrice, Nebr., $10; Bethel Ch., Mt. Lake, Minn., $25; Bethlehem Ch. Bloomfield, Mont., $14.28; Zion Ch. Donnellson, Ia., $15.60; First Menn. S. S,, North of Butterfield, Minn., $50.75; Friend, Pandora, O., $12; Bethany Ch., Kingman, Kans., $5.40; Hi-Y and Girls Reserve, Goessel, Kans., $1.50; Tabor Ch., Goessel, Kans., $16; Ensz Station, Scottsburg, Sask., $20.65; Grace Ch., Albany, Ore., $8.30; Johannestal S. S., Hillsboro, Kans., $102.38; West Zion Ch., Moundridge, Kans., $16; Brudertal S. S., Hillsboro, Kans., $37.12; Menn. Ch., Pulaski, Ia., $10; First Menn. S. S., Philadelphia, Pa., $5.87; Emmaus Ch., Whitewater, Kans., $305.31; First Menn. Ch., Upland, Calif., $31.07; Friend, Newton, Kans., $50; Friend, Newton, Kans., $20; First Menn. Ch., Newton, Kans., $106.14; Grace Hill Ch., Whitewater, Kans., $16.81; Bethel S. S., Fortuna, Mo., $3.63; Bergthal Ch., Pawnee Rock, Kans., $9.53; New Hopedale Ch., Ringwood, Okla., $3.82; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $398.87. Total, $1,843.75.

Balance in Bank March 1, 1933		$ 231.89
Receipts for General Fund	$1,365.75	
Receipts for Orphans, etc.	453.00	
Interest and Rent	25.00	1,843.75
Balance and total receipts		$2,075.64
Paid on Orders	$1,823.04	
Checks returned on account of Bank Moratorium	22.50	1,845.54
Balance in Bank April 1, 1933		$ 230.10

(On April 1, 1933, the Board still owes for part of the First Quarter Budget of approximately $4,000.00, with the second quarter salaries budgets, etc., now due.)

Respectfully submitted,

J. E. Regier, Treas.

HOME MISSION TREASURY REPORT FOR DECEMBER-FEBRUARY

General Fund: Ex. Com. of Mission Societies, $265.85; Pratum, Ore., Ch., $74.04; First Menn. Ch., Berne, Ind., $1139.63; Bethesda Ch., Marion, S. D., $30; First Menn. Ch., Wadsworth, O., $11.36; Zion Ch., Elbing, Kans., $176.96; H. J. Kliewer, Thomas, Okla., $5; Johannestal S. S., Hillsboro, Kans., $24.10; Missionary Society, Wadsworth, O., $10.35; Bethesda Ch., Henderson, Neb., $123.33; Buhler, Kans., Ch., $58.88; New Hopedale Ch., Meno, Okla., $30.21; Eden Ch., Moundridge, Kans., $117.91; Bethany Ch., Quakertown, Pa., $15.35; Bergtal Ch., Pawnee Rock, Kans., $26.02; Pulaski, Ia., Ch., $24.59; First Menn. Ch., Paso Robles, Calif., $18.02; Butterfield, Minn., Ch., $32.66; Zion Ch., Donnelson, Ia., $51; West Zion Ch., Moundridge, Kans., $107; Menn. Ch., Odessa, Wash., $3.85; Bethel Ch., Mt. Lake, Minn., $50; Mrs. C. A. Krehbiel, Donnellson, Ia., $15; First Menn. Mission So., Bluffton, O., $30.47; Bethel Ch., Hydro, Okla., $6; Emmanuel Ch., Hydro, Okla., $64.80; Bethlehem Ch., Bloomfield, Mont., $7.43; Grace Ch., Pandora, O., $133.89; A friend, Beatrice, Neb., $25; Interest from Gen. Conf. Trust Funds, $49.50; Net Proceeds Kans. Farm Oil Lease, $88.18; Mrs. Anna Galle's S. S. Class, Moundridge, Kans., $9.60; Hebron Ch., Buhler, Kans., $5.30; First Menn. Ch., Geary, Okla., $11.81; Hoffnungsau Ch., Inman, Kans., $21.84; Brudertal S. S., Hillsboro, Kans., $32.83; Hebron S. S., Buhler, Kans., $50; Lehigh, Kans., S. S., $52.21; Bethany S. S., Quakertown, Pa., $48; Jr. C. E. Soc., Donnellson, Ia., $2; Mr. and Mrs. L. M. Ledig, Upland, Cal., $100; Second Menn. Ch., Phila., Pa., $3; Tabor Ch., Goessel, Kans., $14.50; Immanuel S. S., Los Angeles, Cal., $11.32; First Menn. S. S., Bluffton, O., $18.27; Sister Hillegonda's S. S. Class, Newton, Kans., $6; Wayland, Ia., Ch., $28.76; Upper Milford S. S., Zionsville, Pa., $15; First Menn. S. S., Upland, Cal., $11.72; Monroe, Wash., S. S., $12.15; Immanuel Ch., Los Angeles, Cal., $48.70; Herold Ch., Bessie, Okla., $4.04; Hillsboro, Kans., Ch., $30; First Menn. C. E. Soc., Beatrice, Neb., $7; Salem S. S., Freeman, S. D., $50; J. H. Wiens, Blue Springs, Neb., $10; First Menn. S. S., $14.95; S. S. Class No. 4, $12; Berne, Ind., First Menn. S. S., Dos Palos, Cal., $4.37; Flatland Y. P. Soc., Quakertown, Pa., $7.50; Summerfield, Ill., Ch., $55; Trenton, O., Ch., $42.85; Halstead, Kans., Ch., $57.61; Newport, Wash., Sewing Soc., $23.85; Bethel S. S., Inman, Kans., $16.25; Salem Ch., Dalton, O., $34.16; First Menn. Ch., Lostwood, N. D., $6.50; Calvary Ch., Quarryville, Pa., $33.54; Garden Tp. Kans. Ch., $6.88; Bethel S. S. and C. E. Soc., Hydro, Okla., $10.97; Mary and Martha S. S. Class, Bluffton. O., $13; First Menn. Ch., Upland, Cal., $27.10; Immanuel Adult C. E. Soc., Los Angeles, Cal., $7.20; St. John Ch., Pandora, O., $39.25; First Menn. Ch., Aberdeen, Ida., $27.77; Smith Corner, Pa., Ch., $5.88; Sister Hillegonda, Newton, Kans., $10; Dividend from Deposit in Trenton Bank, $9.96; Pulaski, Ia., Ch., $6; Goessel, Kans., Ch., $20.25; Wisner, Neb., Ch., $8.30; W. Swamp Miss. Soc., Quakertown, Pa., $22.54; Salem Ch., Freeman, S. D., $70; Rudolf Schmidt, Liberal, Kans., $5; Eicher S. S., Noble, Ia., $15; First Menn. Ch., Bluffton, O., $60; Ebenezer Ch., Mt. View, Okla., $4; J. P. Jantzen, Beatrice, Neb., $5; Bethel College Ch., Newton, Kan., $12.85; First Menn. S. S., Reedley, Cal., $25; Woodlake, Cal. Ch., $5; Magdalene S. Landis, Folcroft, Pa., $1; Mrs. Ida Schaub's S. S. Class. Wadsworth, O., $10.71; Grace Ch., Lansdale, Pa., $25.09; H. D. Voth, Escondido, Cal., $10; A friend, Deer Creek, Okla., $20; Salem Zion Ch., Marion Jct., S. D., $33.03; Emmanuel Ch., Galva, Kans., $13.94; Lehigh, Kans., Ch., $3.15; Aletta and Mattie Krehbiel, Tonawanda, N. Y., $40; First Menn. Ch., Mt. Lake, Minn., $23.69.

Special Contributions: A member, First Menn. Miss. Soc., Bluffton, O., (Chicago) $5; First Menn. S. S., Bluffton, O., (Chicago) $16.98; Evang. Com. of Mid. Dist. Conf., (Chicago) $100; Sybilla Sprunger's S. S. Class, Berne, Ind., (Can. Girls' Homes) $5; Bethlehem S. S. Bloomfield, Mont., (Poor Children) $9.64; Johannestal C. E. Soc.. Hillsboro, Kans., (Altoona) $5.

Total Receipts	$4634.80.
Bank Balance, Dec. 1	88.20
Total Disbursements	4598.00
Bank Balance, March 1	125.00
Total Indebtedness	$10,000.00

Gratefully acknowledged,

J. E. Amstutz, Treasurer.

Trenton, Ohio.

JOTTINGS

The Moundridge, Kan., church celebrated Easter with the rendering of the beautiful cantata "The Living Christ." The cantata was given at both the morning and evening services.

The Western Minister's District Conference held in Newton, Kan., April 5, was well attended by ministers in Kansas and neighboring states. An interesting program had been arranged.

Dr. J. E. Hartzler, of Bluffton College, after completing a week of services held in the First church, Philadelphia, completed an engagement in the Salem church, Dalton, O., last week.

Rev. Albert Claassen, of Beatrice, Neb., formerly of the Los Angeles, Cal., Mission has been secured as pastor of the Portland, Oregon, church. Sister Niswander will continue as parish worker in the new church.

Special Easter music was given in the Bluffton College chapel under the direction of Prof. R. A. Lantz. The town of Bluffton had a community Good Friday service in which Dr. Mosiman, Prof. I. R. Detweiler and Rev. John Esau participated.

Members of the Sunday School class No. 48, of the Berne, Ind., church presented a sacred program in the Petroleum, Ind., church last Sunday. Several members of the class gave short addresses and other members furnished special music. O. F. Gilliom is the teacher of the class.

Last Sunday, male choruses representing five Mennonite churches in the Bluffton, Ohio, area, gave a sacred concert in the First Mennonite church of Bluffton. Choruses appearing in the program were from the Ebenezer, Grace, St. Johns, New Stark and Bluffton churches. Prof. Holtkamp directed the combined choruses.

A canvass by letter of the ministers of the Pacific District Conference reveals the fact that the majority of the ministers wish to hold a short session of this District Conference at the Bluffton, Ohio, meeting of the General Conference. This notice comes from the secretary of the Pacific Conference, Rev. J. M. Regier.

Rev. A. E. Kreider closed a very successful eight-day series of Pre-Easter Services at the Grace church, Pandora, Ohio, on the evening of April 2. Large congregations attended the services from night to night. On the closing night the church was completely filled. This Pre-Easter season was also a period of ingathering both by baptism and by letter. Since the last Easter season Miss Hilda Amstutz is directing a large and active choir which adds much to all the services of the church both regular and special. On Easter morning the church celebrated the Communion of the Lord's Supper and in the evening the choir rendered the Easter Cantata "Olivet to Calvary." The churches of Pandora and community conducted a Union Holy Week Service three nights and a Good Friday Service. Rev. Paul Whitmer is pastor of the Pandora church.

Eden church, Schwenksville, Pa., plans to hold its spring communion on April 30. Baptismal services will be held on the afternoon of April 29. Eden church participated in the successful community Lenten services.

An Easter Cantata was given in the West Swamp, Pa., church, entitled, "The Resurrection" on April 9, and in Bethany church, Quakertown, April 12. Members of the Swamp charge, which includes the Quakertown, Flatland and West Swamp churches, participated. Russell Borse was the director.

Bluffton College acted as host to 300 Northwestern Ohio high school students in presenting its first annual open campus program last week. The event was planned for high school students planning to go to college next year. After opening with sports events and inspection of the buildings in the afternoon, those attending were entertained at a banquet in Ropp Hall in the evening. Following this a closing program was rendered in the gymnasium.

Zion church, Souderton, Pa., celebrated the Easter season with appropriate services. On Palm Sunday evening the young people presented a Biblical drama entitled "For He Had Great Possessions." The drama was a deeply religious one with settings at the time of the crucifixion and resurrection. Its great message was "Accept Jesus Christ before it is too late." Baptismal services and the reception of new members into the church were held on Friday evening. The Communion was celebrated on Easter day.

The Berne, Indiana, Witness gives an account of the funeral of Moses Burkholder, an Amish bishop 94 years of age, who is survived by 555 direct descendants. This number includes 15 children, 131 grandchildren, 291 great-grandchildren and 18 great-great-grandchildren. His ministerial record of 74 years is claimed to be the longest on record in the history of the country. He spent his entire life on the farm near Nappanee, Ind., where he died.

The (Old) Mennonite Conference of Lancaster Co., Pa., according to a resolution recently passed, recommends for its serious consideration that the Publication Board of the (Old) Mennonite church consider the replacing of the International Sunday School lessons for a more satisfactory course covering the whole Bible and church doctrine. The reason for this recommendation is that the conference holds that too often emphasis is given to modernistic tendencies in the numerous comments appearing in the press and that practically nothing is received in the shape of lessons that have a bearing on church doctrines. It is also pointed out that only about 11.1 per cent of the Bible is printed in lesson texts in the International Lessons in seven years.

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JOHN 5:39

39 ¶ Search [Ye search] the scriptures; for [because] in them ye think ye have eternal life: and they are they which testify of me.

Ver. 46; De. 18.15,18; Lu. 16.29; Ac. 17.11.

Facsimile of type showing corrected renderings in brackets and references after each verse.

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Edwin H. Hughes, Bishop, Methodist Episcopal Church, Washington, D. C., says:

This is not a hasty and perfunctory commendation. It is rather, the result of more than six months' actual use of the ANALYTICAL BIBLE. I have found the volume thoroughly usable and helpful. Just at this time I am preparing an address which would ordinarily have taken far more time, if it had not been that the references and subject indexes of the ANALYTICAL BIBLE shortened my labor more than appreciably. I commend the volume with enthusiasm.

Reverend Mark A. Matthews, D. D., Pastor, First Presbyterian Church, Seattle, Wash., says:

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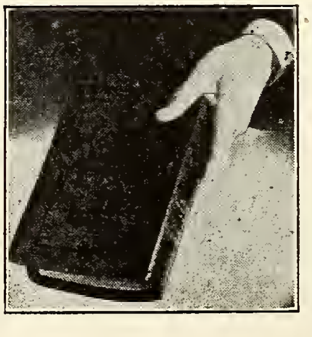

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VOL. XLVIII BERNE, INDIANA, APRIL 27, 1933 No. 17

EDITORIAL

The whole Protestant religious press of the country is in a bad way. Of course about everything in the country is in a bad way, but the church papers are threatened with extermination. This is largely due to the fact that people have no money to pay subscriptions and those papers that must depend on advertising find that field has dried up, while expenses, though cut to the bone, keep on piling up debts that are alarming. Something must be done to save practically all the Protestant papers in the country or the church will soon be without the important and vital branch of its service upon which it must lean for keeping church members in touch with one another.

There are some things that we have found we can do without, but the church paper is none of these. Former President Hoover once told the editors of the Religious Press that their papers were among the most potent factors for righteousness he knew. Others agree with Mr. Hoover and to permit the passing of our religious press simply means that Christians have abandoned an effective instrument for the advance of the Kingdom of God, simply because it has cost them money to maintain it. In the light of the fact that multitudes before us have cheerfully given up their lives in witness of their faith, it would be a terrible indictment upon the Christianity of our day were the church papers to be abandoned simply because their value was estimated on the basis of profits and losses.

While the Protestants are in despair concerning their publications the Roman Catholics have been going on literally increasing their subscriptions by the millions. This they could only do because their people were impressed that their church papers brought to them something they as Catholics could not do without. We as Protestants have not succeeded in so impressing our people and our people have not sufficiently thought of their loyalty as something demanding their support to the most needed and most effective branch of the work of the church. We note that the various cults, that prey upon the memberships of other churches, do so largely by the literature they succeed in producing and getting into the hands of the reading public. With them it is a matter of life and death to produce printed matter favorable to themselves. They cannot for a minute, fail in keeping their interests before their supporters through the press and before those they hope to win to themselves. The decline of the church papers is not a matter of deliberate opposition or hindrance on the part of the people but has come about by their thoughtless neglect. They have simply taken the paper as a matter of course and let it go at that. Now we have come to the time when the seriousness of the matter must be realized and, at that, it is almost too late to do anything about it. Mennonites have always concerned themselves seriously when matters affecting the church needed their prompt and effective attention. The crisis is upon us. The only contituency we have to appeal to are the people of our churches. The crime of neglect lays at the door of the pastors, the leaders and the members of our congregations, if nothing effective is done toward coming to the support of our publications.

How, it may be asked, can our papers and other publications be helped? In the first place they should not be regarded simply as business ventures in the sense that they are to be valued according to profits and losses. The early publications in the Mennonite church, largely inspired by John Oberholtzer, tell a story of sacrifices and devoted service that commands our admiration and gratitude. The "Mennonitische Blätter," the organ of the Mennonites in Germany is now in the 80th year of its issue. The depression that hit Germany after the war and has continued until now meant that many things must be banished as non-essential, but our German brethren had vision enough to see that their paper must not by any chance be permitted to go into the discard and the whole Mennonite brotherhood the world over owes to the "Mennonitische Blätter" and its editors much has for the priceless information and inspiration that it has brought. If it is a burden to print church papers in this country, under present circumstances, what must we think of our Mennonite brethren in Brazil and Paraguay, most of whom are refugees who only a few months ago came to these strange countries, practically penniless and yet have managed in both pioneer districts to publish papers of their own? They with more experience with hard times than we will ever have, appreciate the worth and the need of church papers and are willing to make great sacrifices out of their scanty resources in order that the press may function in the interest of their religious and for the spiritual culture of their communities.

Washington, D. C., is a natural place for meetings of organizations that cover the nation and many and varied are the assemblies that come together in the Capitol City. It so happened that last week two important gatherings were held at the same time, one of them was the Editorial Council of the Religious Press and the other Daughters of the American Revolution. The latter organization is known as one of the most militant of the so-called patriotic societies in the United States. It lays claim to a patriotism that associates itself with military traditions and takes itself seriously enough even to say who, of those in public life, should be heard as patriots and who should be black listed. Its utterances on military preparedness gives the impression that it is doing a thorough job toward having the male relatives of its members get pretty well exterminated in the next war which it anticipates. We do not, however, grant to the organization a patent on the only kind of patriotism that may be tolerated. There are plenty of good American citizens whose patriotism leads them to hope for a condition in the world where all nations may live together in peace without permitting themselves to become excited by military alarmists or being stamped into making our nation a menace to the peace of the world.

An interesting communication from the Editorial Council of the Religious Press to the convention of the D. A. R. makes good reading in the light of what we have herewith presented. We present it for the perusal of our readers:

Washington, D. C.
April 19, 1933

To the President-General
Daughters of the American Revolution
Constitution Hall,
Washington, D. C.

The Editorial Council of the Religious Press, representing the church press of the Protestant and non-Roman Catholic religious bodies in the United States, now in session in the city of Washington, sends fraternal greetings to the Daughters of the American Revolution, now holding their Continental Congress in this city.

In sending this word of greeting to the women of the D. A. R., we wish to express our appreciation of the invaluable service to the nation and the world that can be rendered by a great patriotic organization such as yours, composed of able women whose loyalty to the traditions and genius of our nation is equalled by only their keen interest in the perplexing national problems of today. It is because of our appreciation of the influence on public opinion that it can wield, that we view with some apprehension some of the statements made by your leaders and positions taken by your Congress as reported in the public press.

While we realize that the subjects on your agenda are entirely a matter for your own decision, yet we regret the apparent preponderance of your concern with purely domestic matters when so many important international and world-wide problems are pressing for solution. We should like to see your concern for an adequate national defense matched or overshadowed by a demand for limitation and drastic reduction of world armaments by international agreement. We should rejoice if your plea for the suppression of communist agitators in this country were paralleled by a protest against the private ownership of the munitions industry, thus enabling individuals to profit by the fomenting of wars and rumors of wars. We should hail with pleasure a firm stand on the part of your organization for the permeation of our national policy with the spirit of the Kellogg-Briand Pact of Paris—that war as an instrument of national policy may be relegated to the history of past ages along with feudalism and slavery.

May we, in all friendliness, beg you to adopt a broad, liberal, forward-looking policy in these matters, recognizing that the United States of America is not a separate, isolated entity but a member of the world family of nations, and that the solution of our present ills depends in large measure upon our friendly cooperation with the rest of the world?

Editorial Council of the Religious Press.
Paul S. Leinbach, President,
Nathan R. Melhorn, Acting Sec.
Permanent address of the
Editorial Council of the Religious Press,
105 East 22nd St., New York City.
Meeting in Washington, D. C.—April 18 and 19,
at the First Congregational Church,
10th and G Streets N. W.

ANNOUNCEMENT

The Salem Mennonite Church, 7 miles S. E. of Freeman, S. Dak., extends a hearty invitation to all churches of the Northern District Conference to send good representation of delegates and visitors to the 41st session of the conference, which is to be held at the above named church, June 10th to 13th.

P. R. Schroeder
In behalf of the Board of Deacons.

DR. PETTER MAKES AN IMPORTANT ANNOUNCEMENT

Lame Deer, Mont.

At last I am able to mail you two copies of our multigraph print of Ist and IInd Corinthians, Galatians, Ephesians and Philippians.

My work of translating was much interrupted during last winter and spring. The printing itself took a short time.

The rest of the New Testament may be finished within the next ten months, providing it be not interrupted.

We are thankful to God that prospered the work thus far, for His Word in the language of our Indians is the sine qua non of abiding fruit.

From many years experience among Indians we know that barring very few exceptions, it is not possible for the English speaking Indian to give the **exact** meaning of English Biblical terms in his own tongue, especially when it comes to Paul's phraseology.

They know such terms in a rather groping manner, usually from the sentence connection.

Hearing an Indian girl pray, "lead me not into temptation I asked her if she knew what "temptation" meant. Yes, she knew well, it was "something to be kept from." Then I told her all right, now give the Cheyenne word for temptation. She could not and yet the Cheyenne has at least six nouns for it and these are all well understood and used, all of which she knew when given.

There are countless other such terms and so we know that the Cheyenne N. T. is indispensable not only for non-English speaking Indians, but also for others, in helping them to understand English better.

In our church services the Word of God is read and proclaimed in Cheyenne by English-speaking and by non-English-speaking uneducated Indians, and how thankful are the Christians to hear God speaking to them in their own language wherein they were born in the tongue their mothers speak to them.

Yours faithfully,
(Signed) Rodolphe Petter.

THE FIRST MENNONITES IN THE NEW WORLD

It is generally known that the first successful settlement of Mennonites in America came about through the invitation of William Penn for them to settle in his province and resulted in the establishment of a colony in Germantown which soon extended to the larger territory covering most of what are now the south eastern counties of the state. However, since the most numerous Mennonite com-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..........$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

munities of that time and before were in the Netherlands and the Dutch colony of New Amsterdam (New York) was already more than a half century old, we often wonder whether Mennonites were attracted to this settlement. The answer is that there are some small traces of Mennonites in New Amsterdam, although it is not probable that there ever was a serious attempt on the part of Mennonites to establish a community for themselves in this part of the New World. In several lists of religious parties of the time of the occupancy of the Dutch in New Amsterdam either the name Anabaptist or Mennonite appears. There may be an interesting story behind the first mention of Anabaptist in the Ecclesiastical Records of the State of New York. From the Minutes of the Council of February 12, 1652, we extract this item:

"Dominie Johannes Megapolensis requests, that Anna Smits, an Anabaptist, should be restrained from using slanderous and caluminating expressions against God's Word and his servants."

This complaint would give the impression that Ann Smits was a woman of unlovely and profane habits. The one who made the complaint was a minister of the established church, who, no doubt, preferred to use the term of discredit "Anabaptist" instead of "Mennonite" from the custom of his ministerial brethren in Holland, who continued to be zealous in annoying Mennonites long after they had received civil protection and civil rights. The members of the council seem not to have taken the charge of the Dominie as seriously as he would like to have had them do and understood that her crime was that of disagreeing with the minister's theology rather than that of blasphemy. In the order that was entered into the record we read:

"The Director General and Council directs that Ann Smits shall appear on the following Wednesday at the school of David Provoost where the nine men usually meet and that the Director and Council together with the Complainant and the consistory shall assemble there also, to hear what the said Ann Smits has to say against the teachings of the complainant."

It thus follows that in the eyes of the minister one who disagreed with him was "slandering God's Word and his servants." We wonder what came out of that hearing, but, since no record remains, we may but conclude that the intolerant gesture on the part of Dominie Megapolensis was just so much waste of effort.

It may be that one reason why Mennonites were not attracted to the Dutch settlement in the New World was that they felt more comfortable at home under the tolerant government than to being in New Amsterdam which it seems the clergy had greater influence and where, no doubt, they would use it in hindering Mennonite worship.

In 1654 a request was sent to Holland asking that the Lutherans be prevented from establishing their worship in New Amsterdam. There did not seem to be so very much of a feeling against the Lutherans per se but the fear of what might follow was expressed in the record: "They fear that other evil consequences might result; that the Mennonites, as well as English Independents, who are numerous there, might seek to introduce like public assemblies." The word "numerous" appearing in the statement applied rather to the Independents than to the Mennonites and not long after that the Lutherans were established but nothing appears to show that Mennonites were at all concerned about establishing their worship.

May 26, 1656 a correspondence from the Classis in Amsterdam to the Consistory in New Netherlands shows that the prevention of the establishment of Lutheran worship was thought to be a matter of consequence. The communication goes on to say:" Our Rev. Classis indeed looked upon this matter as an affair of consequence; for the Mennonites and English

Independents, of whom there is said to be not a few there, might have been led to undertake the same thing in their turn and would probably have attempted to introduce public gatherings. In fact we are informed that even Jews have made request of the Hon. Governor, and have also attempted in that country to erect a synagogue for the exercise of their blasphemous religion. Out of all these things, indeed there would have arisen a very Babel."

Again on July 6, 1657 the two clergymen, Rev. John Megapolensis and Samuel Drisius petitioned the Burgomasters of the City of New Amsterdam, in a document of six articles, not to show toleration to the Lutherans. The sixth only concerns us and indicates by its wording that the writers were simply repeating the suggestion of the communication from Holland. It goes on to say: "If Lutherans should indulge in the exercise of their worship, the Papists, Mennonites and others would soon make similar claims. Thus we would soon become a Babel of confusion, instead of remaining a united and peaceful people. Indeed it would prove a plan of Satan to smother this infant rising (Reformed) congregation almost at its birth, or at least to obstruct the march of truth in its progress."

On October 4, 1660 Rev. Samuel Drisius in a report to the Classis in Amsterdam brings up a very interesting situation concerning which he asks advice. He writes: There is at present here a man, aged thirty years, baptized by the Mennonites in Amsterdam. He attends church punctually, behaves well, is diligent in learning the doctrines of the Christian religion and desires to partake with us of the Lord's Supper. Some of the principal members of our church think he should abide by the baptism he received from the Mennonites. Others, on the contrary, contend that baptism by Mennonites is not proper baptism, as their ministers are a miscellaneous lot, who teach grievous errors concerning the Holy Trinity, that they do not acknowledge or believe that there are three persons in the Godhead but hold to be mere names. They think this doctrine to be no better than that of the Jews or the Turks, who also acknowledge divine existence, but not the distinct persons. This man himself desires not to be baptized again. We request that you therefore give us your advice and inform us of the usual custom in Amsterdam in such cases."

Here, then we have the picture of a Mennonite in an un-Mennonite environment. He may only have sought permission to participate in the Lord's Supper or, as it appears in the account, his so participating may have been the act by which he became a member of the Reformed church. In any case he still seemed to conform to the Mennonite teaching of "Believer's Baptism" by which he had entered the fellowship of the church of his fathers. The Clergyman's doctrinal prejudices concerning what he thought the Mennonites believed and taught indicates that he was given to the same failing to which others are given who criticise the beliefs of others about whom they know nothing or have but distorted information.

The Classis having been appealed to, this body writing from Amsterdam through its secretary, May 30, 1661, set forth its ruling: "The church in New Amsterdam in Manhatans asks whether a certain former Mennonite, baptized when an adult by the Mennonists, but now converted to the true religion, pious in life, diligent in hearing God's word, desiring to be received as a member of the church, ought first to be baptized in our church. It is understood not to be necessary according to a resolution of the Synod." A second communication from the Classis, dated Dec. 5, 1661 repeats the ruling of the previous letter and, after a recital of the case, goes on to say: The Rev. Classis having carefully weighed this matter is of the opinion, that since he has been baptized once he need not again be baptized. Such is indeed the daily practice of the churches in this country. Holy Baptism is not administered anew to such as have been previously baptized by Papists or Mennonites. Such are admitted to the Lord's Supper on confession of faith. If therefore the Rev. brethren will regulate themselves in this case, they will do well."

The final word concerning the Mennonite who sought admission to the Reformed church without submitting to being re-baptized appeared in another communication from Dominie Drisius to the Classis in Amsterdam, dated August 5, 1664: "We have according to the decision of the Classis, admitted the Mennonist, who is quite unknown to us, (Sic) to the communion without re-baptism, but last week he and his wife removed to Caracoa in the West Indies to live there."

Every reader of Mennonite history knows something about the ill-fated settlement colony founded by Cornelius Plockhoy of Zierlkzee on the Delaware, then Dutch territory, twenty years before the colony under Pastorius came to Germantown, yet, little or nothing is known about its disappearance except that years later, Plockhoy, now blind, and his wife wandered into Germantown penniless and worn out to be cared for by the brethren who built for them a little house in which to spend their last days.

A record of the beginning of this venture is preserved in the New York Archives. The first item bears the date 1662 April-June. "The declining condition of the West India Company compelled its directors to dispose a portion of their territory on the South River (Delaware) to the city of Amsterdam which had undertaken to colonize it, but with little success. In 1662 a colony of Mennonites was organized by the Burgomasters of Amsterdam for settling on the Delaware."

The resolution of the Council of the City of Amsterdam, April 20, 1662, Col. Docs. N. Y. 11, 176, reads: "The Burgomasters have also reported that about twenty-five Mennonist families had declared their inclination to remove to and reside in the city's colony in New Netherlands, if the city would resolve to assist each family to the end with two hundred guilders for once, in addition to the passage money, on condition that such families would jointly and severally bind themselves to repay the same. Which being considered it was resolved to loan each family one hundred guilders on such conditions, the passage money therein included."

A copy of the contract may be found in Colonial Documents, New York 11, 176, 177.

The optimism of the Plockhoy and his companions must have been great indeed when they ventured on their undertaking, glad to accept the loan of one hundred guilders from which their passage had been deducted instead of the two hundred which they had estimated was absolutely necessary. It may be that their lack of funds prevented them from securing sufficient equipment and food to enable them to get securely settled. At any rate all but poor blind Plockhoy and his faithful wife disappeared leaving no trace behind them.

TOPIC FOR MENNONITE BROTHERHOOD—MAY 1933

"Father and Son"

Scripture: David's address concerning the Temple and his final charge—I Chron. 28:9.

Suitable Hymns: "Faith of Our Fathers," "Back to the Faith of Our Fathers," "Win Them One by One," "A Child of the King."

Aim: To bring men and boys into closer association with each other and with their Church.

To Advertise the Meeting: Have meeting announced from the pulpit at Church and Sunday School sessions. Prepare a poster for the Bulletin Board. Print in large letters: A FATHER AND SON MEETING. Underneath in smaller letters: "Will be held at our Church" (give time and place). At bottom of poster: "Son, Bring your Father, Father, Bring your Son." Advertise the meeting in your church bulletin.

Attendance: Appoint a special committee who shall be responsible for getting all the men and boys of the church to attend. Prepare a list of the names and addresses of every man and boy in contact with the church.

Each father should be asked to bring his own sons. A man without a son should be assigned to some boy without a father or to a boy whose father will not attend. Of course, the men should pay the expenses, if any. No boy should be asked to contribute. They should be considered as guests of honor.

Singing: Appoint a good song leader to stimulate good singing.

Home Talent: This is a good time to bring out your home talent for the thing which it can do best. Have a boy cornetist, a boys' quartet, a boys' orchestra or some other form of special music.

LEADER'S MATERIAL

"Father and Son"

"And Thou, Solomon my son, know the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understand all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

This was the best heritage that Solomon received from his father David.

It is from the parents that the child gets its ideas of life, and therefore of religion; of goodness, and therefore of God. What "Our Father in Heaven" means to the child depends on what the father on earth has been to him.

A little child playing on the nursery floor. picked up its father's collar which had fallen from the dressing table and held it up to the mother, saying, "See papa's damn." The wise mother that evening, as the father was dressing, handed the child the father's collar and asked him to tell the father what it was. He repeated the same phrase, "Papa's damn." Thus the father learned that he was teaching profanity to the child of two years of age. The child at two years of age is equally ready to learn either profanity or prayer, whichever the parent chooses to teach by his example. Children are rare, instinctive and indiscriminating imitators.

If the parents have derived their ideals of life and character from the life and character of Jesus Christ, if they have imbibed His spirit and are endeavoring to live His life, if from Christ they have derived their idea of their heavenly Father and what their companionship with their heavenly Father may be, if the sincerity of their consecration to a Christlike God is shown by the endeavor to live a Christlike life, their children will begin by endeavoring to follow their father and mother, and will end by following the leader whom their parents followed. They will grow into consecration as they grow into an understanding of their parents' divine purpose and their parents' experience of divine companionship. This is to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

A young boy once went to his pastor seeking admission to the church. The pastor asked the common question, "Do you wish to be like Christ?" The boy answered with simple sincerity, "I don't know; but I wish to be like father." It was enough. The pastor was glad to admit him to the church. The boy took the ideal life which was next to him, and it was an ideal which led him to desire the Christian life and the Christian fellowship.

Be what you wish your children to become. Live as you wish your children to live. By your life set before your children the ideal which you wish them to realize, and let them grow naturally into a manhood and womanhood like your own; and so into a knowledge of God, and obedience to God, and fellowship with God because you know Him, obey Him and live in fellowship with Him.

What is your Father's God to you? The question at once arises, "Does this faith in our father's God mean to us today as much as it meant in an earlier generation?" Your father had a God. Can your children say as much of you—that you too, had a God? How far are you helping to perpetuate this spiritual heritage? Are your children learning to associate their faith with the life of the home?

David himself had served his God with loyal faithfulness. To do God's will had been the ruling principle of his life.

"I delight to do thy will, O my God;
Yea, thy law is within my heart."
—Psalm 40:8.

What is the best heritage we can pass on to those that come after? This, that when we are gone, they can think of us as Solomon could of David, knowing Jehovah was our God and that we served Him with a willing mind. Then our lives may be the means of leading them also to loyalty to Him whose we are and whom we serve.

BIBLES FOR THE BLIND

New York, N. Y., April; The American Bible Society, the only organization in America which has supplied Scriptures to the Blind continuously for ninety-eight years, is preparing to publish embossed Scripture volumes in the recently adopted Standard English Braille.

The alphabet of the Braille used in America and in England is the same but the British have long been using "Grade 2" which has 189 contractions, abbreviations, and signs, while "Grade 1½" used in America, has only 44. Increasing the number of contractions not only makes the book less bulky and less costly but also makes possible more rapid reading by those skilled in "finger-tip" reading. Uniformity in the systems will make available to the Blind on both sides of the Atlantic the benefit of all literature in Braille published in both England and America.

The Bible Society has also made arrangements to enlarge its work among the Blind in the countries it serves through its Foreign Agencies. The outstanding example of pioneer work already done is that accomplished under the leadership of the Japan Agency where the whole Bible has been produced in Japanese Braille. The only other languages which have the entire Bible in Braille are English and German. In Brazil the Society has published the Gospels of Mark and John in Portuguese Braille, the first and only portions of Scripture in that language in Braille produced anywhere. The Society recently sent the Bible in English Braille to a blind Brazilian who had learned the English language so that he might be able to read the entire Bible.

In Siam a method of "embossing" in Siamese was developed resulting in the publication of the Gospel of Mark but because Siamese is such an extended language this one gospel appears in six volumes. A considerable work has been done for years in the Near East. Appeals for Bibles come also from the blind in China, the Philippines, and Latin America.

CORRESPONDENCE

Portland, Ore. Good news has come to us the other day by the letter of acceptance of the Rev. Albert Claassen who will take up the pastorate of the Alberta Community church in Portland, Oregon.

The Claassens who have been in charge of the Los Angeles church for years and were at their home at Beatrice, Neb., recently, plan to move to Portland, Oregon, after Easter.

The young church at Portland, and the Pacific conference has all reasons to rejoice over the coming of the Claassens.

They plan to look for a home on the outskirts of the city and thereby arrange for a part income for their living and devote their time to the parish of the church. Brother Claassen will be the pastor in charge of the church while Sister Niswander will continue her work in the Sunday school, children and the district as before.

Up to this time the Evangelization Com. has made no other arrangements for the remuneration of the Claassens than the allowance it has made for the preaching up to the present which was at the beginning, $3 per sermon and later the Conference was forced to cut expenses and allowed only $2 per sermon. Of course this is not anything near what he should have for his services.

The Committee is waiting for the response from the churches of the Pacific Conference whether we must leave it with this little support or whether we can allow Brother Claassen more.

Since the Lord has sent us the Claassens and thereby revealed His confidence in the Churches of the Pacific Conference let us follow His leading faithfully and do our part as much as God has prospered us.

S. S. Baumgartner.

Geary, Oklahoma, April 13, 1933. Dear Readers of the Mennonite:—More than three months of 1933 have slipped by and The Mennonite should have had at least one report from Geary before now, however from a small congregation, as we are, one cannot write interesting reports every few weeks.

At present our pastor, Rev. and Mrs. H. D. Penner are in Kansas; Bro. Penner attended the ministerial conference held there, and they expect to spend several weeks visiting friends and relatives before returning.

We are looking forward to a visit from missionaries, Brother and Sister Wenger next Tuesday, April 18th, who are home on furlough. Since I last wrote you our church has suffered the loss through death of Sister Katie Krehbiel; Sister Krehbiel was one of the charter members of our congregation, her husband being the minister at that time, and has always taken an active interest in all the activities of the church, being regular in attendance at all of the meetings of the church, and a tireless worker in the ladies aid, we will miss her while she is taking on duties on a larger scale.

About the first of this year we finished our study of the Bible which we began about

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

May 7

Right and Wrong Ambitions—Philippians 1:21; Luke 11:43.

Our topic tonight will consider a phase of life conduct. We will consider ambitions. Men can be judged rather accurately by their ambitions or lack of ambition. If a man has ambition, it is of vital importance as to what those goals in life may be. Ella Wheeler Wilcox has sensed the importance of right ambitions in her poem, "Attainment:"

Use all your hidden forces. Do not miss
The purpose of this life, and do not wait
For circumstance to mold or change your fate.
In your own self lies destiny. Let this
Vast truth cast out all fear, all prejudice,
All hesitation. Know that you are great,
Great with divinity. So dominate
Environment, and enter into bliss.—
Love largely and hate nothing. Hold no aim
That does not chord with universal good.

Hear what the voices of the silence say,
All joys are yours if you put forth your claim,
Once let the spiritual laws be understood,
Material things must answer and obey.

The most pitiable man today is he who has no ambitions of any kind. Due to the economic conditions through which we are passing he has lost his position and perhaps any monies he has ever held and now he has become cynical and does not care much what he does or if he will ever again do anything. He has ceased going to church and in a loud braggadocio manner he tells his friends he has quit going to church, because there is nothing in it. He has become a secularist, has lost any high ideals he may ever have held within his bosom. He is satisfied spending his time loafing. He is not ashamed to let the various charitable institutions take care of him, and if they do not do it punctiliously he is not slow to criticise them. Enough to eat and drink and a place to sleep, these are his requisites, he has permitted himself to fall to the plane of the animal. This type of man is the biggest enemy to all religion today, the world over. Not atheism or skepticism, but secularism, for men just cease to think about religion, their spiritual lives shrivel up, and they are the hardest group to reach. Possibly the only thing which can bring them back to the church will be earnest intercession or the hour of some great misfortune when they are squarely up against a stone wall with no place to turn. Then they will again think of the God of their better days. They, like the unfortunate passengers of the Titanic, will then leave their wordliness and to a man go to their knees to prayer. That will be the opportunity of the church, if we can go in and reach them then and deal tactfully with them we may win them back into the fold. And if that is the opportunity of the church we should then strive to help them so that their Christian experience will be so deep and real that they will never again want to slip away from that which anchors them to the Rock which holds irrespective of the stress or the storm.

One of our Scripture passages speaks about men who have wrong ambitions. Read what Jesus had to say to and about this group: "Woe unto you, Pharisees, for ye love the uppermost seats in the synagogues, and greetings in the markets."

The passions and desires of man have not changed much through the ages. In the days when Christ was walking the earth there were men who were always eager to have their names in great big headlines when the Galilee Tribune and the Jerusalem Gazette came off the press. Whenever any money was to be made legally or otherwise, their ambitions were strong and virile. Socially they belonged to the upper four hundred. However when some needy family offered an opportunity for unselfish service, when some good deed needed to be quietly done they were not interested. They "passed by on the other side." There is a great need today, as in the days of Jesus, for men who are willing and eager to pour out their lives in humble quiet service. A noble mother is of that sort, she will lovingly serve day after day, because she loves her family and she does not crave publicity, notoriety, wealth or social distinction, it is enough if she may serve. We need lawyers, teachers, ministers and business men who find sufficient reward in the service they can render. You have all heard of the woman who heard that the Christ was to pass through her town that day. So she busied herself in order that her house might be spick and span in hopes that He would abide in her house that night. Three times that day she was interrupted while she was sweeping and garnishing all. Once it was a small child who needed a mother's tender care, once it was a woman who needed to be shown that somebody cares and a third time it was a man who needed food and shelter for the night. But three times she sent these suppliants away empty, telling them she was too busy, that she expected someone greater, she expected the Christ to come and abide with her. Night came and the Christ she had expected had not come. Seated on a rocker in her discouragement she dozed away into a light sleep and to her came the vision and the message: "Three times I appeared at your door and three times you sent me away, Inasmuch as ye do it unto the least of these ye do it unto Me." Woe unto those who have wrong ambitions, it will do them no good but much harm. Jesus ever warned those who would seek out the high places or those who would "lord it over others." One of the most fundamental laws of the whole universe is His spiritual law, "Whosoever will gain his life shall lose it and whosoever will lose his life for my sake shall find it." That is as fundamental as the law that day follows night or the law of gravitation.

The other Scripture reference in our topic discussion tonight brings to us the highest ambition which is possible to any man: "For to me to live is Christ, and to die is gain." These are the words of Paul late in life, when imprisoned, old in years of service yet still eager to serve his Lord and Master, yet because of the joy he finds in his Christ he would be well pleased to spend all of the future with Him. As a young man he was proud, obstinate, more self-willed until he received the Vision at Damascus and was smitten blind. From that time forth he saw that the greatest service any man can render is to be found in the will of God. So from that hour he was willing to be beaten, imprisoned, shipwrecked, misunderstood and maltreated in every possible way, but he did want to keep right with God. And today we know him as one of the ideals of Christian life. It reminds us of one of Oliver Wendell Holmes' great verses:

Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past,
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

As Christians we will endeavor to hold our standards high, be willing to lose ourselves in service and love to our God and to our fellow-men and to us will not come a "Woe" but instead a "Well-done."

Questions

1. What is an ambition, and what places does it hold in life?

2. Are there any people without ambition, what can be done to help such?

3. What are some popular wrong ambitions today, are they similar to Luke 11:43 in Jesus' day?

4. What are some ambitions you desire most to see in a Christian?

5. What can be said about the ambitions of men like Stalin of Russia, Hitler of Germany and Mussolini of Italy?

6. Discuss the reason for the fateful ends of such men like Samuel Insull, Kreuger the

match king who committed suicide, Al Capone and others.

7. What is there in the lives of such people like Jane Addams, Kagawa of Japan, Gandhi of India which makes them noble?

8. What causes us to consider some ambitions good and others bad?

Study the Scriptures

Mon.—Read Philippians 3:7-11. Paul's ambition.
Tues.—Read Proverbs 25:6-7. Social ambition.
Wed.—Read Mark 10:35-41. Selfish ambition.
Thurs.—Read Genesis 11:1-9. Ambitions that crash.
Fri.—Read II Sam. 15:1-6. A boy who would become king.
Sat.—Read I Corinthians 9:24-27. A high ambition.
Sun.—Read Luke 11:43; Phil. 1:21. Right and wrong ambitions.

PEACE NOTES FROM THE MENNONITE PEACE SOCIETY

The call for summer caravaning has been issued by the American Friends Service Committee. Last year the Mennonite Peace Society worked with a peace group from Bluffton College in sending out young Mennonites as part of the Caravan. The group from Bluffton financed themselves by asking for offerings when they gave their play "In the Vanguard." They did a very creditable piece of work. It is hoped that some means can be found whereby we may take part in this work this summer.

Assuredly there never has been a time when the message of the Christian opposition to war was more needed than at present. A group of English ministers, realizing the tenseness of the situation, recently prepared the following declaration:

"We are convinced:

"1. That God at this time is calling the nations of the world to learn to live as one family.

"2. That the machinery of international cooperation provided by the League of Nations, while not yet perfect, affords the best available means of applying the principles of the Gospel of Christ to stop war, to provide justice and to organize peace.

"3. That the application of these principles constitutes the only practical politics of the present time; and,

"4. That Christian people should pray and resolve that by this means faith shall be kept, confidence restored and that there shall be no more war."

President Roosevelt has invited England, France, Germany, Italy, Japan, China, Argentine, Brazil, Chile, Mexico, and Canada to send representatives to confer with him. They will consider economic and disarmament problems, looking toward the World Economic Conference in June. MacDonald is expected about the 21st of April.

Recent movements of Premier MacDonald have been directed toward preserving the peace which has been sorely threatened of late. Nations which feel themselves unfairly treated under terms of the Versailles treaty seem to have reached the limit of their endurance. Italy has been secretly backing Austria and Hungary, and even shipping arms to the latter. The fact that Hitler has dictatorial powers in Germany for the next four years increases the tension of the situation. In the middle of March MacDonald was forced to make a trip to Italy to confer with Mussolini. This step was necessary after a rather preemtory note sent to Austria by Great Britain was refused and it became apparent that Italy was backing Austria in her refusal. The note had been sent on the request of France and concerned arms shipments intended for Hungary and sent from Italy via Austria. Austria sent the private diplomatic note to Italy and it was printed. Just what has since passed between Italy, France, and Great Britain is not definitely known.

The Literary Digest for April 1, carries a rather interesting article concerning the Mennonites in South America. It states that they have offered their loyalties to Paraguay.

Vivienne Musselman.

INTERESTING STATISTICS

The following interesting information was prepared and presented by Rev. M. J. Galle in his "Church Messenger," the little church bulletin issued at the time of every service.

The oldest member of our church (Menno, Mennonite) was 82 years old this last January 9th, Grandmother Maria Schrag.

Age list of members to March 1, 1933;
Between 70-80 years inclusive— 2 members.
Between 60-70 years inclusive— 7 members.
Between 50-60 years inclusive—13 members.
Between 40-50 years inclusive—18 members.
Between 30-40 years inclusive—25 members.
Between 20-30 years inclusive—32 members.
Between 15-20 years inclusive—15 members.

This list totals 113—the present membership. Children age 9-16 inclusive totals 22; children age 8 and below total 25. (These are not members but we hope they will be.)

Occupation of members:

Mothers and those taking care of the home head the list. Of the 43 families worshipping with us including members, 32 live on the farm and 11 in town. The farmer is in the lead by far; then we have one each as carpenter, realtor, barber, two insurance, two grain dealers, two in business, four mechanics, several day laborers, six teachers, and six students in the higher institutions.

C. E. ATTENDANCE CONTEST

The Reedley Intermediate C. E. Society having an attendance contest which will terminate with the county convention in April. The members divided in two sides, the reds and the blues. Visitors brought in are given to the side responsible for their presence the first night they attend. On entering the room all are tagged with the color of their side. One point is given for each person present. The progress of the respective sides is registered on two thermometers placed side by side on the bulletin board during the announcement period of the meeting. The purpose of the contest is to eventually bring these additions into membership of the society and a knowledge of Christ.

The Reedley church is experiencing a newness of spiritual life. During a series of meetings at the Methodist Church a number of our people made decisions. At present union meetings with the Methodists, Brethren, and First Mennonite participating are being held in the Mennonite Church. Rev. Arthur Wallace, the pastor of the Methodist Church is bringing the messages.

"GOD'S PORTION"

Katherine Eymann

"It is more blessed to give than to receive." Acts 20:35. How good God is to request only one tenth of our possessions when He has given them all to us in the first place! And yet, how many of us are tithers?

If you have never tried giving the Tenth, you have missed a great blessing from God in your life. At the same time, if you want to become a tither in order to be blest of God you have lost your reward.

If every Christian Endeavorer were a tither, the County, State, and International Society Christian Endeavor treasuries, as well as the Mission treasuries would be well filled.

I signed a Tenth Legion pledge when I was a junior Christian Endeavorer and I have never regretted it. Many times I find that my tenth is not sufficient to respond to the many worthy causes that need support.

Tithing should not be a duty but a privilege to Christian people. We should give our tenth or more to the Lord in thanksgiving to Him for His wonderful goodness and love to us, rather than anticipating more blessings.

God not only wants the tenth of our income—he wants the tenth of our time spent in His service. Should we not be willing to do at least that much for Him who gave His all for us?

Let's get more tithers in our societies, so that God's work may continue and souls can be won for His kingdom. Tell your pastor or society president that you want to give a tenth of your income to the Lord's work and at least one tenth of your time in God's service, and I am sure you will find great joy and blessings untold awaiting you.

Universal Bible Sunday once a year brings to all our people simultaneously a concerted stimulus to study the Bible and to ponder its inexhaustible wealth of inspiration and example. The spiritual life is enriched by the annual observance of this day.—Herbert Hoover.

THE S. S. LESSON

May 14

Jesus Asserts His Kingship. Mark 11: 1-10; 15-18.

Golden Text,—Behold thy king cometh unto thee; he is just, and having salvation. Zechariah 9:9.

We are so near to the celebration of the day Christians call "Palm Sunday" that many of the impressions received at that time must be fresh in our minds. The emphasis on the event is the Kingship of Jesus. He came to establish his kingdom but not in the way the crowd that had traveled with him from Gallilee and his immediate disciples thought the kingdom was to be established. They had in mind a temporal kingdom. Jesus was in a little while to declare that his kingdom was not of this world, except that, in a measure, it was to be within the hearts of his believers. The mistake of confusing spiritual things, or at least combining them with material things, is a common one and we must learn over and over again that the Kingdom that Jesus came to establish it not of this world and concerns things spiritual.

In all things Jesus was the child of prophecy. The prophets had spoken of his coming into Jerusalem with the honors of a monarch, just as they also spoke of his crucifixion, resurrection, etc. As the words of the prophets of the things of the past came true, so too, that which is spoken of the future will surely come true in God's own way.

The Disciples who were sent to bring the colt to Jesus did not, at the time, understand the significance of their errand. Yet, in this, they were being used by God as instruments for the fulfillment of the prophecy concerning Jesus and his triumphal entry. God often uses men who unconsciously are contributing toward the carrying out of his plans. When Caesar ordered the world to be taxed he never suspected that his act was a part of the process by which Jesus was to be born in Bethlehem. Paul's being carried to Rome as a prisoner was one of the ways God was using for the spread of the Gospel to the ends of the earth.

We note here that the reason given to the owners of the colt for taking him away was that "The Lord hath need of him." It was but a lowly creature, born and bred that he might be a drudge to his master, yet, he was dignified into the instrument by which the Christ was to be born into Jerusalem amid the Hosannas of his followers. We have to learn over and over again that nothing that God has created is common or mean, as Peter had to at a later period. Indeed, the great things of God are accomplished by lowly things and men. To the least, such as the flowers of the field or the birds of the air, Jesus attached a peculiar significance. Paul reminds the Corinthians that not many great and not many noble are chosen but that he called the common to confound the great. With this in mind, no one may feel that he is too poor or too lowly to become an acceptable servant of his Lord. It is not how man values things and men that counts with God. He places a value of his own upon them that is beyond the estimated values that men give.

There is a certain lesson of obedience to Jesus that is to be learned from this account. The disciples went on their journey for the colt and the owner of the animal immediately yielded him to the Master when he knew that he had need of him. It is always the sign of a good disciple when he obeys his Lord without question, even in matters he does not understand. It is also an example of trust and faith in Jesus when that which he needs is given for his use without the least hesitation. Let us impress these two duties upon ourselves, obey the Master's commands, cheerfully devote that of our possessions to his needs whenever they are required.

The procession with Jesus riding on the colt and his friends and followers doing him royal honors, is one of the most beautiful pictures of his life. The garments and the branches of the trees strewn in his way were expressions of joy and loyalty such as was generally shown to kings. In doing this they were doing honor to the King of kings whose realm extends over time and the earth. The acts of the followers of Jesus, at this time, were a fulfillment of what was predicted, but, they were also visible evidences of their love. They thought him above all others worthy to assume rule. We may honor Jesus in a more effective way when we make him the king of our lives and joyfully follow and obey him. He becomes king, not by worldly ways, but, through the affections of those who know him. There were two things outstanding in this glorious procession; Jesus, the son of David was accepting honors as the successor of David and Jesus the Lord was going up into the temple of the Lord. In the first instance he was hailed with gladness, in the second, his coming was resented because he exercised his authority as Lord of the Temple. The shame of it was that the Temple had been profaned and those who should have been zealous for its purity were so blind as not to notice an object to the pollution of this sacred place. The condemnation of Jesus, "Ye have made it a den of thieves" is one of the severest he utters against the leaders of the people. We wonder, as we note that the House of God is frequently made a place for other things than worship, whether Jesus, were he to appear now, would have anything but condemnation because of it.

CORRESPONDENCE

(Continued from Page 8)

six years ago, taking the Bible chapter by chapter from Genesis to Revelation, and we feel well repaid for the time and labor expended, no one can complete a study of this kind without being enriched by the experience, and especially is this so when studying under the leadership of Bro. Penner who spares no time or study to make it both profitable as well as interesting.

At present the men of our church are doing some work to beautify the church grounds, by planting trees and shrubs and laying some additional sidewalk.

The ladies of our church meet once a week for an all day quilting and through their efforts along this line and through food sales they have helped in a very material way to take care of the church debt which we have almost wiped out at this time, and we hope to soon be able to burn the mortgage.

While the weather this spring has been somewhat backward, the trees are now in full leaf, and planted crops are looking good generally.

With greetings to the other churches, I am,

Mrs. H. Ringelman.

DEATHS

Graber.—Jacob J. Graber, born in Waldheim, Russia, March 25, 1872. At the age of 2½ years he came with his parents to America, settling at first near Freeman, S. Dak. Here at the age of 16 years, he was baptized upon his confession of faith in the Lord Jesus Christ, and joined the Mennonite church. In the year of 1890 he moved with his parents to Eugene, Oregon, remaining here till 1899 when they moved to the then known postoffice and settlement of Menno, Washington. In this place he lived till two years ago when he went to the home of his sister, Mrs. Anna Schrag, Soap Lake, Washington. It was at this place where the Lord saw it fit to take him home. At the age of six months he lost his eyesight, so while in the state of Oregon he attended the School for the Blind, receiving his education and the ability to read with the letters for the blind. Ailing for some time, though never bedfast, he departed from this place to be at home with the Lord, March 24. Funeral services were conducted Sunday, March 26, in the Community Church of Soap Lake which church he attended faithfully while here, the Rev. Clarence Scudder speaking words of comfort from Psalms 23. The body was then brought to the Menno Church where the services continued, and the Brethren, Clarence Scud- of Soap Lake, Pastor of the Community Church, Henry Brockman, Pastor of the Lutheran Church of Menno District, and M. J. Galle spoke words of comfort. Interment was made in the Menno cemetery. He attained an age of 60 years, 11 months, 29 days. He leaves to mourn his departure, 3 brothers and 3 sisters, Chris Graber, Freeman, S. Dak., Adolph Graber, Schrag, Wash., Joe Graber, Odessa, Wash., Elizabeth Schrag, Alsen, N. Dak., Anna Schrag, Soap Lake, Wash., Amelia Steffen, Odessa, Wash., and many other relatives and friends.

Schmidt.—Jacob B., was born in Russia in 1873 and passed away near DosPalos, Calif., April 2, 1933, at the age of nearly 60 years.

They first lived in Kansas, where he was baptized by Rev. Jacob Buller when 18 years of age. For some years the Schmidt family lived in Idaho and later in California.

In 1897 he was united in marriage to Justina Friesen. This union was blessed with a large family of children. Augusta, 18, died about ten years ago, and Elsie, 20, passed away in the fall of 1931. The widow and seven children: Herbert, Irwin, Ted, Mathilda, Olga, Eldon, and Eleanor survive.

Funeral services were led by the ministers, Krehbiel and Regier in the First Mennonite church of Reedley.

JOTTINGS

The First Church, Philadelphia, is attempting the problem of the Sunday evening services by having the pastor preach a regular sermon the first Sunday evening in the month. On other Sunday evenings an Open Forum is conducted. At these meetings opportunity is given to ask questions and have them discussed. Invitation is given to have prepared questions in advance. The subject at a recent meeting was "Problems about Prayer."

JOTTINGS

On May 7 the church Odessa, Washington, will have a special service in connection with which baptism will be administered. To date four candidates have presented themselves. Rev. Menno Galle is pastor of this church.

Last Sunday evening the "Samaya Band" of the Upland, California, church gave the Missions presentation "Garib" written by one of our own missionaries in India. Much information and inspiration was received from the sketch.

The large new bell placed in the brick tower of the new First Mennonite church of Newton, Kansas, rang out its first greeting at sunrise on Easter Day. The bell is reported to be one of assured tone qualities and exceptional durability.

Dr. J. R. Thierstein, director of Summer Schools in Bethel College announces that the twenty-fourth summer session will start June 2, and continue untill July 29. There will be forty courses offered in twelve departments. Seventeen faculty members will have charge of these courses.

Rev. H. P. Krehbiel of Newton, Kansas, recently made a trip into the Northwest, stopping with the brethren at Newport and Elk, Washington. From there he proceeded to Portland, Ore., where he preached at the morning and evening services in the Mission conducted by the Home Mission Board of the General Conference.

An Interdenominational Sunday School Convention for the Southeastern portion of McPherson County, Kansas, was held in the First Mennonite Church of Christian, Moundridge, on April 17. The convention included on its program a "Tellement." Each School was represented by one or more of its pupils between the ages of nine and twelve who told a Bible story.

A school of sacred music has been planned in the First Mennonite Church of Sugar Creek, Ohio, early in the Summer directed by Mr. J. G. Baumgartner, baritone of the voice department of the Westminster Choir School, Princeton, N. J. The date has tentatively been set for, from June 26 to July 6. This school is designed to be a help to choir leaders and those singing in choirs who are interested in better church music and choral singing. The course of study will include some of the following: Vocal Class, Conducting Class, Model Choir Class, Hymnology, and Choir Problems. Expenses will be kept as low as possible. Rooms will be free. Board at the church basement at cost. Tuition for the entire course, including use of music, not over $3. Rev. Lester Hostetler, the pastor of the Sugar Creek church through whom this announcement comes urges a good attendance in the interest of church music. Futher information may be received by communicating with him.

Allen Fretz, superintendent of the Grace Mennonite church, Landsdale, Pa., visited the Eden church, Schwenksville, Pa., last Sunday and delivered an address. Rev. Freeman Schwartz is pastor of the Eden church and quite active in the Perkiomen Valley C. E. Union. The celebration of the fifth anniversary of the C. E. society of the Eden church was one of the outstanding events of the year.

The Mennonite Ministeral Conference of S. Dak., and Communion service at the Wisner, Nebraska, Menday. This organization is composed of ministers representing five branches of the Mennonite church. The ministers have made arrangements for several weeks of meetings to be held in the community by Rev. P. R. Lange, of Buhler, Kansas, the meetings to begin May 28th.

The (Old) Mennonite Year Book and Directory published by the Mennonite Publishing House of Scottdale, Pa., has made its appearance for 1933. The Year Book contains the usual statistical matter as well as information concerning the various activities under the direction of the (Old) Mennonite church. The lists of ministers, according to their various Mennonite affiliations, take up a large portion of the book. An effort has been made to present an up-to-date list of all the Mennonite ministers in the United States and Canada. The work therefore has a value outside of the confines of the Conference printing it.

The Second Church, Philadelphia, has enjoyed a season of blessing during the past months of the year. An active C. E. Society has developed some splendid talent among the young people. The mid-week services have increased in attendance to the extent of almost rivaling the regular Sunday services in numbers. Thirteen new members were received into membership on Easter Sunday morning. The Easter services of the Sunday School were greatly appreciated by the many parents and friends who attended to the encouragement of the officers and members of the school.

The Second Mennonite church of Beatrice, Neb., reports a time of great spiritual refreshing during the period of Holy Week. Rev. Albert Claassen conducted a series of meetings in the church. The general theme of his sermons was The Way of the Cross. On Easter Sunday morning seven young men were received into membership of the church through the rite of baptism. In the evening the choir rendered an excellent Song and Praise service which led us all to feel truly thankful to God for his great mercy. Last Sunday the congregation celebrated the Communion of the Lord's Supper. Next week Rev. Claassen and his family will start for their far away field in Portland, Oregon. His many friends offer their very best wishes and prayers for his successful pastorate. Rev. M. M. Horsch, the pastor of the Beatrice Church, calls attention to his change of address, having moved from 921 Bell St., to 1022 Market St.

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VOL. XLVIII BERNE, INDIANA, MAY 4, 1933 No. 18

EDITORIAL

Daylight Saving is upon us again. In quarters where it is observed one will find both its defenders and its opposers. There is something to be said on both sides if we are not specially helped or hindered by it. To the city office and shop worker it is a boom and permits at least a small space of time out in the open, but just now, most people have plenty time to be in the open. They would rather have some work to do. To the farmer it is a hardship. He must rise early enough all through the year and his work is limited to the period when he may best make use of every minute. Comfortably seated in an office chair, as we are at this writing, we vision getting up early to do chores and have the milk ready for shipment as some thing we would avoid if possible. The effect of daylight saving on church work is not so good. When it comes, it practically disorganizes evening services and, if there is anything that needs booming at this time in our churches in most places, it is evening services. In some cities evening services are abandoned for the summer because it is so difficult to arrange for them. We would urge our readers to support their evening services even in summer with daylight saving. They owe it to themselves and their church to set a good example even though it may be more comfortable at home. The faithful few, who may always be depended upon, have it within their power to sustain service and keep up interest no matter if they must go to church an hour earlier than usual.

Commercialized Sunday sports have been a menace wherever there have been laws protecting the Sabbath from desecration. Some states have long ago abandoned the idea of giving protection to worshippers and the religious observance of the Lord's Day and the annoyances that come from the sporting element have done much toward lessening respect for this ordinance of God. In Pennsylvania, recently, the Legislature passed a bill that nullified the hundred and fifty year old "Blue Laws" as they were contemptuously called by the promoters of Sunday sport. When the Governor signed the bill he defended his course by saying that the rich could play golf and there was no reason why the poor, if they wanted it, should not have baseball. The poor he must have in mind were the Baseball Magnates who were anxious to get out of the red. Surely it was not for the poor who have no money. Charging a dollar admission, plus tax to see a game is certainly no great sign of compassion for the poor. Were we of those who want Sunday ball we would have expected that the big hearted Governor would at least have sponsored legislation to fix the price of ball to a sum the poor would be able to pay. Ordinarily in legislation the poor stink except when it comes to favor a class who want to exploit them.

A reader in California writes suggesting that something should be done to curb the wave of propaganda that a subsidized press is pouring over the country lending its support to many dangerous ventures. He calls attention to the rumor that one European country is spending millions in using the press to create an unfriendly attitude toward another European nation. Such a thing is possible and often seems to be betraying itself in the persistent and almost identical articles that the daily press continues to give its readers. Were it not to the advantage of the press in some way it would not have so thoroughly sold itself to the liquor interests. In examining the issues of a tabloid daily sheet with a large circulation we noted that the daily editorials for a long period of time contained wet propaganda. Everything from the stealing of a baby to the wreck of an automobile was blamed on prohibition and every believer in temperance was condemned as a bigot and a fanatic. No press is fool enough to devote all its editorial space to such propaganda except some one pays for it. When no day is let pass without its rap at decency the impression forces itself upon us that that particular paper is under contract to do its stuff.

It may be hard to curb propaganda so long as the people stand for it. A loss of patronage is about the only thing that will reform the yellow press. Suppose the readers let these papers know that they will not take them so long as they continue this sort of thing. A considerable group of such readers will do a great deal more than an effort to correct the abuse by a resort to legislation. The wet press has continually been telling us that you cannot legislate people into being good. It will also be hard to make indecent papers good by passing laws with that end in view. The religious people of this country can, if they refuse their patronage to such papers, do more than all the legislation in the world toward maintaining a decent press.

Recently a youth, a student in high school, was convicted of a particularly vicious crime for which there was no excuse but his rash temper. The Judge before whom he was tried refused to send him to prison, but placed him under seven years probation, explaining that the boy was young and there was prospect of his reformation, but, not in prison where he would be thrown into contact with all sorts of criminals of the worst type. Said the Judge, "If he goes to prison he will be sure to return when he gets out and may finally land in the electric chair." Of course it takes a brave Judge to take such an attitude but judges know better than any one else that prisons too often become training schools in crime to the younger people who are sent there. There are two theories with regard of imprisoning law breakers, the one holds that the prison should be a reforming institution and the other holds that the wrong doers should be placed in prison where for its own safety society would be protected from those who are dangerous to it. The weakness of our prison system is that it undertakes to reform first offenders and protect society from hardened offenders in the same institutions. It cannot be done and a large portion of first offenders become habitual offenders because they are confined, for longer or shorter periods, in close relation with habitual criminals from whom nothing is to be expected but a continuance in their criminal careers.

The organ of the Welfare Council of New York, Better Times, reports one of the sad and unexcusable conditions coming about because of the depression. Concerning death by starvation it says: "Thirty-two men and women died of hunger in the world's richest city during 1932, though 80 millions of dollars were spent in relief during the year.

"Eighty-one other persons were brought into the city hospitals during 1932 in the conditions doctors diagnosed as starvation—this exclusive of persons who refused to eat, or who were unable to eat or to assimilate food and exclusive of cases of 'inanition' and 'malnutrition.'

"Among the starving were children in their teens, young men and women in their twenties, and skilled as well as unskilled workers—all of course unemployed."

And all this in a country where food is so plentiful and so cheap that much of it is a drudge on the market. The unnatural living that our cities impose upon their inhabitants in millions of cases finds them with only their pay check between themselves and starvation—and there at present is no work with which to earn the pay check. It is not that God has withheld necessities from men, but, because men have so complicated living that there is often no way by which the hungry man and his meal can be brought together.

We are approaching two very significant days, not in the church calendar, but, generally noticed in the churches, namely, Mother's Day and Children's Day. In both of these celebration emphasis should be placed on the Home and its healthy influences that should continue to the end of one's life. "What is home without a mother" is an old motto but a good and suggestive one. Of course it takes a mother to make home real and to give to it the significance that makes it the dearest place on earth. Mother's love and devotion to the service of those in her care cannot be paid in anything but gratitude, and this gratitude must be continual and enter into the lives and conduct of those who would respect mother. Every day should be Mother's day in the sense that mother gets all the consideration she is entitled to from her dear ones.

Children's Day comes once a year in the church and Sunday School. It is a recognition of the value of the child in the church and should be a renewed pledge to continue every interest that will tend to the betterment of the child. Blessed is the home with little ones. They come at our invitation, and not their own, and it remains for us to welcome them and surround them with every influence that will turn for their good in both this world and the next. Our Master particularly concerned himself about children and made them the emblem of the kind of persons his followers should be. He too pronounced his curse upon those who should offend the little ones. It is for their sakes and with the help of Mother that the home may be made a place where the Christian virtues are fostered and where there is implanted a sense of right and a hatred of sin. To miss the opportunity of making home a blessed place for the children is to deprive self of one of the greatest joys that the Christian may know in this life.

ACTIVITIES IN THE EASTERN DISTRICT CONFERENCE

The present Conference year in the Eastern District Conference has been a very active one. It has had many hours of happy fellowship and mutual consideration of problems. A fleeting word picture of them will share them with our fellow-workers.

The first ministerial meeting of the year was held at the Deep Run Meeting House, July 6. So as to give our ministerial brethren and deacons an opportunity to become better acquainted with each other and in a more intimate way consider their problems or share their joys, no program was prepared. It was made a day of recreation. Games and sports were arranged for those present. A table was spread under the large oak trees that surround the meeting house and a "picnic lunch" served.

Next they met at East Swamp. The date of this gathering was October 31. The afternoon was spent in the consideration of "Pastoral Visitation." The ministerial side was ably presented by Rev. William S. Gottschall. The layman's point-of-view was given in a very interesting paper by Mr. Herbert Stauffer, treasurer of the Home Mission Board of the Eastern District Conference.

To make the evening program attractive the committee called on its historian Dr. Elmer E. S. Johnson to give a lecture on the Reformation, the meeting being called on the date of the anniversary of the nailing, by Luther, of the "Thesis" on the church door at Württenburg. In his presentation, Dr. Johnson gave a brief survey of "Present-Day-Mennonitism in Germany." A goodly number of members of the entertaining congregation and neighboring churches were present to hear him.

The call for the third quarterly meeting was made in January. On Monday, January 16, a number of the brethren met in the Grace Mennonite Church, Lansdale. The afternoon program consisted of detailed accounts of Sister Mennonite Conferences. Rev. Ernest J. Bohn, pastor of Zion Mennonite Congregation, Souderton, gave an interesting account of the origin and history of the Central Ill. Conference. Rev. W. S. Gottshall gave a brief resume of the Conferences in which he was privileged to labor. Rev. A. S. Rosenberger cited some experiences in Middle District Conference. Rev. Carl J. Landes states that his stay in Pacific Conference had been too brief to be able to give anything definite.

An innovation was the order of the evening. The program consisted of a debate. The question chosen was "Resolved that the Home is More Influential in the Moulding of Character than is the Church." The debaters were Affirmative: Rev. Howard G. Nyce, Allentown, and Rev. Daniel J. Unruh, Lansdale; the Negative: Rev. Carl J. Landes, Philadelphia and Rev. Freeman H. Swartz, Norristown. Rev. A. S. Rosenberger served as chairman. The actual debating was limited to ten minutes per speaker and five minutes for rebuttal for each side. General discussion followed. The debate was, by mutual consent, non-decisive.

The fourth meeting was held Mar. 27. Place of meeting was Saucon congregation, near Coopersburg, Pa. The afternoon program consisted of a report of "The Present Conditions of Bluffton College" by William H. Mohr, trustee. The

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St., Philadelphia, Pa.

Subscription in advance……………………$1.50
Foreign ……………………$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

whole afternoon was devoted to discussion of the report and the problem of education.

The evening program featured an address by Dr. Russel Stine, Associate Professor of Philosophy, Muhlenburg College, Allentown. His theme was "The Bible in Our Day." He gave a very clear cut definition of the terms included in this topic and showed how that in every generation the Bible has always been the means of leading that civilization to whatever gains it made socially, ecomonically and spiritually. It had the effect of moving and stirring to greater confidence, the faith of believers in the inerrancy of the Word of God and its practical use in every day problems.

In the matter of entertainment the several congregations followed their own inclinations with equal success. The Ladies Aid of East Swamp served a delightful buffet luncheon. The similar organization of the Lansdale meeting, served a fine and appetizing supper. The Saucon Ladies gave a bounteous cafeteria lunch. This fellowship is one of the most blessed events of these sessions and affords an opportunity for intimate and informal fellowship.

Some of the brethren located in the western part of the state are unable, because of the distance and employment, to attend these meetings. The Conference, for their benefit, has arranged that at least one meeting shall be held yearly in their midst. The date of this gathering was November 13-14. Twelve ministers and laymen from the Eastern part of the state motored to Mann's Choice Sunday afternoon, November 13 and arrived there in time to participate in the Sunday evening service, Rev. W. S. Gottshall bringing the message. They were accommodated at a large Tourist Home in Bedford, on the Lincoln Highway.

Monday forenoon was spent in conference with the young pastor in charge of the Napier and Mann's Choice Congregations. In the afternoon a meeting was held in the Napier meeting House. Rev S. D. Yoder, pastor of Roaring Springs congregation gave an address outlining the "Problems of the Western Part of the Conference." Rev. Sylvan Lehman, East Freedom, and Rev. L. H. Glass, Altoona, participated in the discussion.

In the evening, the officers conducted an ordination service at Mann's Choice. Mr. Jacob Unruh, Home Mission appointee, was ordained to the office of Minister. Rev. A. S. Rosenberger, president of Conference, brought the charge to the Congregation. Rev. Freeman H. Swartz, Secretary of Conference, brought it to the candidate. The ordination ceremony was performed by Rev. Daniel J. Unruh, brother of the ordainee. Rev. E. J. Bohn, member of the Home Mission Board, conducted the devotionals and Rev. Howard G. Nyce, Vice President of Conference, presided.

The passing year has indeed been a happy and blessed one in the ministry of the Eastern District Conference and under the Grace and Blessing of God is destined to bring rich fruits to the congregations, temporally and spiritually. May they indeed be felt in the whole General Conference, year in the "whole church of God" is our prayer.

Freeman H. Swartz,
Conference Secretary.

April 28, 1933

THE GRADUATING CLASS OF THE JANJGIR BIBLE SCHOOL

Janjgir, C. P., India,
March 8, 1933.

Dear Mennonite Readers:

Perhaps most of you know that I had the happy privilege of serving on the teaching staff of our Bible School here in Janjgir this past year. We have just completed the school year and our first graduating class has gone out on its mission. We hope they have been challenged to brighten sunless lives and to bring comfort and quietude to the weary and distressed; or better, to bring Jesus and His abundant and overflowing life to bear upon any un-Christlike life and situation they may come in contact with. We, who have been so intimately associated with these young lives in school here have an especially warm spot in our hearts for each one of them. Our prayers and sincere wishes have followed each one of them as we bade them farewell and they left us after Commencement. They seemed to have become part of us and we miss them. Because they and their lives have meant much to me I want you all to meet each one of them to-day.

Here is Patiram from Basna. He had only completed the fourth grade when he came to Bible School. Those who have had less than a sixth grade education and do not average 80% or above in their schoolwork receive certificates instead of diplomas when they complete the course here. But the work is very difficult for one who has had only a fourth grade education, as it the case with Patiram. But he is a "digger" and so he finished the course with his class. On of his classmates once said to me: "None of us has worked as hard as Patiram."

Then there is Suleman from Birra. Some say he is hot-tempered and careless and I believe it myself. But this man has his good points too. He was one of the two who came to ask for forgiveness and that of his own accord, before he left Janjgir to go to Birra. I have often noted a surprising readiness to repent in him after he has had one of these "blustering" spells.

Dukhni, Suleman's wife, is a lovely woman. She has a sweet, melodious voice. Our Christians can't read music, but Dukhni learns either the tenor or alto of a song by ear in a remarkably short time.

And now meet Nagesar of Janjgir. She had very inflamed eyes all of this last school year and so did her school work under great difficulties and handicaps. She has a happy disposition though, and has done the best she could under the circumstances uncomplainingly. She couldn't write her final exams on account of her eyes and so received a blank diploma only. She is married to a man who has just recently become a Christian and is only a fourth grade pass. They have the sweetest little baby, a boy about a year old. This woman's husband has also been in Bible School these three years, but hasn't yet finished the course because of the lack of a proper fundamental education.

Philip Lader from Janjgir is perhaps the most brilliant student of his whole class. He is the son of that wonderful Christian, Sukhi, of whom you have all read in our church papers. Philip is a quiet young man, but one with a fine, kind spirit.

Budhu Singh from Korba is the valedictorian of his class. He has earned this honor by hard work. He too is tempted to be hot-tempered, but I've often seen how he has checked himself on occasions when he felt like giving vent to his ugly feelings. I worked in the same camp with him during our touring work this year. He at times perhaps boasted a bit of his work; but he had a learner's mind and was enthusiastic about his job both of which virtues I liked very much in him.

His wife, Ganesha, is not so brilliant but she is a very faithful worker, and what is worth more, a real consecrated one. I have gone out to the villages with her day after day when we were in tour; and I have often rejoiced inwardly when I heard her exalt her Lord and Master before her non-Christian brown sisters.

Daniel Franklin from Champa is a quiet man, but one with a ready smile. He hasn't as much initiative as some of the rest, but we hope that he'll work in a place where he'll have a chance to develop more of it.

Kripadan, too, is from Champa. He is quite a recent covert. I think everybody likes Kripadan. He has such a frank, open face and we are all sure that he has had a deep and abiding Christian experience. We all feel that his witness comes from a "burning heart" and must therefore kindle other lives.

"We are happy for these young lives and the possibilities and resources of influence and strength they hold. May they be a living epistle of Christ, read and believed by all men."

With Christian greetings to you all,

Johanna Schmidt.

CORRESPONDENCE

Newton, Kansas. April 21, 1933. Dear Mennonite and Readers,—Greetings from the Gnadenberg church at Whitewater.

The Easter cantata, "The Conqueror,"

given by the choir under the direction of Mr. Marvin Dirks, drew one of the largest audiences Sunday evening that has ever assembled in our church. At the morning service Rev. Jacob A. Dirks delivered the Easter message.

Let us now briefly review some of the events of the past. At the business meeting of the Sunday school, Mr. Gerhard Nickel was elected Librarian. Mr. Marvin Dirks was chosen to collaborate with Mr. Menno Nickel in the matter of choral presentations. At the election of officers held later Mr. G. F. Harms was re-elected as Superintendent. Carl Nickel was elected Secretary and Mr. Fred Klassen was elected treasurer.

On New Year's eve a large number of young people went out caroling. About twenty places were visited.

The New Year brought new promises and new activities in the church. The evenings of January 1, 3, and 5 were devoted to observation of Bible Week services. The class in Catechism instruction began January 8. About twelve young people attend this class, taught by our elder, Rev. G. N. Harms. The Teacher-training class began January 12 and met in the church every Thursday evening through April 7. Two courses were offered, one "Old Testament History" was taught by Rev. G. N. Harms, and the other, "How to Teach in Sunday-school" was led by John F. Schmidt. The classes had an average attendance of about thirty persons.

The annual meeting of the church was held January 2. The report of the elder showed a membership increase of four persons by baptism and four persons by letter.

The business meeting of the Christian Endeavor was held February 5. Carl Nichel was chosen Chairman for the coming year, Edna Balzer was elected secretary, and Waldo Balzer was reelected treasurer.

On Sunday, February 19, Rev. G. N. Harms announced the eighty-third birthday of Mr. Andrew Harms. Mr. Harms is one of the diminishing number of those who well remember crossing the Atlantic sixty years ago to found a new home.

On Sunday March 19, Dr. E. G. Kaufman delivered the morning sermon. In the afternoon another service was held during which he explained the organization, purposes, and aims of the Bethel College Fellowship. Elected offices for the local organization were John F. Schmidt, President; Mrs. William Harms, Secretary; and Marvin Dirks, Treasurer. The following solicitors were later appointed by the president: Mr. Leo Voth, Mr. Clarence Harms, Mr. Carl Nichel, and Mr. Menno Penner. The work of the solicitors is nearly complete and almost every family is represented in the membership.

Sincerely,
John F. Schmidt, Corr.

Wayland, Iowa. Dear readers of the Mennonite:—On January first took place our annual meeting and the writer of this was not relieved of her responsibility.

January 27 the older Boys and Girls Conference was held in Mt. Pleasant, Iowa. Several of our young people were in attendence and later gave us splendid reports. They presented the program for the evening of Feb. 5, while Rev. Basinger was east to attend a board meeting of the seminary. This program impressed upon the rest of us that some of our young people are thinking of the vital things of life. The program which was iterspersed by music by some of the younger people in our church was as follows:—

Song, Congregation.
Scripture Lesson and Prayer, Arnold Rinner, S. S. Supt.
Song, Congregation.
Report of the Older Boys' and Girls' Conference:—
"A Christian Standard for Young People"—Delight Rinner.
"A Better Youth Program for the Young People," Mae Richenberger.
"How to Improve the Sunday School, Dennis Klapfenstein.
Instrumental Duet, Jack Wenger, Rex Severt.
"How to Study the Bible for Personal Profit," Orie Leichty.
"Where do you live?" Francis Widmer.
Solo—vocal, Mary Wittrig.
"What does it mean to be a Christian?" Dora Sommer.
"The Sky-Ways Call," Arlene Goff.
"The Banquet," David Wittmer.

Closing Song, Congregation.

On April 2 about 800 Henry County people met Sunday afternoon at Iowa Wesleyan College Chapel to hear Editor Don Berry of the Indianola Record. The purpose of the meeting was to arouse the people against the liquor sentiment that seems to be spreading over the state. There were some twenty people in attendance from Wayland. The speaker told us we lost the public sentiment antagonistic to liquor which we had 15 years ago. Also that the first revival in prohibition needs to be with the prohibitionists.

The townships of the county were organized immediately after this meeting. The purpose of these organizations was to get out the full vote of the people.

An enjoyable evening was spent in our church basement on April 8 when the Girl Reserves of the High School entertained there their mothers at a program and luncheon. There were about fifty present.

During the morning services on Easter Sunday 22 of our young people were received in to the church through the rite of baptism. For several months prior to this occasion Rev. Basinger conducted a catechetical class instructing these young people to that end. Rev. Basinger also gave us a series of splendid sermons during the Lenten season.

During the week just preceding Easter the churches of the town had union services. One evening at the Methodist church while Rev. Basinger brought the message and on alternating evenings at our church while Rev. Pritchard of the M. E. brought us the messages.

Five members were received into the church by the right hand of fellowship on Easter day. They are Mr. and Mrs. David Meyer and daughter Esther and Mrs. Effie Wittmer and daughter Pauline. They were members of the Sugar Creek church, south of Wayland, formerly.

On Easter Sunday evening we had a special program in place of the regular service. The main feature of the service was a pageant entitled "Easter Memories." Orie Leichty, Helen Graber, Blanche Koebel, Kermit Klapfenstein, Gilbert Schantz and Selma C. Sommer took part in the pageant proper. The choir furnished several numbers. Mrs. Allen C. Wenger directed the pageant as well as the music. Mrs Wenger and Mr. Irvin Rich of the High School sang the solo parts. Elizabeth Leichty, Eizabeth Neff, Helen Erb and Mary Wittrig sang a quartet. At the beginning of the evening program Frances Widmer recited "Madonna Lilies." Those that took part in the program feel that the committee which had the program in charge played a large part in the impressiveness of this service. The flowers that were brought gave a tough of beauty and reverence for the service. By their very reverent attention the audience showed their appreciation.

The spring work is well on the way and the gardens are beginning to take on their spring garb. We had some rain this spring but not nearly as much as in some other communities.

May the Lord richly bless the churches in their efforts in the work of the Kingdom.

With greetings to the editor and the readers, I am,

Sincerely,
Selma C. Sommer.

Reedley, Calif., April 13th, 1933:—I began my last correspondence by telling you that it was raining the day I wrote it, had rained the day before and also the day preceding that one. I said that we were thankful for the moisture we were getting on our fields and the snow that was being stored up in the mountains. Since then we have had very little rain and looking at our fields now you would think it had never rained. As for irrigation water from the mountains, we had it running in our ditches for 3 days, now they are empty again. Of course, we will get some more when the summer heat melts the snow in the mountains, but at best they estimate that we will have about ½ enough to irrigate the land that is under cultivation in our district, which means a large electric bill to pump the other ½ out of our wells. If the price of our products will be no better this year than it was last year many farmers will not realize enough to pay his electric bill and taxes. But why complain, or worry about the future! We should be thankful that we are not living in Russia or Germany. Instead of complaining about low prices and the drouth in nature we should be thankful for the spiritual showers of blessings we have received and it is about these that I want to write so you can rejoice with us.

Three of the churches in our town had united revival meetings for two weeks conducted by the Methodist minister, and the meetings each evening were held in our church. The interest and attendance were good. A number of young people accepted Christ and a much larger number signed a pledge to abstain from intoxicating liquor.

Following these meetings we had the Fresno-Madera Counties C. E. Convention, of which Herman Rempel a member of our church is chairman, met in our church for three days. These meetings too were helpful and inspiring and at the closing meeting our church was not large enough to accommodate all those who wanted to attend.

Last Sunday, April 9th, we had baptismal service in our church at which 22 young people, 8 boys and 14 girls, who had received Biblical instruction from our pastor for several months, were baptized upon their confession of faith. Again the church was nicely decorated and the service with special music and two addresses was very impressive. We trust these young people will all glorify Christ by a consecrated Christian life. During this time we also had two funerals in our church for the brethren, J. B. Schmidt and John J. Boldt. See death notice.

Good Friday, which is tomorrow, we will have a union service at the Methodist Church, 1 to 2 P. M. and in the evening our choir will sing again as they have in the last few years, the cantata: "The Seven Last Words." I am sure it will make a profound impression on these who have the privilege of hearing it. How thankful we are on such occasions that we have Bro. C. F. Muller as director and Sister Emma Ruth as a pianist.

Next Sunday, Easter Sunday, the young people, and the older ones too who have enough ambition and energy to go, will have an Easter Sun Rise Meeting on one of the Foot Hills east of Reedley which they have christened "Mt. Nebo." At the time of our regular service our congregation will celebrate Communion.

With greetings and best wishes to the editor and all readers,

H. J. Krehbiel.

Hereford Mennonite Church, Bally, Pa. Easter Dawn Services were held in The Hereford Mennonite Church, Bally, Pa. Dr. Elmer E. S. Johnson, the pastor, read Luke 24:1-15 for the Scripture Lesson. He said in part: "That Easter morning when those women came to the sepulchre there were two things that filled them and they are the things that fill the human mind today. They were sorrow and fear. It was a sad thing for them to come to this point where all was over. Their Lord had been crucified, their Master and their Teacher had been taken from them. They went there to carry spices to the tomb. They were going to show their affection for the Lord. Before them there was a wall of darkness. They did not know whither they should go. They were all afraid of what the next day should bring forth.

"The Cross was the most cruel thing in the world. It was the thing that people despised and brought nothing but hate into their minds but how different the result. The Cross was transformed into an emblem of love and sacrifice.

"With the coming of Spring new hopes are being engenered and yet in how many thousands of souls and hearts today there are just these two elements—sorrow and fear. All the world is in fear on this Easter morning. It wasn't the tomb that made the impression upon these people. It wasn't the dead body of Jesus but when they found that he was really living then they took new heart and new courage.

"The people who can bear their own individual troubles best are those who have a tremendous fear, not of danger, but a reverent fear of God. This is the thing that should bring the people to think and with that thought revival we should have joy in our hearts. The way to bear sorrow is to live close to something that is stronger than ourselves and that comes to us through a belief in a Christ who lives. A Jesus who is the risen God."

"We are not here to play, to dream,
to drift;
We have hard work to do, and loads
to lift;
Shun not the struggle,—face it; 'tis
God's gift."

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

May 14

Overcoming Problems in Home Life—Ephesians 6:1-4.

This is Mother's Day Sunday. Even though your Sunday School or worship service will celebrate this day in a special way, there is a real opportunity awaiting Christian Endeavor to discuss the duties of home life as relating to the individual. It might be well to have a number of representatives from some of your best homes speak on the topic: "Realizing my duty toward my home." It would be well to have a young father and a young mother on your program. They could speak from actual experience, and yet would not be so very far removed in time from the days when they were under the tutelage of parents. Be sure, however, that these young parents represent two of the best Christian families in your fellowship. And then have a young man and a young woman, neither of them yet married also talk on the same theme. In addition to these talks there would be real value and interest in having a grandfather and a grandmother speak on the theme, "What was expected of us when we were children in the home."

The most ideal home is the Christian home. When Christ is the head of the home, when He is the Ideal and the Savior for every member of the home, there we have a right to expect a family group where the Kingdom of God is nigh unto perfection. All family discords and jealousies flee when Christ abides in the hearts and lives of individuals and they adide in Him. To honor parents has been called the first of the Ten Commandments with promise. It rarely happens that an individual can come to greatness unless he be first an obedient son or daughter in the home.

HAPPY HOME

O happy home, where Thou art loved the dearest,
Thou loving Friend and Savior of the race,
And where among the guests there never cometh
One who can hold such high and honored place.
O happy home, where two in heart united
In holy faith and blessed hope are one
Whom death a little while alone divideth
And cannot end the union here begun.

O happy home, whose little ones are given
Early to Thee in humble faith and prayer
To Thee, their Friend, who from the heights of heaven
Guides them and guards with more than mother's care.
O happy home, where each one serves Thee lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done O Lord as unto Thee.

O happy home, where Thou art not forgotten
When joy is overflowing full and free;
O happy home where every wounded spirit
Is brought, Physician, Comforter, to Thee
Until at last, when earth's day's work is ended
All meet Thee in the blessed home above,
From whence Thou camest, where Thou hast ascended
Thy everlasting home of peace and love.

"Children, obey your parents in the Lord, for this is right."

"Fathers, provoke not your children to wrath, lest they be discouraged."

One of the rarest gifts which can come to any child is to have wise parents. It is not a sign of being modern or grown up if children govern their elders, neither is it a sign of parents dealing intelligently if "they lord it over" their children. The home should be a democracy, with the recognition on the part of the children that the parents being older have had more experience and in the spirit of love they desire to do all things for the best of the children. The most difficult task confronting parents is to know how difficult the path of their children should be to acquire real strength of character; and on the other hand how much to shield them so that their childhood may be happy, free and buoyant. All the relationships of the home should be hallowed with sympathy and Christian love one for the other.

Questions

1. What is the place of the home in a high type of civilization?
2. Can there be a truly Christian relationship in the home if not all members of the home are Christians?
3. In what ways is our new day affecting the home?
4. Tell about the home of the past.
5. How can we build the Christian home for the future?
6. What are some of the duties of parents in making Christian homes?
7. What are some of the duties of children in homebuilding?
8. What is the rightful place of Christ in the home?

Study the Scriptures

Mon.—Read Genesis 37:1-4. The blight of favoritism.
Tues.—Read I Timothy 5:4-16. Supporting the home.
Wed.—Read Colossians 3:17-25. Obedience in the home.
Thurs.—Read Luke 10:38-42. Division of labor.
Fri.—Read II John 1-13. Religion in the home.
Sat.—Read John 19:25-27. Caring for mother.
Sun. — Read Ephesians 6:1-4. Overcoming problems in home life.

EASTERN DISTRICT YOUNG PEOPLE'S C. E. UNION NOTES

By Dorothy W. Swartley

One of the big "Coming Events" for our district is the Conference Rally to be held at Zionsville on Sunday afternoon, May 7. The officers of the S. S. and Y. P. Unions are arranging an outstanding program to be presented on that date. Miss Burkhalter will speak at this Rally, and we will also have a word of greeting from Dr. Bauman, who just arrived on our soil on April 24th. Special musical numbers will be given by the Mechanics Grove and Bowmansville Societies. Another interesting feature will be a chorus of about 35 voices under the direction of Russell Boorse of Quakertown, who is also president of the Bethany C. E. Society.

The regular monthly meetings of the Deep Run C. E. Society have been somewhat revised for the summer season. In addition to the usual procedure of having C. E. every four weeks in the morning, they are having a monthly session in the evening. The meetings held in the morning are comprised of various discussions and music given by members of their Society. The evening session following two weeks after the morning session is made up of special music and a "live wire" representative from some other Society as the principal speaker.

They had the first of this series of evening meetings on April 2nd with a splendid attendance. The special music was rendered by a Men's Quartette from the neighboring Mennonite Church. Rev Jackson, pastor of the New Hope Presbyterian Church and also a very enthusiastic worker for C. E. was the speaker for the evening. The program committee has prepared a very interesting and different meeting to be held on April 30th. They have asked the Landsdale Grace Mennonite Christian Endeavorers to visit them as a group and present the entire program. They are looking forward to this meeting with great enthusiasm, as this type of program gives endeavorers a broader and more realistic understanding of just what C. E. actually represents.

The program for the Thirty-eighth Annual Young People's C. E. Convention to be held at the Eden Mennonite Church, Schwenksville, May 30th, is almost complete. We shall be very fortunate in that we expect to have with us and on our program Drs. Harvey and Ella Bauman, our own Missionaries. The main address is to be delivered by Rev. Percy Crawford, well known radio speaker of "The Young People's Church of the Air." Prominent leaders for our Conference periods have also been selected.

DUTY

We must have our cares,
And be concerned as well;
But to overstep the line,
Brings worry, fret, and pain.
—I. B.

NO ROOM FOR WORRY

You have your load of care,
And I have my burdens too;
With limited time our joys to share;
Why then, should we worry too?
—I. B.

THE CARES THAT BLESS

Cares that are yours will bless you.
If the cares that are yours you'll bless,
But—
With the cares that are yours
You assume cares not yours
Woe to you and your cares.
—I. B.

JUST DO YOUR BIT

Just do your bit each day;
Give your highest conscience sway:
Knowing then, you've done your best.

Just do your bit each day;
Then worry will not find its way
Into a soul so blest.

Just do your bit each day;
God in his own way
Will take command of all the rest
—I. B.

WHY MOTHERS GET GRAY

No doubt most of you are familiar with that cartoon and appreciate its realism. Such bickerings between boys and girls in the family are more likely to occur in the early teens, but older children are not always without guilt.

A very clever young writer whose name we do not know but whose writings appear in **Girls' Circle** under the caption "Jane Speaking" described her efforts to induce a nine-year-old brother whom she considered a nuisance to stay out of sight and sound during a party she was giving for some friends. To her amazement one of her guests left the group, hunted up Jimmie, and had a corking good time with him. Jimmie of course was elated and after the party reminded his sister of how much nicer Margaret, the guest, was than she was. Jane writes as follows:

"Well, I am repentant. I see now what I've done. Jimmie's at the awkard, pestilential age, not cute like Ruthie, nor agreeably grown up like Don. And so I've neglected him, except for giving him overdoses of nagging and shooing-out-of-the-way. After some introspection, I've come to the conclusion that I've acted like one of the horrid prissy maiden aunts one reads about in books. You know, I wouldn't blame the poor kid if he actually hated me.

"But I'm going to reform. I'm going to get acquainted with Jimmie; I'm going to look for his good points and try to forget how he ransacks my desk. I'm going to find out what he's interested and talented in—bring books home from the library, take him to good shows, forget my dignity and play with him."

What a difference it would make in the happiness of many homes if brothers and sisters should experience the kind of conversion Jane had.

THE VALUE OF FAMILY WORSHIP

We are not thinking of the old form of family worship which filled a vital place in the home in its day, but of a new type that retains all the value of the old and is adapted to meet the needs of this generation.

This is the picture we would have you see. A perplexing problem has arisen involving a difference of opinion between youth and their parents. In the spirit of mutual respect and understanding the group faces the problem. There is an eagerness to discover the truth that points the way for right conduct. The interests and needs of youth will be considered. The concern of parents for the welfare of their children will be appreciated. The experience of the parents will shed light on the problem. Probably it will be wise to refer to the experience of others outside the family circle. The group goes to the Bible, the great source book of religion for guidance. Recognizing the need for wisdom greater than their own, they pray for God's help in the solution of their problem. This is real family worship.—C. E. Guide.

FINANCIAL PROBLEMS.

Very few of us were brought up to appreciate the value of money. Our parents bought our clothes for us and gave us "spending money" on special occasions. It is little wonder that we seem extravagant when we get into high school and college where the temptations to spend money are so great. We believe this problem could be largely solved if young people were taken into the confidence of the parents and given a clear understanding of the exact financial status of the family. Other problems related to finance are likely to arise such as whether working young people should share in the expenses of the home. The plan suggested above should help to solve this problem also. The financial situation in the family, the salary of the young person, and his personal needs are factors to be considered.—C. E. Guide.

I am happy to extend again my indorsement of Universal Bible Sunday. I feel that a comprehensive study of the Bible is a liberal education for anyone. Nearly all of the great men of our country have been well versed in teachings of the Bible, and I sincerely hope that the habit of Bible study will be developed among the people.—Franklin D. Roosevelt.

"A POWERFUL ARRAY OF CUPIDITY"

Beard notes that the General Board of the Navy is supported by an array of money seekers. These include armor-plate manufacturers, munitions makers, providers of naval auxiliaries, merchants selling naval and military supplies and many others. Also he summarizes and comments upon the contents of the Senate document which reports the Shearer episode of 1927. Shearer boasted that he was largely responsible for breaking up the Geneva Arms Conference. He was in the employ of several great shipbuilding and steel corporations. One of these was the Bethlehem Steel—the president of which, Chas. M. Schwab, had said that he would be willing to have his ordnance works "scrapped and sent to the bottom of the sea" for the sake of peace.

IN LOUISIANA

"Farmers, as a rule, are bankrupt but their creditors do not want their farms. The taxes are a heavy burden which their creditors do not want to carry. The $400 of government funds, which farmers can borrow to put in their crops, are so hedged about with restrictions as to be of no use. Farmers would like to borrow money at 5½% to pay their taxes or debts (delinquent taxes in Louisiana carry 2% per month interest) but this money can only be borrowed to put in crops and would thus put the farmers further in debt when their idea is to try to get out of debt." —Walter Deitz, in "New Leader."

In this God's world, with its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjustly thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong thing I find here below: the just thing, the true thing. For it is the right and noble alone that will have victory in this struggle; the rest is wholly an obstruction, a postponement and fearful imperilment of the victory. Towards an eternal center of right and nobleness, and of that only, is all this confusion tending. We already know whither it is all tending; what will have victory, what will have none!—Thomas Carlyle.

A MOTHER'S LOVE

Her love is like an island
  In life's ocean, vast and wide,
A peaceful, quiet shelter
  From the wind, and rain, and tide.

'Tis bound on the north by Hope,
  By Patience on the west,
By tender Counsel on the south
  And on the east by Rest.

Above it like a beacon light
  Shine faith, and truth, and prayer,
And through the changing scenes of life,
  I find a haven there.—Anon.

THE S. S. LESSON

May 21

Jesus Answers His Adversaries. Mark 12:28-40
Golden Text,—Never man so spake. John 7:46.

There were classes of Jews in Jerusalem who hated and opposed one another on many occasions, but, when Jesus appeared and rebuked them all by his holy and helpful life and by his teaching concerning himself, these parties united in an effort to discredit him and his teachings. The first of these were the Pharisees, who were religious and orthodox in teaching. They united with their irreligious enemies the Herodians, who were worldly self-seekers and the opposite of everything the Pharisees represented. They asked a question about paying tribute to Caesar, prefacing their question with flattery. The design of these men was to entrap Jesus into a statement that might be used against him. Jesus silenced them with his answer. Then came the Sadducees with a question designed to make the doctrine of the resurrection look ridiculous. They too were silenced with a reference to the part of Scripture, the Books of Moses, the only books the Sadducees would recognize as inspired. This was followed by the Scribe's question. The Scribes were those specially expert in the Scriptures and the interpretations inspired. This was followed by the Scribes' were particularly respectable, but, like the rest, they rejected Jesus.

The question of the Scribe was a reasonable one and one that could be answered as coming from a sincere searcher after the truth. Whether the Scribe deep down in his heart wanted to be more fully informed by Jesus concerning the commandments or whether his question was in the same unfriendly spirit that the others showed we must leave to God to judge, but we note, that Jesus saw something better in this questioner than he saw in the rest and he answered him accordingly.

The answer made it plain that love for God is first of all the commandments since love must enter into obedience to all the rest. True love for God includes a desire for God. All the intensity of the soul must enter into it. It must be a desire like that of the heart, suffering with thirst, and panting after the water brooks. With the desire after God must come the enthroning him as Lord and king in the heart. The love of God must be with "all thy heart" which means with all the affection one can muster. He must be loved with a service that commands all the service of the mind. God must be first in thought. "With all thy strength" implies that all of body, mind and soul that we can control must be devoted to the God who is to be first in our everything.

Like the ten tables upon which the original commandments were written, the first part involves man's relation to God and the second his relation to his fellow men. In the Scripture quoted these things are summed up in two sentences. The second commandment therefore which Jesus cited relates man's duty to man. It too emphasis Love as the supreme duty. It enjoins a recognition of a fellow man as having as much a claim upon the individual as the individual has upon himself. It we love our neighbor as we love ourselves then, and then alone, can we put into force the Golden Rule and do unto others as we would have others do unto us. It we were to practice the law of loving our neighbors as ourselves then surely there would be no wars and no enemies. The world will only be a world in which Christ is truly honored when we love as ourselves, even our enemies, as Christ commanded we should.

The Scribe, as we would say today, agreed with Jesus "in principle." He was thoroughly familiar with the service of the temple and all the importance attached to sacrifices and ceremonies. It was the duty of his profession to thoroughly know these things and define them to a nicety, but, he confessed that Jesus had explained the most important of all things in the service of God. Some one has described this scribe as a "Hopeful Professor" that is, one of whom we may expect much. The compliment of Jesus, "Thou art not far from the Kingdom," brings this Scribe into the class of the Rich Young Man whom Jesus loved, but who, nevertheless, was a great disappointment. The Scribe was only near to the kingdom. Nearness does not assure entrance. Those reared in Christian homes, living in a Christian land with Christian friends all around them may be near to the kingdom—almost in it—but "almost but lost."

In his teaching in the Temple Jesus calls attention to the fact that the Messiah is both the son of David and David's Lord. The opponents of Jesus insisted that he was but the son of Joseph. Jesus revealed from the Scripture that David, speaking by inspiration, declared him Lord of all, even his enemies

The picture of the Scribes which Jesus drew uncovered their hypocrisy. Outwardly they made a great show of piety with their display in garb, in the market place, in the synagogues and at feasts but in their private lives their corruption condemned them as frauds. The warning Jesus gave concerning them was timely; outward display of religion that is not backed up by honest living is always a damnation.

MARRIAGE

Swartz-Myers: On April 15th 1933, at his home, by Pastor A. M. Fretz—Mr. Stanley K. Swartz and Miss Mildred B. Myers, both of Perkasie, Pa.

DEATHS

Loux—In Hatboro, Pa., on February 15, 1933, Anna Ross Loux, wife of Clinton T. Loux aged 72 years. Services on the 18th by A. M. Fretz.

Kilmer:—Near Bedminsterville, Pa., on March 8th, John E. Kilmer, aged 79 years, 3 months, 1 day. Services on 12th by A. M. Fretz. Interment at Tinicum.

Leatherman: On March 30, 1933 in Line Lexington, Pa., Samuel M. Leatherman, aged 71 years, 4 months, 5 days. Funeral services were conducted on April 4th by A. M. Fretz in funeral home in Lansdale. Interment in Baptist cemetery.

Fretz:—On January 30, 1933 Celinda Fretz in Lansdale, Pa., widow of Abraham M. Fretz. Services were conducted on February 5 in a funeral parlor in Lansdale, by Rev. D. J. Unruh and A. M. Fretz. Interment at Souderton.

Rosenberger: The funeral of Samuel L. Rosenberger of Allentown, Pa., aged 79 years, 11 months, was held in Zion Mennonite church, Souderton, January 5th, 1933, with interment at Lexington Mennonite cemetery. Services by E. J. Bohn and A. M. Fretz.

Schrag.—Jonathan P. Schrag, son of Peter and Elizabeth Kaufman Schrag, was born October 30th, 1889, four miles east of Freeman, S. Dak., on the farm that used to be the homestead of his grandparents. Here he spent his childhood years and attended district school.

On June 28, 1908, he was baptized on the confession of his faith by Rev. Joseph Kaufman and received as a member in the Salem-Zion church. Later he united with the Salem church.

On August 24, 1919 he was united in marriage with Emilia Gering. This union was blessed with two daughters. Besides these they adopted an orphan as daughter in the family. The departed has had to struggle with a weak heart since he was seventeen years old. About ten years ago he received a stroke from which he never fully recovered. The second stroke came six weeks ago. From that time on his strength rapidly failed, until a third stroke brought his life to an end on April 22nd, at 1:20 in the morning. He passed away quietly in joyful hope and steadfast faith in his Redeemer, whom he had served faithfully from early childhood.

He leaves to mourn his departure his bereaved wife, two daughters, his mother, eight sisters and three brothers, besides many other relatives and friends.

The funeral service was held at the Salem church near Freeman, S. Dak., April 24. Rev. John C. Kaufman and Rev. Alfred P. Waltner brought German messages of comfort and Rev. P. R. Schroeder in English.

Schrag,—Joe K. Schrag, the oldest son of Jacob K. and Katherine Gering-Schrag was born Nov. 15th, 1870 at Waldheim, Russia. In 1874 he came to America with his parents. He was baptized upon the confession of faith by the Rev. Jos. Kaufman, March 30, 1888, in the Salem-Zion church and was a member of the Mennonite church until the end of his life. On Oct. 6th, 1893 he was united in marriage with Miss Frances Ries with whom he shared the joys and sorrows of life for 39 years. This union was blessed with eight children, seven sons and one daughter. After his marriage he settled on a farm ten miles southeast of Freeman where he resided until 1922 when he moved to Freeman. After a day of hard labor in the field he would often spend hours of night study in preparation for his chosen profession, that of Veterinary Medicine. Later he began practising this profession and continued to serve this community in this way for 37 years. In this capacity he was known far and wide for his sufficient faithful, honest and sacrificial service. On the evening of March 29th, he went to sleep apparently feeling well. He awoke at three o'clock with severe pains caused by bacteremic infection. All was done for him that was humanly possible but his condition was beyond control. On Saturday, April 8th, at 8:10 A. M. he passed peacefully to his eternal reward, at the age of 62 years, 4 months, 23 days. Truly it can be said of the departed one: He fought a good fight, he finished the course, he kept the faith, henceforth there is laid up a crown of righteousness.

The funeral services was held at the Salem Mennonite church, near Freeman, S. Dak. Words of comfort brought in German by Rev. Alf. P. Waltner and in English by Rev. P. R. Schroeder.

JOTTINGS

Salem Church, near Freeman, S. D., is preparing for the celebration of its twenty-fifth anniversary which is to take place this fall. A Summer Bible School is to be held in the Salem church.

Doctors Harvey and Ella Bauman who recently returned from India on furlough are at present staying with Dr. Bauman's parents in Milford Square, Pa. They expect to spend the summer in Missouri, where Mrs. Bauman's family live.

The Gospel team of Ursinus College, Collegeville, Pa., was the guest of the Saucon, Pa., church last Sunday evening and rendered a program which consisted of musical selections and addresses on the general theme "Problems About Prayer."

The attendants at the East Swamp, Pa., church enjoyed a very delightful evening last Sunday. Mr. and Mrs. A. L. Lutzweiler of Philadelphia rendered a program consisting of vocal and instrumental music and an address on the subject "A Man and a Nation."

The Upland, Cal., church was host to the Fresno-Madera County Christian Endeavor Union which sat in a two-day session attended by more than 175 young people. Herman Rempel of Reedley was re-elected president of the Union.

In far-off Yarrow, British Columbia, there was a "Saengerfest" held some weeks ago in which from 500 to 600 Mennonites participated. In commenting upon this event the "Bundesbote" remarks that the next thing we may hear of is a Mennonite settlement in Alaska. Why not? People of Norway and Sweden manage to get along comfortably on a soil and in a climate no worse than some parts of Alaska.

Voting in the Universities on the proposition not to go to war began in Oxford, England, some weeks ago when, in a certain large group, an unusual majority voted "Under no circumstances will I participate in war." This gave the military minded of that country quite a shock. Catching the spirit of the thing several American Universities held similar elections. In the University of Pennsylvania the pacifists won out by a nearly three to one vote.

The Salem Mennonite church at Dalton, Ohio, was fortunate to have Dr. J. E. Hartzler in its midst April 10-16, delivering a Passion Week series of sermons. His illustrated lecture on the Oberammergau Passion Play was given April 15. Gaul's "The Holy City" was rendered by the community choir on April 23. Victor Gerber directed. Ten new members were received into the fellowship on Good Friday evening by baptism and two by letter. Dr. Hartzler assisted the pastor, Rev. A. R. Keiser at the celebration of the Communion on Easter Sunday in which one hundred and eighty-two participated.

The County Council of Religious Education met last Friday at Freeman College in a one-day convention of three sessions. The subjects under discussion were, "Efficiency in Sunday School Work" and Self-Rating of Teachers." Part of the program was devoted to group discussions.

Bishop James Cannon, of the M. E. Church, South, was the speaker at a temperance rally held in the Berne, Ind., church last week. The Bishop asserted that the 18th Amendment will be retained as a part of the United States Constitution if the church people realize that they will be responsible. The subject of the Bishop's address was "The Wet Rebellion."

The Woman's Missionary Society of the Salem Mennonite church, Freeman, S. D. gave an inspiring Easter program on Easter Sunday evening. The C. E. Society gave a program at the Scotland, S. D. Presbyterian church on the evening of April 2. Rev. P. R. Schroeder, the pastor, participated in the Preparatory and Communion service at the Winsner, Nebraska, Mennonite church, April 21 and 23. The Salem church is planning to conduct a Summer Bible School.

Dr. Elmer E. S. Johnson, pastor of the Hereford Mennonite Church, Bally, Pa., and professor of Modern Church History at the Hartford Theological Seminary, Hartford, Conn., spoke in The Edwards Congregational Church at Northampton, Mass., on Wednesday evening, April 12th. This is the church of which the late Ex-president Calvin Coolidge was a worshipper. Dr. Johnson addressed a large men's meeting at their closing monthly banquet for the winter. His subject was "Experiences of an American Family in Germany during the Great War." Rev. Albert J. Penner is the pastor of the Edwards Church.

St. John's, Grace and the First Church of Bluffton, Ohio, held their Union Missionary Meeting in the Bluffton church. The program was an Easter one with appropriate Easter music, which was contributed by representatives from the churches participating. Topics were as follows: The Empty Tomb, by the Grace Society; The Power of the Resurrection, by the society of the First Church; The Resurrection of the Christ, by the Ebenezer society. A generous collection was lifted which was divided between Home and Foreign Missions.

The bell placed upon the new building of the First Mennonite church of Newton, Kan., was rung for the first time on Easter, when the congregation celebrated its first communion in the new church. Plans are made for numerous general meetings in this church in the near future. The Young People's Convention will be held in it some time in May and on the 22nd the local Sunday School Convention will be held. A saengerfest will be held June 4. During the Easter season the Bethel College a capella choir rendered "The Seven Words of the Cross."

Wedding Booklets and Gift Suggestions

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W-281—Of fine wedding stock. Cover shows spray of flowers and is bordered with narrow gold band. The 12 pages carry poetry and space for complete record from betrothal date . . . to guests and gifts. Certificate included. Tied with silk cord and individually enveloped.

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The Marriage Bond is beyond doubt the most beautiful wedding book published. The embossed, hand-tinted rose in the cover design appears so real—so true to nature—that at first glance the delighted beholder is tempted to pluck, it from its wonderful setting. Within are 32 delicately tinted pages, picturing the four seasons and the sunlit road that reaches away through the years from that happy hour unto Life's golden sunset. The words of counsel and admonition that follow from page to page are enriched and emphasized by the wealth of blossoms scattered round them, as if dropped by angel hands. The book is completed by the addition of the Marriage Certificate, pages for names of Bridal Attendants, Guests, Gifts, Congratulations, Wedding Journey, New Home, Anniversaries, etc. All bound together and fastened with a dainty white silk bow, the whole fitting snugly in a snow white box. Size 6x8¾. **Price, $1.25; $12.60** per doz., not prepaid

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Size 5¾x7 inches

W-181—75 cents each
W-182—White floral fabricoid **$1.50**

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W-251—So many guests, so many gifts! How is a bride to remember them all? Why easily, with this nice book. When the honeymoon is over, she can sit right down with this at her elbow and send out acknowledgments. White leatherette cover, gold stamped.

Size 5½x7½ inches. Each **$1.00**

BRIDAL MEMORIES

W-171—An attractive book of 20 pages in soft black and grey colors with delicate shading. Size 7½x5⅝ inches.

Boxed, **65 cents each**

BRIDAL BELLS

This dainty book is choice in design, style of printing and quality of paper. It is reproduced by the new acquarelle process on finest white paper stock. Each in a box.

Size 5½x7¼ inches

W-191—75 cents each
W-192—White floral fabricoid **$1.50**

GIFTS AND GIVERS

G-793—To record wedding and other presents, their givers and dates. These books especially appeal to brides. Gummed numbered stickers are furnished to attach to gifts. Sticker numbers correspond with those entered in the book.

White leatherette, stamped in gold.

Size 10½x7¾ inches Each **$2.40**

G-794—Like G-793 but bound in white moire silk binding and padded.

Size 10½x7¾ inches. Each **$4.00**

WEDDING MEMORIES

The new wedding book is a volume de luxe, printed in a new combination gray, black and orange, on fine wedding paper stock.

Size 8¼x10⅝ inches

W-221—Leatherette, gold stamp **$2.00**
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ORANGE BLOSSOMS

W-261—Here's a wedding memory book with pages alternately of poetry and for the record of invitations, guests, gifts, remarks and clippings. Decorations show orange blossoms, roses, hawthorne and other gorgeous flowers in nature's own richest colors. Includes certificate.

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G-902—A book every girl will treasure. Provides a permanent record of gifts and givers at her various showers. Bound in blue cloth and stamped in gold.

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MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, MAY 11, 1933 No. 19

EDITORIAL

Mother's Day was made an occasion for national observance in 1914, when Congress designated the second Sunday in May as Mother's Day and authorized and requested the President to issue a proclamation calling upon government officials to display the flag on public buildings. Such a proclamation was issued by President Wilson, May 9, asking the people to similarly display flags at their homes as "a public expression of our love and reverence for the mothers of our country." The idea of Mother's day originated with Miss Anna Jarvis, of Philadelphia, and was first observed in that city in May 1907. She selected the carnation as an emblem because of its sweetness, purity and endurance.

An added factor of practical usefulness has been added to the day by emphasizing the fact that 10,000 to 16,000 mothers who die annually each year from childbirth need not die if they are given adequate maternity care. Medical societies, governmental bureaus and insurance companies are bestirring themselves in efforts to inform the public on methods and means that may, in many instances, save the lives of mothers and babies who would otherwise be sacrificed because of a lack of knowledge and scientific care. Says one authority: "There is nothing peculiar to the civilization of the United States to account for the fact that our national death rate is more than twice that of such countries as Denmark and the Netherlands, whose records are kept as carefully as they are here. The country's low position on the roster of nations of the world is because there is a striking absence here of trained care for the great mass of women in moderate circumstances who have children."

We have allowed things to go on with indifference to the waste of lives of mothers and babies, assuming that all was well, when decidedly it was not. The situation cries to high heaven for a remedy.

Mennonites have been an isolated people for so long that it is but natural to discover that in their gatherings they give the impression of being a people of distinct type. It occurred to the writer, while attending a meeting of the Eastern District Conference, that, during his lifetime, there was a time when every minister and practically every deacon was in some way related to members making up the conference body. Each one was either a cousin, a nephew, or brother-in-law, or the husband of some one's cousin. Ministers and deacons might just as well looked upon the Conference as a family reunion. The reason for this in the beginning was that those who took part in the separation in 1857 comprised a small number of related families. To be sure this was a long time ago and the membership of the churches were a rural people, none of them in the whole Conference living more than a day's driving from one another. Their means of comunication were so limited that one who had traveled to the Mennonite settlements in Ontario, Canada, was considered a traveler with considerable experience. It caused more of a stir in the Pennsylvania churches when John Oberholtzer and Enos Laux made the trip to West Point, Iowa, that resulted in the creation of the General Conference, than it would today were one of the ministers to undertake a trip around the world.

Knowing something of the background of most of the ministers attending the Eastern Conference we made a mental note of the nationality they represented in their ancestry. In this list were Swiss, Germans, Dutch, Russian and French as well as those who bore names that had an English origin. This did not mean that the ministry was becoming international in any sense. It did, however, indicate that immigration from other Mennonite countries and intermarriage with families without the church have their influence. No small denomination is so far scattered over the earth as are our people. In four continents there are Mennonite communities and in these continents they are scattered over vast territories. In the keeping of Mennonite principles and manner of life so close to what it has been since the beginning of our history the German language has had an influential part. It made communication possible for Mennonites generally are familiar with the German tongue or speak one of its dialects. The new settlements in Brazil and Paraguay have already begun the publication of a paper in the German tongue, the purpose of which is to keep in vital touch with their brethren in other countries. As the years go on there may appear unusual family names in these parts because of some family alliances outside of their present circles but such innovations will, we are sure, indicate that Mennonites have absorbed some of their neighbors rather than that they have themselves been absorbed by them.

Dr. John Finley Williamson, director of the Westminster Choir School, of Princeton, N. J., in discussing methods by which the standard of hymns and other church music might be improved, said, "We should encourage the denominational schools of music which should be held in the same high regard as our theological seminaries." He also stressed the fundamental matter of junior choirs and urged as a goal that we should have a junior choir in every church.

Church music is that part of worship in which it is possible for every worshipper to have a part. The better the worshipper understands music and participates in its expressions, the better will be the service to himself and others. Christianity owes, next to the Bible, more to church music for its power than anything that has to do with its life. The enemies of the reformation reported to the Pope that the people were singing themselves into a reformation. Protestantism would have had slower advance, had it not been for its music, which not only drew the people together in a closer fellowship, but also was the means of giving to them spiritual inspiration, consolation and hope.

Liturgical music is the outstanding factor in liturgical worship and, who can help but being deeply moved when hearing a service in which the best that can be given in talent and training enters into the rendition of liturgical worship? In non-liturgical churches the hymn and congregational singing of hymns has a high importance. No church can dispense with its music without becoming a mere formal thing that ignored the aspirations of the soul toward the highest that God makes possible.

However, there are hymns and hymns. Some have dignity. Others have nothing to offer but a concession to the jazz of the age and, like jazz, there is neither reverence, art or permanency. We may at least be extremely grateful that a lack of permanency is one of the characteristics of so many of the so-called hymns that are an offence to both the ear and good taste. Some time ago the writer was officiating at the funeral of the wife of a colored friend whom he had known well and respected for many years. Other white friends were invited to furnish a part of the music on the occasion. Imagine our surprise when this quartette sang, "Life is like a rail road from the cradle to the grave." Considering the good taste of the family, this, instead of being a concession to the supposed intellectual inferiority of the mourners was a shock to both the family and the friends. There may be a place for music that does not measure up to classic standards but that place is not where it spoils the harmony of the occasion and grates on the nerves of the worshipper.

It is sometimes observed that a hymn must become old before it finds a place where it deserves appreciation. This is not correct. Good music is being produced to-day which helps both the spiritual and the artistic. It may be that, because we are getting so much of it, time will be required before the wheat becomes separater from the chaff but good music meets appreciation no matter whether it be old or new.

In our services the ministers may do much toward the appreciation of the appropriateness and effectiveness of the hymns that are sung. Some one once asked a famous old preacher what should be done to preserve the fitness of a service and his reply was "Don't sing Yankee-doodle on Sundays." The fitness of the occasion should always be considered when selecting hymns in any service.

HOW IS IT WITH OUR FOREIGN MISSION TREASURY?

This question has of late been asked repeatedly by mission friends, and we are glad to hear it and to answer it, because experience has taught, that, when our mission friends know the pressing needs in the treasury, they exert themselves to meet the needs, if possible. The redoubled efforts of late for Russia are another proof for this, and we thank the Lord for it. This gives us courage to present also the needs of our Foreign Mission treasury.

The Lord has provided almost sufficient funds for the first quarter of this year (January, February, and March,) but for the second quarter's payments which are due now, we have no money. According to a resolution of the last board meeting, our missionaries, and the native helpers, will receive this year only what comes in. We dare not again go into heavy debts. **If we get $15,000.00 this quarter before July first, we will be able to meet the pressing needs.** The Easter collections have helped us very much for the first quarter, and we hope that the Pentecost collections will be still better. If all our 147 churches of the General Conference would have one collection a month, and a special Pentecost collection, we would be surprised at the result by July first.

The work is being blessed by the Lord. Every year hundreds are added to the church. Last year 222. Bro. Petter is fast approaching the end of his gigantic task of translating the New Testament into Cheyenne. In Arizona Bro. Sudermann notices a special stirring of the Spirit, and he uses his brief vacation this spring to go through some of our churches to stir up the spirit of intercession. From all fields the reports are more encouraging than discouraging.

Sister Marie J. Regier has just arrived safely home from China, having stayed overtime. Bro. and Sister Boehr are expected home within a month or so, D. V. The health in their family is not the best. May the Lord bless these homecomings for missions, as well as for health.

In behalf of the Board,

P. H. Richert, Secr.

THE LEPER HOME AT CHAMPA IN ACTION

A question occasionally asked when on furlough is: "Are non-Christian lepers compelled to attend divine services when they are admitted into the Institution?" Just before beginning this article a post card came into my office from a respected Indian gentleman who sent a leper to this Home and he asks: "Is it compulsory on them (the lepers) to accept Christianity?" To both of these questions we reply: NO. In my 30 years experience among lepers, I have never made admission to the Home conditional on accepting Christ or even attending divine services. This is against the rule of th Mission and is moreover not wise. But, I have yet to admit the first leper who did not come to all, or at least some of the religious services conducted in this Institution. And I have admitted over 2000 lepers. The reason for this is evident. Love and kindness are the drawing cards. The non-Christian religion says, "Jao" (go) you are cursed of the gods. The Christian religion, through its interpreters says "Ao" (come) you are welcome. Next to the joy of seeing homeless, friendless lepers enter into an assurance of full salvation, is the privilege of seeing the change in lepers after a stay of only a few weeks in this Christian Institution. Sometimes it's only a matter of days. Chaitri, a 12-year-old girl, badly marred by the disease of leprosy was accepted into the Institution. She was more than timid, she was afraid as though expecting to be sent away as she most probably had been time and time again before coming here. Now after only two weeks in this Home, she is a happy smiling kiddie. Her face seems to say: At last I have found a place where I am welcome. Since her admission, she has never been absent from a single meeting.

Because of the kindness and the liberality of friends in England, Australia, New Zealand and America, the Mission to Lepers has erected a church in the Bethesda Leper Home accommodating 800 lepers and giving space for some more if crowded somewhat. A number of services are held in this church every week.

The first is the regular Sunday morning services. The bell, purchased by the lepers, gives the invitation to all lepers to come for

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St., Philadelphia, Pa.

Subscription in advance.........$1.50
Foreign.........$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

an hour of worship with out Lord. The services are simple with a warm message minus all knocks against other faiths. The Indian is no fool, and the leper is no exception. He can draw his own comparisons without the preacher doing this. Such that are able to read bring their Bible to services, (something the Christians at home would do well to imitate) together with pencils. Important passages are, at the request of the preacher, underscored. It is an inspiring sight to see the church full of quiet listeners, every one of whom is a leper. Reverence is marked here as at home and sometimes, I am inclined to think, more than at home. How many worshippers at home upon sitting down in the pew will bow the head for a quiet prayer? A collection is always a part of the service.

The second service is the Sunday School, Sunday afternoons. We have 10 classes. The International lessons are used. Teachers are either lepers or some of the healthy staff with perhaps one or two outsiders. Teachers are chosen every six months. As a rule all lepers come to Sunday School due, perhaps, because it affords a free exchange of thoughts which is not possible in the regular church service. Occasionally a bit of unintentional innocent humor breaks in. After our return from furlough on January 4th, I conducted a Sunday School class of old women in the Leper home the following Sunday. After the instruction, towards the end of the period, I said: "Have you any questions to ask?" I had reference to questions about the Sunday School lesson, of course. One woman said: "I have a question, is your daughter married?" This shows where her thoughts were. I am sorry that we cannot permit our lepers to sit for the All-India S. S. examination. One year the lepers did send in their papers with previous consent and arrangement of the examiner and two of our lepers received prizes. The next year, in writing to the examiners, I received the reply that the examiners refused handling papers used by lepers and hence since then no examination papers have been sent in. Perhaps some way can be devised which will enable lepers to sit for the S. S. examinations every year. I am sure that some of them would pass creditably.

Bible Class meets Tuesday afternoons. The Superintendent is the leader of this class. Just now we are studying the Gospel of St. Matthew. It is a joy to note the interest taken by the regular attendants. They have mentioned the fact that they had never known that this Gospel was so full and so rich in practical help and encouragement for the individual life. Here, like in the S. S., we permit questions of all sorts, except controversial. The Indian likes music and singing and so we have much singing.

Weekly prayer-meeting is observed every Friday afternoon at 4 P. M. It is worth mentioning that even non-Christians come to this meeting. These meetings are led either by some Indian worker, some leper or the Superintendent. Not infrequently we hear a word of thanks for the privilege of being in a Leper Home, where peace and joy have been found.

Candidates for baptism are given a course of instruction before admitting them into the church. That it is obviously impossible to achieve the same results with lepers, especially aged ones, as we have with healthy people I hardly need to mention. But we do not consider the head, but the heart first. A simple faith in Christ our Saviour all can have. A European gentleman visited our Leper Home. He was impressed with the work carried on in this Institution; but he was frank enough to say that he did not appreciate the spiritual work very much. He was of the opinion that we should leave the people just where they are, not endeavor to make them accept Christ. Just then a leper woman, illiterate and ignorant, walked along the road. I said to my friend: "Do you see that woman? When she came here she was a filthy woman in and outside. She was one of the most abusive of women.

To-day, as you see, she is clean outside and you may take it from me that she is a changed woman inside also. Her life is a constant sermon to me. How do you account for that?" He replied: "I don't know." "Exactly, but I do know. She is a converted woman."

The church has its quarterly meeting at which all business is transacted. Questions regarding candidates for baptism, exclusion from the church of disorderly members, admission of such that are repentant, church finances, etc., etc., are discussed and ordered. Roberts Rules of Order are not known, but we do have order. Lepers have learned to know that not all dare speak at the same time.

At irregular times, the Superintendent meets with five men and five women. They are called the Committees of five. These Committees help the Superintendent in the administration of the institution in minor matters. If e. g. some leper is accused of a minor offence, these Committees investigate and if convicted they have the power to administer punishment, subject to the O. K. of the Superintendent. These Committee members are, of course, all Christians.

Every afternoon, unless hindered by other urgent calls, those lepers are visited who are reported by the doctor as being very sick. A word of encouragement as well as prayer have elicited much gratitude from the patients and I am sure that many have been strengthened in their faith in the power of Christ to heal. Quite recently I was asked to see Galbal, who during the night had had, so the reporters said, a stroke of paralysis. I went at once and found the patient sitting in bed, one leper supporting him. Others were sitting near the bed on the floor. As I came near, I saw the discouragement of this brother. I spoke to him and he tried hard to reply, but his tongue simply refused to function. I could hardly understand anything of what he tried to say. I tried to cheer him and then asked whether he wished me to pray with him. To this he nodded assent. I prayed while all were silent. Does God answer prayers? I asked him to loose Galbal's tongue, if this could be to His glory. I had just barely stopped when Galbal could speak clearly and distinctly. His tongue was untied. How happy that brother was. I met him again the next day and all he could say was: "Jesus healed me." Yes, Jesus does that very thing to-day if it can redound to His glory. This case has made a profound impression upon Christians and non-Christians alike.

During this week, we have prayer meetings every evening in the Leper Home. These are preparatory meetings to the evangelistic campaign to be conducted in our Mission coming week. I am sure that if my good readers could have been present last evening when one of our older Christians gave his testimony, they would have rejoiced with the Superintendent and his wife and would have said what we say: It is worth while, very much worth while.

P. A. Penner, Sup't. B. L. Home.

SOME YOUNG PEOPLE EXPRESS THEIR APPRECIATION OF MOTHER

A Thought for Mother

How many of us know the true meaning of mother and appreciate the wonderful love she has given us. Let us go back to when we were youngsters and think of the many things she did for us. We thought she was mean when we were scolded. As we grew older we realized that mother only wanted us to be well bred men and women. When wou have grown up and skies are sunny you find there are many friends and you sort of forget mother. But when things go wrong and you are down and out you will find your only true friend is mother. So let us all try to return the wonderful love mother has given us.

I would like to give you a little poem that would be very appropriate for "Mother's Day."

God took the sunshine from the skies,
And made the love light in your eyes;
From honeyed flowers he took the dew,
And made your tears unselfish, true;
Upon a rock he built your faith,
With angel prayers he gave you breath;
And with his love made yours divine,
But best of all he made you mine!

Robert Hoffman.

Mother's Day

I am happy to say that it is mother's day. And that I may write this little note in memory of mother.

If you have a mother living you are among the fortunate.

I am.

And oh how thankful I am for her guidance.

When moments seem the darkest, there is mother,

She is sure to bring the sunshine through those dark clouds.

Often when things go wrong there is mother, she will find a way to right the wrong.

No matter what may happen in your life, mother is always there to make any sacrifice.

Clifford Kline.

Your Mother and Mine

What is more beautiful than a Mother and her children by her side? Let those of us think back when we were little children, at Mother's knee, or on her lap, as she taught us our prayers and gave us her good advice as to right and wrong. If we were sick, or at play, with all our problems, she would shield us from all harm. Her loving arms would enfold us and we were content and happy to know it was our Mother. Mother is busy as a bee all day long either with needle or with household tasks and still never seems too tired to tell a story to a little one, or to help the older ones with their school studies. I think every day should be Mother's day and the older boys and girls should do something to lighten Mother's burdens and keep her cheerful and happy and in good health.

Let us begin to do more for Mother. Save her a step wherever we can. If a Mother is in poor health nurse her back the best you know how, be very kind to her. If she is old and feeble do let her know time and again that she is your child as you were her's in the years gone by and make her remaining years most happy.

Put that loving arm around her, enfold her, as she did you and you will never be sorry. Show her that you are never too tired to do for her and are only too glad that you still have your Mother with you. **Ida Erbenich.**

AN ANCIENT CALL TO PENITENCE

C. L. Goodell

"But Jonah rose up to flee unto Tarshish from the presence of the Lord."

The book of Jonah is one of those which Washington Gladden used to call "The Seven Puzzling Books of the Bible." The critics are interested in settling the question whether this book is history or allegory; whether it was written by a living prophet who describes his own experiences, or whether it is a story and a poem.

For many years the book of Jonah was used to divide the sheep from the goats among the critics. The literalists affirmed its truth as a Bible story, and Professor Townsend of Boston University, to whom I listened in my student days, the author of many books on Christian apologetics, affirmed its historical credibility and had no question at all concerning the facts of Jonah's first and only whaling voyage, as narrated in the Book.

Those who represent a different school of criticism affirm that the book was written when Nineveh was but a memory, else the writer would not have said, "Now Nineveh was a very great city." They cannot believe in the historicity of a revival which was so sudden as to empty the palaces and fill the streets with men in sack cloth, the king included, in a brief forty days. Those who are inclined to be critical have made the whole book turn upon the size of a whale's throat and the time it would take to make chyme and chyle of a prophet.

This much is true, that the book of Jonah is the most Christian book in the Old Testament. Nowhere are such exalted principles maintained, or such broad and noble sympathies set forth as animating the heart of God.

There are two great lessons in the Book of Jonah. The first is that any man who attempts to run away from God and duty will get into trouble. That is as modern a message as your own last pang of conscience. It is as true today as in Jonah's time. The second lesson is the complement of the first; this, namely, that if any man or any nation who has turned from God will sincerely repent and return unto Him in penitence and real humiliation, God will forgive and restore unto them the joy of His presence.

As a help for our own observance of a season of penitence let us study for a little the story of Jonah. Jonah was a country preacher. He was born about nineteen miles north of Nazareth. He was a prophet of God and on one occasion at least was as a court preacher before the king of Israel. The record says, "The word of the Lord came unto Jonah." I do not know how it came, and it is really of little importance as to how the message was delivered. It may have come from one of God's angels, as real a presence to him as the angel which prompted the Magnificat. It may have come as a dream in the watches of the night, or God may have used some humble follower of His to tell the country preacher what he ought to do. At any rate, he got the message and insisted that he got it from the Lord, and this was the message—"Arise, go to Nineveh, that great city and cry against it for their wickedness has come up before me." Nineveh was far away, a capitol city, rich and mighty. Why should a countryman from Cape Cod range the streets of Boston as a prophet? Why should a woodchopper from the forests of the Adirondacks or a fisherman from the shores of New Jersey descend upon New York? Why should Jonah, the countryman, go to Nineveh? It is no concern of his what Nineveh is doing; that is an alien city, an enemy of Israel. Why should he bother himself in any way? If it is going to hell, let it go. It will be reaping the reward of its hostility to Israel. But no, God's spirit will not let him act that way. He cannot shake off his responsibility. But he is not willing to undertake what seems such a tremendous task, so instead of going to the east, he goes to the west; instead of taking a land voyage, he undertakes to wrestle with the sea. He is not the first man who has thought if he could get out of God's country he could get away from God's message. If I wanted to run away from God, the last thing I would do would be to go to sea. I know the sea too well. If there is anywhere where man's authority is abated and the heavens rule, it is on "the desolate rainy seas," where the billows mount up to the heavens and the breath of God is heard sounding through the skies.

Jonah bought his ticket for Tarshish, but they put him off in the middle of the sea. The devil never delivers a through ticket to happiness. He throws you overboard when you get into trouble. Jonah went down in the hold of the ship and went fast asleep. I have wondered how he could go to sleep under those circumstances, but there is something hardening in sin. A man's conscience becomes calloused and he can fall asleep on the slippery edge of the sulphurous pit. The voyage which was begun in quietness soon becomes one of tumult. The waves run high. The ship is tossed to and fro. The officers are getting anxious and the sailors begin to call on their gods. I never knew a sailor who did not believe in God. He has been alone with Him too often on the sea to doubt His presence. I have known sailors who were glib with their oaths on the wharf, but I have seen them quick to pray in the day of storm and tempest at sea.

The captain of the ship, already at his wit's end, looks around for his passenger and finds him fast asleep. He cries out, "What meanest thou, oh sleeper? Arise and call on thy God. We have called on our gods. If yours amounts to anything more than ours, call upon Him, for we are in dire stress. We want to know why this trouble has come upon us. Are you the man, or some other?"

So the sailors drew lots. In general terms I am not in favor of drawing lots. The Bible has a few illustrations; even the disciples drew lots to see who should take the place of Judas but they were not so successful as to make it a matter of special joy to hazzard one's future on the throwing of dice. In this case the lot seemed to fall on the right man, and they said to Jonah "Tell us what you have done." He was frank enough to say that he was a renegade from duty and that it was Jehovah who are sending the storm in punishment for his cowardice.

You are familiar with what happened and I need not take time to describe what they did to Jonah, or what haven he made. Enough to say that the experience through which he passed so moved him that when he got ashore a great transformation had taken place in his heart. The record says that the word of God came to him a second time, I thank God that I have that kind of a gospel to preach—the gospel of a second chance. Jonah was recreant to his first opportunity, just as we have been, but the infinite mercy of God said, "I will not cut you off forever until I have given you one more opportunity." It is the great comfort of my soul that I can stand up before men who have run away toward Tarshish and whose sin has found them out, "Come now let us reason together. Though your sins be red like crimson, they shall be as white as wool." I thank God for the Gospel of a second chance!

After his strange experience, Jonah at last reaches Nineveh. Now Nineveh was to Jonah what New York or Chicago would be to some country preacher, only it was the center of a heathen nation that had oppressed Israel again and again. For many years Nineveh was a puzzle which the sceptics called upon the church to explain. Nineveh had sunk out of sight like a pebble in the sea. No one knew where it had stood. The critics said that the city of Nineveh was a dream of the writers of the Old Testament. They said no such city could have existed and entirely disappear, and the Christian apologete had to make the best answer he could, but almost within the memory of men now living the shovel and pick axe of Layard and Botta were busy and at last they stripped from that ancient city its winding sheet of sand. They found her marble columns, like scattered locks shorn from her abundant tresses. They uncovered the ruins of her palaces and there she lay in all the glorious dimensions and splendor of which the prophets spoke. When next you go to the British museum, for all you or any one else knows, you may lean against the very sphinx on whose marble ear smote the call of Jonah when he cried, "Yet forty days and Nineveh shall be overthrown!" And perhaps that very image against which you lean felt the touch of the sack cloth as the king who passed down the palace steps calling on Nineveh to repent.

One of the reasons why critics think this book of Jonah is drama and not history is that for Nineveh to repent from the greatest unto the least, and proclaim a fast and put on sack cloth is an example of immediate conversion of an entire population from one faith to another greater than has ever been known; but there is not much of an argument there. The individual case was no stranger than the conversion of St. Paul and it is the individual that makes the masses. If the power of God could stampede the hosts of Assyria in open battle, why may not the same susceptibility have swept the nation into repentance?

But Jonah has yet much to learn about the mercy of God to the world. The Jews thought Israel was God's chosen people, and one Jew was of more value to Him than all the rest of the world. The book of Jonah shows that the mercy of God is as wide as human need, unrestricted by ties and bonds of nations or creed.

Strange to say, when Nineveh repents Jonah is disconcerted and troubled. He values his prophetic reputation more than the souls of the people. He tells God his message has been discounted, forty days have passed and Nineveh has not been destroyed. It was nothing to him that God had forgiven them. He is troubled because God has proven Himself a gracious God, slow to anger and abundant in mercy.

In the story of the gourd which sprang up in a night and withered away, God shows His great purpose and He said, "Should I not have regard for Nineveh, that great city wherein are more than one hundred and twenty thousand people, who cannot discern between their right hand and their left, and also much cattle." If I wanted to preach a sermon for the prevention of cruelty to animals I think I should use that last clause for my text. It seems that the mercy of God is broad enough to have sympathy even for the cattle of the field. Where will you find, even in modern writings, more of divine gentleness shown than in this old writer in the twilight of the centuries before the coming of Christ?

Talk about the book of Jonah, no higher or purer spiritual conception is found anywhere. "I have read the book of Jonah," says a learned professor, "one hundred times and I still publicly avow, for I am not ashamed of my weakness, that I cannot even take up this marvelous book, nay even speak of it, without tears rising to my eyes and my heart beating faster." This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who preaches it, "Take off the shoes from thy feet, for the place whereon thou standest is holy ground."

We do not know what became of Jonah. We wish we did, but that is not necessary. The loving kindness of God has been shown forth and the mercy which is from everlasting to everlasting to those who fear Him. It will be a pity if we cannot learn the greatest of lessons from this so human a prophet, and, ourselves humbled by our failure accept with gratitude a second chance, go out to preach to others the mercy which has redeemed our own lives. What better incentive to our own penitence can we have than to ponder this lesson of penitence out of the long ago?

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The YPS Work

by the
Young People's Committee of the General Conference

A
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Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
May 21

What Parts of the World Are Still Without Christ?
Acts 16:8-13.

My, what a suggestive topic we have for our discussion this week and how timely it is, too. Hardly a generation ago the student generation was discussing the slogan in Student Volunteer Conventions, in College Student Valunteer Bands, in C. E. Societies and other gatherings: "The world for Christ in this generation." As we look round about us and try to ascertain how nearly the task has been completed, we see the herculean task which still remains.

We might ask first: What avenues of life and what quarters of the world are fully evangelized? In answer we are compelled to shamefully reply that in no one realm have we given Christ His rightful place. Look where we will: in the life of the individual, the home, business, school, shop, the community, the city slum and the outlying districts, and we find that Christ has not been accepted and obeyed. We still talk about Home Missions and Foreign Missions, but the fact of the matter is that we have only played with the task and have scarcely yet begun. For all the areas of life need to be permeated with the spirit of Jesus Christ. The greatest need of the Christian Church has always been that we have more young people and older ones too who have felt something of that wonderful experience of Jesus Christ in their lives and then go out with that transforming power and do as did the early Christians, namely "set the world upside down"; but the truth of the matter is that Christianity at work always sets the world right side up, and how much that is needed today. That is a sufficient challenge for any red-blooded youth. God's hand is not shortened, Christ's power is not held back. The only limit is the limit we put upon it by our not believing as we should and not being willing to obey when it costs something to follow Jesus.

That the cause of missions has fallen into a slump or a slowing up nobody will deny. Entire stations have closed doors, many workers have never been returned after their furlough has expired. Who is to blame and what is to blame? One needs but to compare statistics of this fiscal year with those of 1931 to note the difference. "Old Man Depression" of course comes in for his share of the blame. But has the missionary interest not also died down more than it should have? It was in order that the real status of our missionary endeavors might be ascertained that The Laymens Missionary Report was made and given forth with so much publicity. It has no doubt been made in all sincerity and will have some value. The missionaries want to know the truth and the people at home need to know the truth. But it is only fair that any one who has studied that report should also read Robert E. Speer's "Rethinking Missions Examined".

Believers need a real passion for souls. When a man has experienced the love of Christ in his own life he should immediately be concerned to bring some relatives, friends or neighbors to Christ. Before William Carey was a missionary he was a cobbler. In his shop could be found a map showing in black all those lands who had never known Christ. This gave him some definiteness and a real goal toward which he could work. It is necessary that all Christian workers recognize the good wherever it is found, like Paul we can discover that God hath not left this world without a witness and yet no-one is justified in saying and thinking that any other religion is as good as Christianity, and consequently lose all evangelistic missionary interest.

The strings of camels come in single file
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand;
But still I wait
For the messenger of God that cometh late.

I see the cloud of dust rise on the plain,
The measured tread of troops falls on my ear;
The soldier comes the empire to maintain
Bringing the pomp of war, the reign of fear;
But still I wait
For the messenger of God that cometh late.

They set me looming o'er the desert drear;
Where broodeth darkness as the darkest night;
From many a mosque there comes the call of prayer,
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of God that cometh late.

Do you hear the Macedonian call? It rings forth just as surely today as it did in the days of Paul. Any call of need may constitute a call, and then again God calls at times by means of the still small voice. By being good stewards of our money, we enjoy great joy. No man who has ever experienced the joys and satisfactions from tithing cares to again return to his selfish way of keeping it all for himself. There is real truth in the saying that "God can do more with our consecrated nine-tenth than we can with the tenth for ourselves." God is challenging you, He says: "Try me now, test me, see if I will not open for you the windows of heaven and pour you forth such a blessing that ye will not be able to receive it."

Questions

1. What is the goal and purpose of missions?
2. What is the status of missions at the present time?
3. Give a brief appraisal of "Rethinking Missions".
4. What is the Macedonian call today?
5. Why is a Christ-centered Gospel essential to a warm evangelical soul-winning faith?
6. What is Christianity's message to a benighted world?
7. What can we do about this task of missions?

Study the Scriptures

Mon.—Read Philippians 4:15. Missionary support neglected.
Tues.—Read Acts 8:26-40. Messenger to Ethiopia
Wed.—Read Acts 10:34-48. A waiting world.
Thurs.—Read Acts 28:1-11. Waiting isles.
Fri.—Read II Corinthians 4:1-7. Lands in Darkness.
Sat.—Read Acts 8:5-8. What happens when Christ is preached.
Sun.—Read Acts 16:8-13. What parts of the world are still without Christ?

Y. P. SESSIONS AT GENERAL CONFERENCE

The triennial session of General Conference which was postponed last summer will be held in the latter part of August this coming summer. The place chosen for these sessions is Bluffton, Ohio. As in other years there will be a place on the program for Young People's Sessions. These programs are being prepared, they promise to be well worth while coming a long way to listen to and share in.

As a General Conference we are considerably scattered, since it includes all the churches from the Atlantic to the Pacific, the churches of Canada as well as those to the south. There is a task which needs to be done by the Y. P., but before any work can be done creditably there should be more of a group consciousness. This will be an opportunity for representatives of one group to meet with those of another, and there learn to know each other and plan together for the coming years. Young People's Societies should send their representatives. Churches too would make a wise investment if they could see fit to choose some of their young people and thus train their workers for future leadership. May we count on you for your presence and your hearty cooperation, and in the meantime pray for all of the sessions of General Conference in order that there may come to us more power and a Christlike spirit of unity.

A CHALLENGE TO SERVICE

In this issue of the Mennonite appears a plea for help in a much worth-while endeavor. We Mennonites have too long hid our candle under a bushel. Very true often there has not seemed to be very much that we could do to further the cause for which we stand and to witness for the faith which is in us. But in the past years some noble and important work was carried on through Peace Caravan teams. The plan is an excellent one. The publicity to peace propaganda which can be hereby given is far-reaching. It is to be hoped that a Mennonite team may be sent out this summer, yes at least one, there ought to be one team representing each District Conference. The expenses are not exorbitant, and the young people can easily be found who will be willing to serve this summer for the mere expenses of the trip. The editor of this department strongly urges individual societies to write a card or letter to Miss Vivienne Musselman, Pretty Prairie, Kansas and inform her that they will make themselves responsible for let us say five dollars of the expense. That is not much, and thereby if a number make such a contribution we will again have our Peace Representatives on the field this summer.

"We are not here to dream, to drift
We have hard work to do and loads to life,
Shun not the battle, face it; 'tis God's gift."

PREACHING THE GOSPEL OF PEACE

What Is Peace Caravaning?

The American Friends Service Committee inaugurated Caravaning in the summer of 1927. They wanted to carry the message of peace to smaller towns and rural communities, and they wanted to give young people a chance to actively oppose the evil of war. A Peace Caravan is composed of a number of teams of college students—usually two persons in a team—who spend their vacation preaching peace. Such a team reaches thousands of people in a summer. Besides strengthening their own faith they bring to others a realization of the evils of war, and a glimpse of the faith which makes them oppose it.

How Do They Work?

Each team is equipped with a car, a camping outfit, literature, two weeks of intensive training, and convictions on the matter of which they are to speak. A territory is assigned to them and they travel in that territory, holding meetings whenever and wherever possible.

How Are They Financed?

Teams are financed by interested groups. Sometimes a school will send out a team of their own. More often a team is financed by some church group. Each member of the team is given a weekly allowance to cover traveling and living expenses. The estimated cost for a team of two for a Caravan season is $250.

Have Mennonites Ever Taken Part?

Yes. The very first Caravan had a Mennonite team. Last year a group of Bluffton College students travelled in the East and in Ohio and Indiana.

What Opportunity Does It Present Us?

It presents us two great opportunities. The first is to take to other people our Mennonite conception of opposition to war. Our resistance is based on our religious convictions. Our stand is that of absolute non-violence. Only a few other groups take a position similar to ours. The second opportunity is to visit churches of our own denomination and to stimulate their thinking and arouse their consciences. When you share in Caravaning you are helping to do these things.

PEACE NOTES FROM THE MENNONITE PEACE SOCIETY

Pretty Prairie, Kansas
April 23, 1933

Dear Friend:

Have you or your society members ever wished that you could really **do** something for peace? Most people have. Well, here is a way in which you may directly share in one of the most significant activities in which young people are engaging.

One of the inclosed papers tells you about Peace Caravans. Perhaps you yourself have heard such a group, or know some one who has taken part. We want to give Young Mennonites a chance to take part in this work again. Because no one has much money we thought we might have to give up the idea. We have estimated, however, that if each Young People's Society gives from two to five dollars we will be able to send a Caravan team of two persons into the field this summer. That means that **your** Society can make it possible—or keep it from being possible. If your group is small then two dollars will be enough. If it is large, or if many of your members are earning money, then in all fairness to others your gift should be larger. Ask all the Societies in your church to help.

The time in which to raise the money is short. In order to be fair to those whom we will ask to spend their summer in this way, we must know beforehand whether we will be able to care for them. Will you let us know no later than the twenty-fifth of May whether you will help in this work? This will give you two or three weeks to decide the matter, which after all is plenty of time!

We do not have to have the money until the first of June, but **we must know whether you will help by the twenty-fifth of May.**

We believe you share the desire to contribute our faith in non-resistance to all people in this struggle for peace. Only as we send people forth to talk with members of our own faith and those of others may we do this. People today need to know the faith that Mennonites have held for centuries. Will you help make it possible by presenting this matter to your Society and any other Young People's groups in your church? The work for this summer depends entirely on the action that you take in this matter.

Sincerely yours,
Vivienne S. Musselman.

How You May Raise Your Money

1. If you are wealthy you may take if from your treasury.

2. You may ask each member to contribute a specific amount. If there are twenty members in your church Societies and each member gives ten cents, you will have your amount.

3. You may ask your Sunday School to help you. Your Society may be very small, but you may be able to interest your S. S. Superintendent in this work. Each class might be asked to bring a certain amount.

4. You may know some individual who will give you a gift of two or three or five or ten dollars—or more! If you do, get that and add it to your Society contribution.

5. You may have a special Caravan meeting on May 21st—which is International Good-Will Sunday. You may take an offering and get your money that way. We are inclosing a list of ex-Caravaners. If any of them are near you, you may be able to get one of them to speak.

6. REMEMBER — Any student, high school or college, who gives fifty cents or more is entitled to membership in this Peace Society. Any other person who gives one dollar or more is also entitled to membership.

7. REMEMBER—Make your gifts as large as possible to insure the work for this summer.

8. REMEMBER—We must know by May 25th whether you are going to respond, and we MUST have part of your gift by June 1.

9. REMEMBER—THIS DEPENDS ON YOU.

Ex-Caravaners: Alberta Lowenberg, Donnellson, Iowa; Gwendolyn Basinger, Cridersville, Ohio; Harry Yoder, Hartford Theological Seminary, Hartford, Conn.; LaVerne Basinger, 3115 Jefferson Street, Kansas City, Mo.; Winfield Fretz, Bluffton College, Bluffton, Ohio; Ellen Handrich, Bluffton College, Bluffton, Ohio; George Stoneback, Bluffton College, Bluffton, Ohio.

CONTRIBUTIONS

RECEIVED FOR PACIFIC DISTRICT CONFERENCE

First Mennonite Church, Upland, Calif., $14.61; First Mennonite Church, Upland, Calif., $13.81; Jno. C. Jantz, Odessa, Wash., $1; First Mennonite Church, Newport, Wash., $5.39; First Mennonite Church, Aberdeen, Idaho, $9.74.

RECEIVED FOR PORTLAND, ORE. MISSION

First Mennonite Church, Upland, Calif., $23.44; Inmanuel Mennonite C. E. Society, Los Angeles, Calif., $6.97; First Mennonite Church, Upland, Calif., $17.80. Gratefully Acknowledged, Pacific District Conference,
By **John C. Jantz,** Treas.

JOTTINGS

In the cemetery of the Upper Milford church there is a tombstone that is of striking interest. It marks the grave of Rev. Gehman, who grew up in the community but entered the ministry of another church. His interest was in geology, and into the tombstone are set many specimens of rare stones that Rev. Gehman secured in his travels in practically every state of the Union and in many foreign countries.

The Truth Seeker's Class of the First church, Philadelphia, will have charge of the Mothers and Daughters service on the evening of May 14, Mother's Day. On other years this class held a Mothers and Daughters banquet on a date near this one but this year the celebration takes the form of a public service.

THE S. S. LESSON

May 28.

Jesus and His Friends. Mark 13:13-14:9.

Golden Text:—Ye are my friends, if ye do the things which I command you. John 15:14.

"Take heed, watch and pray." Here in the words of our Lord we have a program for our lives that is profitable to follow. There are so many things to heed in every life, we should take heed of the temptations that fall in our way. We should take heed of our own carelessness and weakness. We should heed the signs of the times that God sets before us and profit by them. Surely, we should heed the warnings against falling into any kind of sin and yielding to any temptation that the devil places before us. In other words, we should continually be on the alert lest in any way we may fall from God and into the ways of the evil one. Especially ought we be heedful because the time of His coming draweth nigh and then we shall have to give an account of our stewardship to the eternal Judge. Paul's advice to walk "circumspectly" is a good one to have impressed upon us. Circumspectly means looking about. We are to keep our eyes open. This reminds us of the repeated observations of our Lord concerning those who having eyes see not and ears but hear not. The reason why people are blind and deaf in the Bible sense is because they failed to use their eyes and ears for their own good and eternal safety. The special emphasis in the passage would have us to be ready so as not to be caught unawares when the Lord returns. "Watch and pray" in a few words lay out our life's program. It is impossible for the Christian to be rightly watching when he is not praying.

Prayer is a preparation for every emergency. The greatest thing the future will bring to us is the coming of our Lord. A life that is not a prayerful one will certainly not be a ready one for the time when He shall appear. There are a great many ways by which prayer may be described because it should be a part of one's life that is a great deal more than one's words. It is speaking to God but it is more, it is bringing one into harmony with God. The effectual prayer of the Christian must be in the name of Jesus and that means that the life behind the prayer is in harmony with the words, life and commands of the Lord. Prayer is a mighty defense against sin and the temptation to sin. The praying person is ever ready for the Lord and welcomes His coming with joy.

So often in the history of Christianity have some presumed to figure out the day and date of the coming of the Lord. This is not in accord with what Jesus said and what the Scripture teaches. We should, however, be in constant expectation of the event. Our lives must be so ordered that we will be ready when He does come. With such an attitude we will constantly be alert and we will regulate our lives that whatever betides, we will be ready to enter into His presence.

The warning that He might return and find His people sleeping is timely for all times, but we feel that much of the loss of power and opportunity that has come to the church has resulted from it, and its members being asleep. Had the Christians been awake to what they might have done there is no likelihood that the World War would ever have been started. Had they been awake the sweep of the "wets" over this country would have been impossible. Had they been awake to their duty in their homes and to their children we would see a greater interest in spiritual things on the part of the growing generation.

The chief priests and scribes opposed Jesus, desiring His death because his whole life contradicted theirs. They were hypocrites. He exposed them. Sin turns into deathly hatred when it is laid bare. Because Jesus revealed himself as divine they discredited him. With all their knowledge of Scripture they were ignorant concerning its relation to him. Like all cowards they feared the people. Evil does not trust itself to an appeal to the common sense of the common run of people.

In the incident of the alabaster box there are several things to be noted. First the place—in the house of Simon the leper, no doubt one whom Jesus had cured, or else he would not have been in a home and in a gathering of people. In Bethany—the place Jesus loved to be. Nothing is nearer to heaven on earth than the home where Jesus loves to be. The woman who anointed him. She was a person of simple faith. Her desire was to honor her Lord. It is not the means but the attitude with which one approaches Jesus that brings His approval. The ointment—it must have represented the savings of a lifetime. It was giving all, so much as material possessions were concerned. Her's was a love that must show itself in giving without asking. How much? It was a limitless love that could not think of holding back anything from Him. The criticism—it was narrow, jealous and well represented the character of Judas, but the disciples shared in the criticism. They lacked the vision of not seeing the anointing in its relation to the cross. The woman alone had an understanding of the death that Jesus must shortly endure. The comment of the Lord—this act was destined to make the giver immortal. Her act of faith—in it she sensed the resurrection—something that did not enter the minds of the disciples.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR APRIL, 1933

Gifts received through Rev. P. A. Wenger, $37; Freidenstal Ch., Tampa, Kans., $24.88; Christian S. S., Moundridge Kans., $24.60; New Hopedale S. S., Meno, Okla., $12.95; Zion Ch., Elbing, Kans., $234.74; Christian Ch., Moundridge, Kans., $23.10; Interest—Conf. Trust Fund, $125; Bethel College Ch., Newton, Kans., $15.23; Buhler Menn. Ch., Buhler, Kans., through P. A. Wenger, $6; Elizabeth H. Ruth, Reedley, Calif., $20; Zion Ch., Elbing, Kans., $6.11; First Menn. S. S., Bluffton, Ohio, $5.30; Hoffnungfeld S. S., Moundridge, Kans., $16.30; Hoffnungsfeld S. S. Children, Moundridge, Kans., $13.30; Zoar Ch., Goltry, Okla., $1.75; Eden S. S., Moundridge, Kans., $175.37; Anna A. Goering, Moundridge, Kans., $9; Lehigh Menn. S. S., Lehigh, Kans., $6.28; A. M. Ch., Milford, Nebr., $25; First Menn. Ch., Geary, Okla., $10.38; Menn. Ch., Halstead, Kans., $7.38; Menn. Ch., Arlington, Kans., $5.60; First Menn. Ch., Newton, Kans., through P. A. Wenger, $5; Garden Twp. Ch., Moundridge, Kans., $7.12; Goessel Menn. Ch., Goessel, Kans., $15.75; Swiss Ch., Whitewater, Kans., $20.97; Hebron Ch., Buhler, Kans., $15; Mrs. H. H. Stucky, Fort Wayne, Ind., $15; Miss. Ch., Wichita, Kans., through P. A. Wenger, $6; Ebenezer Ch., Mt. View, Okla., $8; Brudertal Ch., Hillsboro, Kans., through P. A. Wenger, $5; Grace Hill Ch., Whitewater, Kans., $20.14; Hebron Ch., Buhler, Kans., $19.37; Bethel Ch., Inman, Kans., through P. A. Wenger, $19.06; Menn. Ch., Wichita, Kans., $4.85; Menn. Ch., Pratum, Ore., $26.91; Bethesda S. S.Henderson, Nebr., $13.41; Sichar Ch., Cordell, Okla., $4.39; First Menn. Ch., Philadelphia, Pa., $9.11; Christian Ch., Moundridge, Kans., $25.10; Bethany Ch., Kingman, Kans., $7.75; M. E. Ch., Bluffton, O., through S. F. Pannabecker, $2.50; Mrs. H. L. Kohler, Brookings, S. D., thru S. F. P, $2; Milton Sprunger, Roseville, Ill., thru S. F. P., $1; Mrs. Rufus Rich, Washington, Ill., thru S. F. P., $3.25; Mrs. R. L. Triplett, Bluffton, Ohio, do., $10; Alexanderwohl Ch., Goessel, Kans., $63.65; H. D. Voth, Escondido, Calif., $15; Drake Menn. Ch., Drake, Sask., $10; Namaka Ch., Caresland, Alta., $5.70; Friend, Newton, Kans., $51; Bethel Ch., Mountain Lake, Minn., $25; S. S. Co. Transportation Refund, $371.25; Bethesda Ch., Henderson, Nebr., $52.16; Immanuel S. S. Los Angeles, Calif., $54.42; First Menn. Sr. C. E. Soc., Philadelphia, Pa., $15; C. E. Soc., Hillsboro, Kans., $25; Sewing Soc., Turpin, Okla., $15; Immanuel Ch., Los Angeles, Calif., $46.80; Buhler Menn. Ch., Buhler, Kans., $31.01; Menn. Ch., Madrid, Nebr., $4.30; Bergthal S. S., Corn, Okla., $11.32; Menn. Ch., Pulaski, Iowa $7.77; First Menn. Ch., Mt. Lake, Minn., $22.90; First Menn. S. S. Class No. 33, Berne, Ind., $12.85; First Menn. Ch., Berne, Ind., $146.45; Maryann Habegger, Berne, Ind., $35.00; First Menn. Sunshine Workers Class, Philadelphia, Pa., $30; Emmaus C. E. Soc., Whitewater, Kans., $25; Grace Ch., Pandora, Ohio, $13.80; Bergthal Ch., Pawnee Rock, Kans., $23.25; Friend, Beatrice, Nebr., $25; Bethel Ch., Inman, Kans., $31.50; Greenfield, Ch., Carnegie, Okla., $6; Zoar Ch., Goltry, Okla., $10; Christian S. S., Moundridge, Kans., $28.25; Herald Ch., Bessie, Okla., $5.64; First Menn. Ch., Paso Robles, Calif., $20.20; Menn. Ch., Deer Creek, Okla., $4.69; San Marcos Ch., Paso Robles, Calif., $42.83; Hoffnungsau Ch., Inman, Kans., $23.40; First Menn. Ch., Upland, Calif., $45.05; Tabor Ch., Goessel, Kans., $40; Bethany Ch., Freeman, S. D., $20; S. S., Upland, Calif., $8.80; Sichar Ch., Cordell, Okla., $5.78; Bethel Ch., Lustre, Mont., $50; Salem Zion Ch., Marion, S. D., $59.44; First Menn. Ch., Philadelphia, Pa., $9.36; Bethel College Ch., Newton, Kans., $34.86; Hebron C. E. Soc., Buhler, Kans., $15.00; New Hopedale Ch., Menn, Okla., $21; First Menn. S. S., Beatrice, Nebr., $281.42; First Menn. Ch., Beatrice, Nebr., $27.15; Bethesda Ch., Marion, S. D., $14; Menn. Ch., Colfax, Wash., $28.90; Calvary Ch., Quarryville, Pa., $9.45; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.) $594; First Menn. S. S. Classes No. 21 and No 26, Berne, Ind., $40; Alexanderwohl Ch., Goessel, Kans., $77.78; First Menn. Ch., Wadsworth, Ohio, $10.

Total		$3,775.08
Balance in Bank April 1, 1933		230.10
Receipts for General Fund	$2,845.08	
Receipts for Orphans, etc.	415.00	
Receipts for Special Accounts	18.75	
Interest and Rent	125.00	
Receipts for Sundries	371.25	
		$3775.08
Total Receipts and Bank Balance		$4005.18
Bank Moratorium Check Collected $50.75 less Bank Fee, 35c		50.40
Total		$4055.58
Paid on Orders		$3884.68
Balance		$ 170.90
Canadian Gifts remitted direct to India		66.70
Balance in Bank May 1, 1933		$ 104.20

(On May 1, 1933, the Board owes for the second quarter allowances which amount to approximately $15,000.00).

Respectively Submitted,
J. E. Regier, Treas.

JOTTINGS

Professor Warkentin of the Bible Department of Bethel College has been given a year's leave of absence to further continue his studies in the Chicago University on a fellowship.

The peace deputation of Bluffton College presented a program in the Grace church, Pandora, Ohio, on the evening of April 30. Those who had part in the program were Celesta Gerber, Agnes Hilty and Don Smucker.

Dr. Harvey Bauman and Miss Martha Burkhalter, missionaries on furlough from India, attended the meeting of the Eastern District Conference and gave addresses. Dr. Bauman made his address before the Conference and Miss Burkhalter spoke at the Sunday School and Young People's meeting.

The Roaring Spring, Pa. church, which was greatly damaged by the fire some weeks ago, is being repaired and will be a great improvement on its former condition. Rev. Stephen Yoder is the pastor of the Roaring Spring church.

Mennonite Sunday Schools of the state of Kansas will meet in convention in the First Mennonite church of Newton on Monday, May 25. The Convention is to last one day. The new church which was dedicated last fall will offer splendid facilities for a large meeting, such as this promises to be.

On April 30 Rev. and Mrs. Abraham Ratzlaff, now guests in the Bethel Home, Newton, Kan., celebrated their Diamond Wedding. The celebration took place in the Hoffnungsau church nead Inman. Rev. Ratzlaff is now 83 years of age and Mrs. Ratzlaff is 79. While now in retirement, Rev. Ratzlaff has been in the ministry for more than 50 years.

The Eastern District Conference at the time of this writing, May 6, is in session at the Upped Milford Church, Zionsville, Pa. and is well attended. Besides the routine order of business the program provides for Bible Lectures to be given by Rev. Ernest E. J. Bohn and Rev. W. S. Gottschall. Dr. Mudge of the Pennsylvania Council of Churches is booked for an address with reference to the organization he represents. The Program of the Conference provides for special sessions devoted to the work of the Women, the Brotherhood, the Young People and the Sunday School.

The Milford Colony, one of the Hutterish settlements in Canada, recently bought $150,000.00 worth of land and paid spot cash for it. The Freeman Courier, of Freeman, S. D., which is well acquainted with these brethren remarks that while everyone was broke these people managed to get along well and make preparations for expansion, giving as a reason that they manage to live happily by living as people did 40 years ago. It suggests that others might profit by this example by reviving such things in the home as home canning, preparation of meats for home consumption, etc. Good advice!

Rev. N. B. Grubb of Philadelphia, who is now living in retirement, in a word of greeting to the Eastern District Conference observed that it is now 60 years since he first attended the Conference, having missed only three sessions.

Dr. P. A. Penner in a private communication writes that for the price of one postage stamp to America one cooly in India may now be employed for one full day. We of America who think we know what a shortage of money is may still think how fortunate we are compared to those who must work with their hands in India.

Bro. Henry Schantz, one of the few surviving students of the Wadsworth, Ohio, school and a life long member of the Upper Milford, Pa. church, has a reputation of being a naturalist. His collection of stuffed specimens and other curios fills several rooms in his home in Zionsville, Pa. Many of these specimens having been secured during his travels in numerous states of the Union. Some of his specimens represent species practically extinct.

For the first time in many years Turkish men and women have been openly confessing Jesus to their scandalized neighbors. They have been haled before minor Government officials and severely dealt with according to a recent report from the agency of the American Bible Society in Turkey. But those officials, later, have been rebuked from the capital for their failure to respect the liberty of conscience which the laws of the Republic give to every citizen. Though God has used many means to awaken the hearts of these men and women the Bible Society gives special thanks that its New Testament Scriptures have a definite part in this significant work.

In an interesting personal letter from Dr. Rodolphe Petter from Lame Duck, Mont. he gives the information that the last winter was a long and a hard one going down to 52 subzero. With plenty of moisture in the ground this spring there is prospect of a better summer than for the several years before. Naturally, the change in our National Administration has brought changes in the Indian Bureau at Washington. Every new Indian Commissioner has a different policy and the Indians are kept milling around in the same old corral.

In the issue of The Mennonite of April 27 the date of the letter written by Dr. Petter was omitted and since it was of last summer our readers should know that considerable more work has been done on his translation work. Since that time the epistles to the Colossians, Thessalonians, I and II Timothy, Titus, Philemon and three chapters of Hebrews have been prepared.

BABY RECORD BOOKS

BABY'S DAYS AND BABY'S WAYS

B-371—A complete record of baby's days and ways. A charming book printed in full aquarelle color. 24 pages. Cover design in water colors.
Size 8¼ x 10½ inches $1.25 Each

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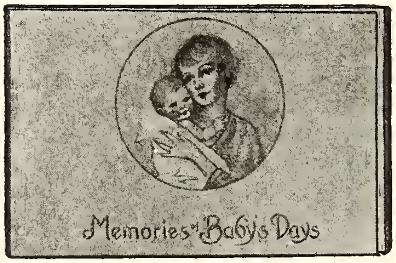
OUR BABY'S BOOK

No. B-321. — A beautiful book of twenty pages with attractive drawings in four colors. Bound in art vellum, board cover. Size 5⅜ x 7½ inches.

Each in box 65c



MEMORIES OF BABY'S DAYS

B-451.—24 pages, half full color, half gray—by Queen Holden. White vellum cover in color.
Size 7¼ x 9 inches 90c Each

Are Ideal GIFTS to make parents or prospective parents happy

Some Sunday Schools and Churches give a Baby Book to the parents of every baby born. Baby Record Books are also much in demand as gifts at showers given for prospective mothers.

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BABY DEAR

B-421—Lithographed in dainty designs. Cream colored flexible cover, stamped in gold. Each in envelope.
Size 4¾ x 7 inches. **$2.50 Dozen**

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B-481—12 pages of designs and information. Lithographed in ten colors on fine white stock. Each in envelope.
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B-431—An appropriate book to accompany a gift to the mother. Lithographed on white stock in a delicate green with gray moire cover stamped in gold. Each in envelope.
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B-441—20 pages of interesting designs and record. In seven colors on heavy white stock. Each in envelope.

$3.00 Dozen

MEMORIES OF BABY'S DAYS

B-444—Pink and blue moire silk, padded.
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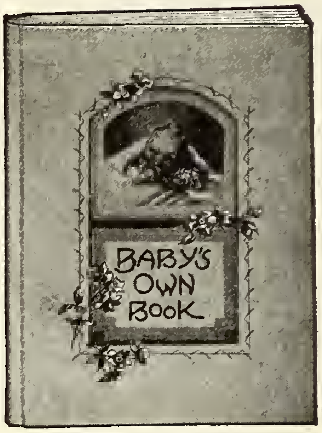

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B-351—In this May Farini has used Baby, birds and flowers designs with enchanting effect. 32 pages in glorious color. Cover of stiff art vellum.
Size 8⅝ x 6¾ inches $1.00 Each

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B-361—Bound in blue and pink art vellum, stamped in gold. 40 pages decorated with wonderful baby pictures by Mabel Betsy Hill.
Size 9¾ x 7¼ inches. **$1.20 Each**

OUR LITTLE BABY

B-461—Cover of blue and pink satinette, stamped in silver and blue or pink. 30 pages of tinted stock. Lithographed in Aquarelle. Provision included for lock of baby's hair.
Size 10½ x 8½ inches $1.80 Each

No order accepted unless cash accompanies order.

MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, MAY 18, 1933 No. 20

EDITORIAL

Notice is given in these pages of the meeting of General Conference to be held in Bluffton, Ohio. In the neighborhood of the meeting are five Mennonite churches and Bluffton College. making this one of the most appropriate places in which to hold a Mennonite Conference. It is the hope of the officers of the Conference and the group of churches about Bluffton that the meetings will be well attended and that representation from the churches making up the Conference shall be as complete as possible. The times are critical, not only for our country but for our church as well. Hard conditions in the world are reflected in the church to such an extent that it is important and necessary for it to analyze its situation and take measures for its preservation and continued growth. The task is so involved that human wisdom alone is helpless. We need to learn the will of God in these matters and give ourselves in unreserved consecration and sacrifice that it may be accomplished. Too much emphasis on the money side is not a healthy thing for the church. It made its greatest progress and accomplished its most effective program at times when things were upset in the world and when the Christians were handicapped by opposition as well as by persecution.

The situation in all Protestant churches is very much like our own. Missions, benevolences and educational efforts find themselves stranded on the financial shoals. Things have to be cut to the bone and those who do the work must do it with less of the support to which they have been accustomed. However, in our church, we hope to meet in the spirit of brotherhood and plan and discuss means and measures by which we may not only hold our own but provide for advances along all lines.

We should not miss the opportunity for keeping our people informed and keenly interested in matters as they now affect our church. The ministers should make frequent mention of the state of things from the pulpit and the membership generally should keep in touch with them by a continued reading of the church papers.

The pastor's garden may be one of delight and usefulness. Too often, when one is occupied with the grind of life one forgets how needful is recreation and how useful it may become if turned into the right channels. To the city dwelling pastor the privilege of having a little plot upon which to exercise in the open and at the same time gain from it practical results is something that makes him look upon his country with something almost akin to envy. There is much to learn when cultivating a garden. A friend of ours who has become famous as a breeder of dahlias, made the remark the other day that in every flower there is a sermon. It surely does reveal to us the beauty of God's work and makes us think that while man may do things intelligently along the line of planting and reaping, God gives the increase. Just now, at this time, when everything costs money and there is little in the family purse, nothing so helps forget the trials of the day and at the same time provides things needful in the home as cultivating a garden.

This is the time when thousands of young people are completing their education, prepared to enter the serious business of life with the equipment they have received in their schools and colleges. We have seen enough of the struggles of recent years to feel that these young people will not have the easy time their enthusiasm might lead them to expect. For one thing, there are plenty now living on the wits and not making a very successful job of it, and, for another thing, the world has plenty to do to find employment for the millions now in need of it without very enthusiastically welcoming thousands of new ones who too will be crying for jobs. We, who have gone through so much of the troubles of the day, sometimes feel like expressing our pity for those of our young people who come after us. However, pity is the one thing youth with strong arms and quick eyes neither expects nor wants. What youth does want is a chance to do things. Yet, having said all this, let us never forget that it is within the power of every generation to make a way for itself in the world. Ages will pass but the world will still keep going on strengthened by the energy and ability that youth may throw into it. It is unfortunate that there must be time of righting up things when people have been recklessly plunging into luxuries and excesses, making debts without the resources to square them up when the time comes. Of course the children must share in reaping the results of the father's recklessness, but, then, the things that are gone are chiefly luxuries and non-essential things. The strong arms and the healthy minds have not been taken away and the youth has it impressed upon him that he must share in the labor and the stern application which in the end brings that contentment that any honest person will value above material possessions and pleasures.

The return of beer is not bringing prosperity back in leaps and jumps as the wets tried to make us believe it would some weeks ago. Brewers have taken it for granted that they can go on in the same old ways and have been fighting regulation of their business at every turn. A few weeks ago they were posing as benefactors to the dear public. They have shown how much they care for the worker by having had their kegs made in foreign countries because it was cheaper to do so. Even their patrons are complaining. They insist that they are not giving them the legal stuff but are passing out near-beer for the real thing that the law allows, presuming that their customers do not know the difference. We have had some occasion to observe how much of a demand there is for beer. In an eating place where they sell beer, as they do in practically every eating place in the large cities, we noted at meal time, where lunch is served over the counter, that of the thirty or more persons only two called for beer. In another place, where meals are served at tables, which has place for at least a hundred diners, the waiters were asking every customer whom they were serving whether beer should be included in their order. The place was about three-quarters filled and at the time we noted only two orders given. True, there are many other places and in some no doubt there is more drinking, but, we have been informed that business is not what it was expected to be. The reason generally given is that people have no money to spend. But when there was no beer and people were as poor as now the most glowing promises were made that as soon as beer could be sold things would pick up because of the large number of men who would get employment because of the business. The fact now is that more people are out of jobs than before we had beer and the government is employing thousands on artificially created jobs since then.

CAN WE SEND BACK BRO. AND SISTER S. F. PANNABECKER TO CHINA THIS COMING FALL?

That is the question before the board just now. Three of our workers are leaving China this spring, one, Miss Regier, has already arrived at home, and Bro. Boehr is packing to come. That thins out the ranks of the workers there. The board wishes to return the Pannabeckers, they themselves wish to return, and so do their co-workers in China. But if the treasury does not improve soon, or special gifts come in for this purpose, we will not be able to send them back. They will then have to look for work at home. They should know by June 1st, whether they can return.

In behalf of the Board,

P. H. Richert, Sec.

NORTHERN DISTRICT CONFERENCE

The reception committee of the Salem's church of Freeman, S. D., where the Northern Dist. Conference shall be held beginning Saturday evening, June the 10th, wishes to announce that guests will be taken care of in Freeman and also at the church, 4½ miles east and 2½ miles south of Freeman, beginning on Saturday afternoon, June the 10th. Guests who intend to come by railroad may get here on two roads. On the C. M. St. P. & Pacific to Marion and on the North Western to Hurley. Please notify any of the members of the committee where you intend to arrive.

J. C. Kaufman. Marion, S. D.
J. C. Miller, Freeman, S. D.
P. P. Preheim, Marion, S. D.
J. G. Graber, Freeman, S. D.
H. P. Graber, Freeman, S. D.

THE P. J. BOEHR FAMILY GOING ON FURLOUGH

"For we know that all things work together for good to them that love God." (Rom. 8:28).

It has now been seven and a half years since we came to China for our second term of service. How rapidly time has flown. What deep emotions stir the breast of the missionary at such times. And now we are in the midst of a very busy time getting ready for our second furlough. We have been specially rushed because we did not have definite word from the Mission Board till the last of February, 1933. And we have finally gotten word from the Canadian Pacific S. S. Co. that they have reserved cabins for our family of eight on the "Empress of Canada." sailing from Shanghai, May 21, 1933.

The two steamships on which we could have gone "Tourist" cabin were both unsuitable to our work, both being too early, and so we have been obliged to take a lower class on the "Empress of Canada," in order to avoid extra expenses. We are assured by the Steamship Co. that they will make us comfortable, — as ship voyages go, at least for some. We have been good sailors formerly, and trust that this time the entire family will show themselves such.

Our ship is to sail from Shanghai May 21st, getting to Yokohoma. May 25; leaving Honolulu June 2nd, and arriving at Seattle on Wednesday, June 7th.

We and our six children are looking forward with joy to this special change in our missionary life, and would say with Moses, "If thy presence go not with us, carry us not up hence;" and we also pray that you join us in a petition to the dear Lord, that we may hear His answer, as He spoke to Moses, "My presence shall go with thee." It is not an easy matter to break away and leave on such short notice, for much work needs to be put out of the way. And we must again say "farewell" to Chinese Christian friends who have become very precious to us. Such occasions are specially hard for the earnest Christians here too. Then, and especially at such a time as this in the world, the leaving missionary must ask himself the question, "Are we coming back again?" This is not experienced without pain.

Some of our biggest spiritual experiences have been in connection with the Bible School, of which we have had charge since it reopened three years ago. What a possibility lies here for the future of evangelism in our field. Six are in the Senior class, and we believe they all are genuine Christian witnesses. It is very hard to leave this family, as we consider our Bible School group of thirty people in all. And we could not well leave before the school closed, so we had to change the date for the close and graduation of the first class from May 17th to May 8th, 1933, so we could still be present. We feel sure that you would be blest to hear this body sing, "Jesu geh' voran, auf der Lebensbahn" but in their own language. And there is the Male Chorus singing in Chinese, "I Want My Life to Tell for Jesus," translated by Mr. James Liu and the writer. Wonderful experiences these are. Pray for the Bible School.

The Lord has given a wonderful rain, which is a "soaker," and so unusual for this time of the year. It is such a great blessing to all hungry mouths, so refreshing for all, and, as it were a "panacea" for all ills at a time when we usually have very bad dust storms. It also seems as a smile from the good Lord on us who are "snowed under" all kinds of things and feelings. The rain will mean everything for a nice, instead of a dirty dusty spring, as we so often have it during this season.

We know many are, and will be praying for us, as we leave the station Kaichow on May 10 or 11.

Mail can reach us, care of C. P. S. S. Co., Seattle, and later, Henderson, Nebraska.

Greetings from the **P. J. Boehr Family**
Kaichow, April 7, 1933.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..........$1.50
Foreign..........$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

THE 135th SESSION OF THE EASTERN DISTRICT CONFERENCE

The 135th session of the Eastern District Conference was held in the Upper Milford Meeting House, Zionsville, May 4-7. Conference was officially opened on Thursday afternoon with President Arthur S. Rosenberger, Quakertown, presiding.

The Conference sermon was presented by Brother Rosenberger on Thursday evening. He chose as a text Isaiah 6:1. After giving an able exposition of this passage and its background, he drew many pertinent contrasts between the conditions in Israel at that time and those with which we are confronted today.

Twenty-five congregations, having more than eighty delegates, were represented. The Conference Secretary reported that the statistics sent to him showed that the membership of the District is 3418. The total amount of monies contributed to all causes by them during the current year were in excess of $52,000.

The report given by the various committees (there are eight standing committees) showed a healthy and active condition and in nearly all instances stated that efforts at expansion were under consideration or underway. The Parochial Reports read by the deacons of the various congregations indicated that peace and harmony prevailed within the local units of the Conference.

One of the outstanding anticipations of the District is the 250th Anniversary of the founding of the Germantown Congregation, October 13-15. Plans are being made to invite the Society of Friends of Philadelphia and vicinity to join in the commemoration of this event; another joint meeting of the Ministers and Elders of the Friends and the Ministers and Deacons of the Conference on Saturday, October 14, being one of the features.

The Auxiliaries of the Conference showed an equally flourishing condition. The Ladies Organization gave a very interesting and attractive program on Saturday afternoon. Several musical numbers and a dramatic sketch were the main features. The Brotherhood presented "A Model Meeting" as their program on Saturday evening. The Young People's Conference on Sunday afternoon was a tremendous success. More than seven hundred persons gathered to listen to the features. Nearly two hundred were unable to get into the building. Speakers were Missionaries, Drs. Bauman and Martha Burkhalter. Rev. Ernest J. Bohn, Souderton, was elected chairman for the 1934 Retreat.

This year the Conference Program Committee did not engage a special lecturer. This work was carried on by local talent and missionaries. Rev. Ernest J. Bohn and Rev. W. S. Gottshall, Quakertown, each presented a Bible talk. Dr. Webster Stover, Headmaster of Perkiomen Seminary, gave an inspirational message on Friday evening. Dr. Harvey Bauman gave two missionary messages and Rev. Daniel J. Unruh, Lansdale, preached the Communion sermon.

A word of appreciation is due to Pastor Howard G. Nyce and his congregation for the able way in which they entertained the conference. Every facility of the group was given over to the delegates and officers. The ladies served seven tasty meals. The organist, Miss Lena Stauffer, gave a number of musical recitals. The choir sang on a number of occasions.

The officers chosen to direct the work of the Conference for the next twelve months were: President, Rev. A. S. Rosenberger; Vice President, Rev. Ernest J. Bohn; Secretary, Rev. Freeman H. Swartz; Treasurer, Mr. Alvin C. Alderfer, Harleysville. The Eden Mennonite Congregation, Schwenksville, extended an invitation for the Conference to hold its 136th session at its meeting grounds.

Indeed, it is hoped that all our readers will join us in thanking our Heavenly Father for the

"Gracious Period of Refreshing" that was given to us,

Freeman H. Swartz, Secretary.

May 11, 1933
Norristown, Pa.

CHURCH'S RESPONSIBILITY

Today the church is making a greater bid for young people than ever before. It has awakened to the realization that the future of the Kingdom of God rests upon the shoulders of the young. Not for many years have efforts specially for young people obtained generally. Fifty years ago there was little or no service for young people and their problems. These have come because some leaders recognized the need of devoting thought and the time of meeting to youth. The obligation of religious education, guidance, and providing of recreational activities which are suitable has reached the consciousness of the church only within comparatively recent years. The opportunities for development in this field are enormous. We have just started. The sources have been merely tapped. There is greater wealth to be mined. This constitutes much of the church's obligation to youth. In one statement it might be said that the church owes youth a solid basis for a religious faith, training in how to find Christ, how to live to the fullest, how to do the most for God and man, reverence, unselfishness, love, patience, sympathy, and finally, it owes youth that confidence and faith which will call forth from them the unconquerable will to persevere.

Every church must provide religious training for its youth. The need for this is apparent. One will find a stirring illustration of this need if he visits a reformatory or prison. The majority of those who are sent to such institutions never had the advantage of Christian training or guidance either at home or in Sunday schools or young people's societies. They have had no basis for right living. Some of them have never heard of Christ. They know little or nothing about salvation. Notwithstanding the fact that an alarming number of these inmates are sub-normal, those who have profited by Christian direction; and those who are not too far down the scale could have been bettered by it.

It is the obligation of the church to provide facilities for young people's work. If possible they should have their own room; an understanding and well-prepared leader should be obtained. Here the right base for life and thinking should be laid. The leader and pastor should be ready to advise, open-minded, openhearted, willing to learn, anxious to lead youth where it is best. Those who have charge must keep up, for youth is ever on the go. There should be no hesitation to treat with any and all of the problems that concern the young people; that will take in most of the problems in life. Youth demands a solid, sound, and sane basis for life. The church fails if it cannot help youth to find it.

Then there is a cooperation between youth of different church affiliations. This must be encouraged. Here is a fine basis for Christian unity. Community projects of many kinds can be put over by the various societies working together. It will broaden the vision of youth, make each one feel the bigness of task, and add zest to his part in the society. In the universities and colleges where the faith of youth is sometimes shaken, churches are more and more providing student pastors. In an increasing number of universities the various denominations are co-operating by appointing one student pastor to represent all. He is one who knows the joys and dangers, the problems and difficulties college students face. Many are the youth who have found new hope or who have had their faith well grounded by one of these student pastors. It is the obligation of the church to place these men on college campuses.

It is surprising how the emphasis on religious education has increased in the past few years. More and more the churches are improving their religious education departments. And this is as it should be. The hope of the church rests in laying the foundation of faith and life in childhood and youth. The church, if it is to mean anything in the future, must bear its responsibility for the ideals of the coming generation. This brings before the church a wider program than ever before. It must assume a program just as large and wide as life is, for religion is not concerned just with Sunday, not just with preaching or praying, but every detail of life. Where else is there such an opportunity as is found in Sunday school, in vacation schools, in special discussion groups? It is significant that from 75 to 80 per cent of those saved in churches today come out of the religious education work. In its works with children and young people lies the church's golden opportunity as well as its sacred duty.

There seems to be quite a variance of opinion as to whether the church should enter the field of recreation. No doubt there are a number of activities in this field which no church should countenance. It is natural to play, just as natural as it to sleep or eat. If young people do not have good wholesome play furnished them, they are likely to indulge in the more unwholesome. This is a real problem which does not seem likely to lose its significance for some time to come. Each church has its own particular situation and therefore must determine what is best. Under the auspices and guidance of the church any amount of education, uplifting, wholesome recreation can be provided. Some of the most interesting programs I have ever attended have been arranged by church groups. The problem must be faced. If I am right, The Christian Youth Council of North America recommends. (1) To discover what the group wants to do by holding discussion meetings on the subject, by experimentation, by a survey of the group. (2) It then advises to plan such activities as are applicable to the local situation. (3) If any of these activities are likely to be questioned by older members of the church, to hold an informal discussion meeting with them and the pastor to smooth out the wrinkles.

Finally, the church must recognize its duty of placing and showing confidence in youth. Yes, youth is brazen in some ways. It is frank and candid, sometimes brutally so. But youth is no worse than it was a generation ago. It simply does in the open, and says out loud what used to be done in secret or uttered behind closed doors. This policy has both its advantages and disadvantages. Young people on the whole are trustworthy. Moreover, if the church evidences its faith in youth, youth is more likly to prove faithful and dependable. No, youth has not gone to the bad. One vexing problem is boy and girl relationships. The church will get much farther in helping youth and winning youth's trust on this point, if it shows more trust in the ability of young people to discern the good and bad, and in their appreciation of guidance. It yearns only to play fair. Youth is not afraid. It responds to great challenges. If the church will be straighforward with youth, offer competent religious education, a true means of expression through young people's services and good clean recreation, and place true faith in its young people, it will have fulfilled its major obligations to the next generation. The great obligation is that all be saved. That is a process which may take years with the individual. Just being a church member is far from being saved. The church can better save its youth by fulfilling the obligations of guidance, recreation, faith, purpose, training. Not until it has done its utmost in this direction can the church say it has done its best for God.

Ray J. Kaufman.

CORRESPONDENCE

Bluffton, Ohio, May 5, 1933.—Dear Editor and Readers of The Mennonite: Greetings in the name of the Lord.

I enjoy reading about the work that is being done in other Mennonite churches. Our activities, too, are many and varied.

Every Sunday morning we have Sunday School and church services. Our church enrollment is over 530. 12 new members have been received into the church since New Year's. 9 were received by letter and 3 by baptism.

On Sunday evenings we have Junior, Intermediate and Senior Endeavor after which we have the evening message by our pastor, Rev. Kliewer, who preaches every other Sunday night. Some of our young men from our C. E. have been bringing the evening message those Sunday nights the pastor does not preach.

One of our C. E. members, Kathryn Kliewer, graduated from the Moody Bible Institute in April. Two others of our members are attending school at M. B. I. at present. I wish that many more of our young people from our denomination, as well as from other denominations, could attend. I can truly say it was there that I learned to "know," "love" and "trust" my Lord and Saviour as never before.

Every Thursday night we have prayer meeting and group Bible study. This is followed by male chorus practice conducted by Victor Gerber from Dalton, O., and mixed chorus practice which is conducted by Mabel Amstutz.

On Feb. 1. the Mennonite Gospel Messengers, an organization of Young People from the Ebenezer and St. John's Mennonite churches opened a Gospel chapel in Lima for the purpose of Sunday School and Young People's work. Our Gospel Team groups have also been holding meetings at the Lima Rescue Mission, the County Infirmary and the hospital.

From Feb. 12-17, Dr. Keyser from the Hammond Divinity school of Springfield, Ohio had charge of our Bible Conference. The Word of God was explained in a wonderful way. Following the conference Rev. Esau served us with eight messages of evangelistic nature in which he urged complete surrender to the Lord.

On Easter morning the District C. E. societies held a sunrise prayer meeting at our church. In spite of the rain many young people attended our service. As we worshiped together our hearts were not filled with sadness, but with joy, knowing that our Lord and Saviour is risen indeed and that He is even now at the right hand of God, making intercession for us and also because we have that wonderful assurance that He is coming back again.

In the forenoon we had communion service, also baptismal services and receiving of new members. In the evening the mixed chorus gave a cantata—the "Easter Alleluiah."

On April 13 the Wheaton College Glee Club gave a sarced concert at our church. Both of these musical programs were well attended and enjoyed by all present.

April 30 the Young People from the Clymer U. B. church had charge of our C. E. program, after which Rev. D. L. Stucky brought us the evening message. It is wonderful to see Young People take interest in the Lord's work.

May the Lord keep us all faithful and true until His coming again. Sincerely.

Wilma Burkholder,
Corr., Ebenezer Mennonite Church.

Beatrice, Neb. May 5, 1933.—Second Mennonite Church, Beatrice, Neb.—Spring is here and even if it is cool and chilly we see the apple and cherry trees in full bloom and also the flowers doing their share to enjoy our cold hearts and we hope that new life will take a hold of us and do something for the honor of God and for our fellowmen. Rev. Albert Classen left with his family on Tuesday, April 25th, to take over the Mission Station in Portland, Oregon. Our Heavenly Father may bless them in their work to help many on to the way which leads to the heavenly home. Our prayers will follow them. Our pastor, M. Horsch, is doing his share of work. Every Monday night he holds a Bible study in the Mennonite Hospital, Tuesday afternoon he gives to our high school students Bible instruction, Wednesday night he has a prayer meeting in our church and besides he is visiting many old, sick and poor people during the week. We are so glad that Mrs. Horsch, who was sick for several weeks, is feeling better again.

We all are so blessed that we can live in a land where our Lord is honored and we all can stand by our faith to the glory of God. our Father, to whom we are indebted so much.

With much love,
John Wiebe.

BOOK REVIEW

"The Christian Philosophy" by William Morehead Britt. This little volume of 150 pages is one of the kind in which one becomes interested immediately and continues reading at one sitting. Rev. Britt does not undertake to present a series of technical discussions, but enters into the practical side of one's beliefs and emphasizes it so that one gets a deeper appreciation of the things one has always held dear. The book airs no personal eccentricities of teaching—it simply states the important items of Christian beliefs in such a way that one feels strengthened because of them and by the way they are presented. Needless to say, Rev. Britt is thoroughly orthodox in his Philosophy of the Christian life and is able to speak from a large experience in the Christian ministry and an earnest and intelligent familiarity of the Bible. The book is valuable to all who seek for edification in the Christian way of life.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference

Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

May 28

How May We Be True to the Missionary Spirit of Jesus?—Matt. 28:16-20.

Our topic this week is akin to that of last week. "How may we be true to our missionary spirit of Jesus?" What do we mean by a missionary spirit? A missionary is one who is sent out, he is sent to serve any one who needs that which we can give. Of Jesus, men said, "He went about doing good." Whenever Jesus performed a miracle, either of healing, forgiving sins, feeding the multitude, stilling the storm, or even raising the dead, He did it because He had compassion on the one concerned, He felt the presence of a real need. Some human being was in sore straits so He gave them the needed help. Of what purpose are our lives if they are not to be of some use to others, life does not bring joy and satisfaction if we are concerned only with selfish self.

There are hosts of missionaries who never saw any foreign mission station, nor even a city mission. They have caught the spirit of Christ and are willing to pour out their lives for another. Here is a girl who deprives herself of the opportunity of going to college so that her brother may go, and there is the young man who deprives himself of many pleasures in order that he may send a large part of his weekly salary to his widowed mother and invalid sister, and again we look upon the young woman who gives her position to a poorer friend who needs it more than she does. The question is often asked as to whether Christianity works, or whether it is an institution of the past, but as long as we find men and women in increasing large numbers who are willing to put Christ first, others second and self last, so long we can be assured that the host of Christ is progressing, it may be slowly but it is moving surely. We ought all to learn the way to spell JOY as did James:

Jesus first
Others next
Yourself last.

"A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock
And Jesus on the rood,
And millions who humble and nameless
The straight hard pathway plod.
Some call it Consecration
And others call it God."
—Hayden Carruth.

Our Scripture lesson is very significant. The scene is laid in Galilee. The time is some days after Resurrection. The disciples were gathered on a mountain. What a great place mountains play in the New Testament history. We need to spend more time in mountain top experiences. When the disciples were thus gathered together Jesus appeared unto them. Some worshipped, others doubted. It is always thus, but happy are those who can worship in assuring mystic faith. Jesus said unto them, "All power is given unto me in heaven and in earth." Let us acknowledge Him, Jesus Christ is here in power in the Spirit, He will move in the lives of those who will bid Him welcome. All power has been given unto Him. The devil does not have entire sway over this world, even though it sometimes seems he has things pretty much his own way.

In Matthew 28:19 we have the great commission of Evangelism. "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." We will notice this is a command, it does not specialize on those who are to go as missionaries and ministers. It tells us that to every one who calls himself after Christ the call goes out. It means each one of us is called upon to do some special witnessing for Christ unless we are fully conscientiously convinced that our place is elsewhere. The editor of this department believes that each one should face the challenge of full time service for Christ, and only if the door is closed can he feel that he is not called in a special way. Even if God does not will that you should enter specialized Christian service, He may be calling you to become an active worker in the home church and young people's society. Every community needs a larger number of consecrated workers who can be trusted to carry through a responsible task. Happy the pastor who has a large number of such people, young and old. They are the salt of the earth, they also serve Christ, perhaps sometimes as acceptably in the sight of Christ as those who have more of the social halos.

Genuine Christianity is not something which one can put off and put on again like a false face or like an impersonator changes his characterization. It is a life that is lived—it is the way one thinks, acts in all the everyday situations which one meets. It means that one has been influenced by that greatest of all personalities, Jesus Christ, His presence is continually abiding for He said "Lo, I am with you always even unto the end of the world." Are you influenced by Him, is He abiding in you?

Questions

1. What is it to have a missionary spirit?
2. What was the missionary spirit of Jesus, how did it manifest itself?
3. Who is called to special Christian service, how can we know when we are called?
4. Can all Christians manifest the missionary spirit? How?
5. How can our Young People's Society show a missionary spirit?
6. Explain the Great Commission in Matt. 28:19.
7. What is meant by the promise in Matt. 28:20?
8. What can we as individuals do to bring Christ to others?

Search the Scriptures

MON.—Read Ephesians 3:1-9. Share with the nations.
TUES.—Read Acts 4:12. Seeing a world Savior.
WED.—Read Acts 26:13-20. Seeing a world need.
THURS.—Read Acts 10:44-48. Seeing missionary results.
FRI.—Read Romans 10:8-15. Seeing a lost world.
SAT.—Read I Thessalonians 1:1-10. A missionary church.
SUN.—Read Matthew 28:16-20. Jesus bids us be missionaries.

"Dear Lord and Father of mankind
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find;
In deeper reverence praise."
— Whittier.

SPIRITUAL RESERVES

"The things which are seen are temporal, but the things which are not seen are eternal." Thus wrote Paul, the apostle, many years ago and the passing years have proved the truth of his words.

Each of us is striving to attain the greatest good that life has to offer. Life as we know it involves a great many choices. On every hand we see people who thought they had chosen the best finding themselves disappointed by the deceitfulness of riches. Many who had labored hard and long to lay up large financial reserves are almost penniless. While they were putting all their time and effort into building fortunes there was no time for spiritual things. Those unseen qualities, faith, love and righteousness. not being measurable in dollars were often forgotten. Therefore when material reserves are swept away, there are no spiritual reserves to which they may go and life seems hopeless.

Strange as it may seem, there are even members in our churches who have provided no spiritual reserves. They were so busy caring for their own needs and desires that they neglected to share in the advancement of the Kingdom.

On the other hand there were many faithful stewards who gave regularly and willingly toward the support of the Lord's work. They, too, have suffered financial losses but their spiritual reserve of prayer, trust in God and a dependence upon His promises is sufficient to meet their needs even in trying days.

Surely our missionaries are outstanding examples of those who have built up spiritual reserves. Cut after cut, they have received in salaries and in funds necessary to carry on their work. Their reports carry no hint of despair nor any intention of abandoning their work. There is a note of discouragement sometimes; they see so many opportunities for extension which are closed to them because of the lack of money to meet them. On the whole, they face the future with courage and hope, drawing heavily upon their spiritual reserves of prayer and faith.

The response of our schools to the Bauman Fund has been most gratifying. We are able to report $460 so far and we feel sure that the rest will be forthcoming.

We should now give more earnest and prayerful attention to our Home Mission work for the remainder of the year. We have received $85 which means that we have gone only one third of the way toward our goal of $250. Here again salaries have been cut and workers dismissed but the faithful missionaries work on. Over and over in their reports they tell how God is blessing their efforts. Spiritual reserves again, to draw upon. Study the Missionary Number of the Mennonite, March 9, and note the courageous spirit of these workers in our cities and in Canada. Then in gratitude for our blessings, let us give, both money and prayer. Let them not carry the burden alone.

Tho following is a list of the Home Missionaries supported by our Home Mission Board:

L. H. Glass, 2206 11th Ave., Altoona, Pa.
Edith Stiffler, 2206 11th Ave.. Altoona, Pa.
M. M. Lehman, Drake, Sask.
J. J. Plenert, Hutchinson, Kan.
G. G. Buhler, Quarryville, Pa.
Sylvan Lehman, East Freedom, Pa.
W. C. Rhea, 73rd and Laflin St., Chicago.
C. F. Sawatsky, Great Deer, Sask.
Catherine Niswander, 424 Fargo St., Portland, Ore.
Lavina Burkhalter, 654 E. 79th St., Los Angeles, Cal.

The Altoona Mission can always use clothing for distribution among needy families. If you can collect only a few articles, do so and send them. They are always most grateful.

May God help us all to strengthen our spiritual reserves.

Mary B. Borneman, Mission Sec'y.

YOUNG PEOPLE'S RETREAT UNIVERSITY GIRL'S CAMP JUNE 23rd-25th

"The Christian Life" will be the theme for the Retreat; the motto, "For me to live is Christ" (Phil. 1:21). This is a very important and practical theme. The Christian is one who believes in Christ. He has entrusted his whole life, with its sin, its guilt, its ruin, into the hands of the mighty Saviour, the Son of God. He has now permitted Christ to live in him. What a wonderful life he now possesses. It is this life that we shall meditate upon during our stay at the Retreat.

The Executive Committee have been privileged to secure good speakers. The main speaker will be Rev. C. E. Mason, Jr., A. B.. Th.M., pastor of the Weston Memorial Baptist Church, Philadelphia. Mr. Mason is a graduate of Wheaton College and Louisville Theological Seminary. He will treat his theme under the following headings: The Birth, Growth, Problems, Blessings, Service and Challenge of the Christian Life.

Dr. E. E. S. Johnson, pastor Hereford Mennonite Church, Bally, will teach Church History, subdivided, Christian life from the days of Jesus to the age of Gregory the Great. Christian life from the age of Gregory the Great on through the Crusades, The Christian life in the Mediaeval Mystics, The Christian life at the dawn of the morern age, The Christian life in the age of the New Evangelism and Pietism.

Rev. Carl J. Landes, pastor First Church, Philadelphia will conduct a study on "The Epistle of Paul to the Philippians."

Dr. and Mrs. Harvey Bauman, just returned from India, will be with us during the Retreat.

Rev. E. J. Bohn, pastor Zion Mennonite Church, Souderton, will address the Retreaters on Friday evening on the theme, "The Contents of a Christian Life." Rev. Freeman H. Swartz, pastor Eden Mennonite Church, Schwenksville, using as his theme, "The Christian's Social Obligations" will address the group on Saturday evening.

Rev. D. J. Unruh, pastor Grace Church, Lansdale, will teach the Sunday School Lesson on Sunday morning and will serve as the chorister during the Retreat.

The total cost this year will be $5.50. The board will be $4.50 and the registration fee is $1.00. This is a reduction from the cost in the past years, and the committee hopes for a large registration. The registration fee should be paid to your Booster early, and the balance to Mr. Muhr, treasurer, upon arrival at camp on June 23rd.

The committee, under the guidance of the Holy Spirit, have arranged the above program at a very low cost in order that many may be able to receive a Spiritual Blessing. We have done our part, it is your privilege and duty to be present at our Retreat. I feel sure that you will say, yes, the Lord willing, I shall attend.

Yours for the 1933 Retreat,
Howard T. Landis, Chairman.

THOUGHTS FROM PRESIDENT OF THE S. S. U.

Reports from the various Sunday Schools in the Eastern District Conference show some encouraging increases in attendance. In this connection I wish to quote from an article appearing in one of our church papers recently: "There are four basic factors that enter into the growth and well being of any congregation. They are: (1) attendance, (2) spiritual life, (3) increase in membership, (4) finances. These are named not so much in the order of their importance but in the order in which they contribute to the success of the whole."

This also applies to the Sunday School, and I am pleased to hear that our Sunday Schools are making such good progress, both spiritually and numerically.

Your Executive Committee is working. We have held two meetings, and besides, we have used the mails to transact a lot of our business. The members of the Committee advise me that they are receiving splendid responses from the Superintendents and other officers to their appeals for information and funds, and this is appreciated. Much can be accomplished by this hearty co-operation.

The date for the fall convention has been tentatively set for Saturday, September 23rd—afternoon and evening. Some time prior to the convention it is the intention of the Committee to call another Pastors' and Superintendents' meeting, similar to the one held at Perkasie on December 3rd last. Our Field Secretary, Mr. Temple, will undoubtedly give you more details later.

I hope the Superintendents are not forgetting to hold special missionary programs, or instructions. In case this important work is being neglected in any of our Sunday Schools, I would urge those superintendents to set aside, say, the first Sunday of each month for missionary meetings—or at least quarterly meetings. The offerings received on these days could be placed in the Missionary Fund. And, how about the memory work and the standard school which was discussed at last year's convention? It is our hope that at the next convention we will be able to report several more .100% Standard Sunday Schools.

Our hearts are saddened to hear of so much distress in these trying times. Pray earnestly and sincerely for the suffering ones!

Ezra Markley.

My body is a cathedral where I am supreme,
I am the priest,
The congregation,
The altar, and the white
Burning candles, and their yellow light
My solitude is multitude
For there I speak with God. —Fehlhaber.

One small life in God's great plan
How futile it seems as the ages roll;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that its Master meant.
—Selected.

Follow the Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born? —Tennyson.

THE S. S. LESSON

June 4

Jesus Faces Betrayal and Denial. Mark 14:17-31.

Golden Text,—He was despised and rejected of men; a man of sorrows and acquainted with grief. Isa. 53:3.

Jesus and the disciples were gathered for the last Passover. As the Passover pointed to the Christ, the Lamb of God, the significance of the feast was now a thing of the past and a New Passover was instituted. Jerusalem was provided with many such rooms in which Jesus and His disciples met for their last celebration but this Upper Room became the one of everlasting significance. It indicated the final revelation of the doctrine of the cross in details never before unfolded. There was added by the Lord a further unfolding of the suffering he was shortly to endure for the salvation of the world.

There were other gatherings with the disciples, but this one was the most intimate. None but the immediate disciples of the Lord seem to have been present. All realized that uncertainty was before them but Jesus was conscious of all that was to happen. There is a sadness recorded here such as never before the disciples saw. The rejection of the nation and the world of the Son of God was a natural result of the sin, for which Jesus came to offer Himself, but, consciousness of the fact that in the number of the very elect there were those whose failure in loyalty was certain, was the cause of greater sorrow to the Christ than all the hatred and envy of the outside world.

The revelation of a betrayer and a denier in their midst caused both surprise and indignation among the twelve. Judas had already entered into his sin but the pretence he showed only goes to illustrate how deceitful one becomes who has sold himself to evil. Peter's self confidence, too, illustrates how uncertain one, even close to the Lord, may be of himself, when it comes to a supreme test.

There are those who would reject Christ as their Master because as they say, there are too many inconsistent Christians in the church.

If it was possible for a betrayer and a denier to be numbered with the disciples, human nature being what it is, it is no more impossible for inconsistent members being in the church. In spite of the unfaithful among the disciples Jesus completed His work of salvation and, in spite of the numerous unfaithful ones who profess to be His disciples, the triumphs of the cross will continue until Jesus comes.

We wonder what, in the first place, made Judas eligible for discipleship. We only know that in him there was a capacity for better things which he blasted when it came to the moment of test. The same thing may be said in a lesser sense of Peter. The difference was that the one sincerely repented and the other did not.

We can imagine how one after the other said, "Is it I?" in a tone that could be well understood to mean "It surely cannot be me." None of them proved their entire loyalty for they fled in the hour when Jesus must needed their comforting presence. We may keep for our own benefit against times of trials and tests the Scripture which says, "Let him that standeth take heed lest he fall."

Jesus was destined for the sacrifice He was to make and He was ready to submit to it, nevertheless, the one who betrayed Him was guilty of the foulest sin. His life was evil and worthless and had better not have been. This is a solemn warning to those who are unfaithful to Him at any time. Their wrong condemns them eternally.

The institution of the Lord's Supper had a symbolic meaning. As the bread was broken, so He was to be broken. As the wine represented the crushed fruit so His blood was to be shed. Bread and wine were the symbols of meat and drink that give life. By assimilating them the body lives. Christ broken and crushed in death was to give to those who take Him eternal life. We learn, as we read the other accounts of this feast that Jesus instituted, that it was to be a memorial of Him celebrated continually by His own in anticipation of His coming. It was to be the institution in which all those of the family and household of God participate. Various names have been been given to the Lord's Supper by the Christians. It was called a Feast of Love, a Sacrament, that is a pledge, a thanksgiving, a Communion—that in which all confessors of the Christ have a part. The test of fitness for participation is given by Paul in 1st

Corinthians, "Let a man examine himself." None are worthy of participation without the most searching self-examination. We, by our failures and sins, too often deny, betray and crucify Him and put Him to an open shame. Before entering into this sacred rite it behooves us to make things right with Him by contrition, confession and a renewed consecration.

The last act in the upper room was the singing of a hymn. God has given men the gift of song. It fits to his every experience in dark hours it is a strength and a comfort as well as an inspiration. All through the ages the people of God have found expression in song when even words failed them. Thank God for song!

In the darkest moments there is assurance. Jesus spoke of meeting His disciples after He had gone the way of the cross. There was hope and the comfort of a resurrection which, though they did not understand then, would be plain some day. After this life, be it a life of misery and sufferings, the eye of faith reveals another and a better life.

Peter's boasting was characteristic of Peter. He thought he knew himself. He did not. He needed the severe discipline of failure before he could realize his weakness. All of us must be on our guard. None is so strong but that Satan may find a way for his downfall.

PROGRAM OF THIRTY-EIGHTH ANNUAL CONVENTION

Young People's C. E. Union of the Eastern District Conference, Memorial Day, Tuesday, May 30, 1933 in the Eden Mennonite Church, Schwenksville, Pa.

CONVENTION OFFICERS

President	John E. Fretz 115 East 5th St., Lansdale, Pa.
Vice President	Miss Eleanor Temple 129 W. Herman St., Gtn., Phila., Pa.
Recording Secretary	Miss Huldah Myers Quakertown, R. D. No. 2
Corresponding Secretary	Miss Dorothy Swartley Line Lexington, Pa.
Treasurer	Arthur Landis Quakertown, R. D. No. 3
Mission Secretary	Miss Mildred Myers Perkasie, Pa.
Intermediate Supt.	Miss Mae Latshaw Barto, Pa.
Junior Supt.	Miss Mary E. Hunsberger Plumsteadville, Pa.
Chorister	Rev. Daniel J. Unruh Lansdale, Pa.
Pianist	Miss Lena Leber Souderton, Pa.

MORNING SESSION

9:30 Daylight Saving Time

Quiet Hour

Song Service .... Rev. Daniel J. Unruh

Devotional Period .... Rev. Freeman H. Swartz
Pastor, Eden Mennonite Church

Reading .... Miss Carolyn Boore, Quakertown

Business Session
- Reading of the Minutes
- Reports of Officers
- Reports of Committees
- Old Business
- New Business

Singing

Selection .... First Church, Phila.

Announcement (Offering)

Conference Period
- Mission .... Mr. Willis Lederach, Bridgeport
- Problems of Everyday Living .... Prof. Herman L. Bishop
  Principal, Lansdale High School
- Preparing Our Programs .... Earl Israel, Allentown
  Past President Penn. State C. E. Convention
- Intermediate .... To be Selected

NOON RECESS

Be sure to REGISTER with your society for the attendance award. Do it during the noon hour!

AFTERNOON SESSION

1:30 Daylight Saving Time

Song Service

Meditation and Prayer .... Rev. E. J. Bohn
Pastor, Zion Mennonite Church, Souderton

Intermediate Period

Missionary Address .... Drs. Harvey and Ella Bauman
Champa Mission Station, India

Report of Special Committees

Roll Call of Societies and Attendance Award

Selection .... Zionville

Offerings for Missions

Installation of Officers .... Rev. A. S. Rosenberger
Conference President

Singing

Address .... Rev. Percy Crawford
Young People's Church of the Air, Phila.

Benediction .... Rev. W. S. Gottschall

How to Reach the Convention—Eden Mennonite Church is located in Schwenksville, on Route No. 73. Special markers will indicate direction from state road to church.

The Junior Convention—The Junior Societies of our Conference will hold their Fifth Annual Convention in connection with the Senior Societies. An excellent program is being prepared. The Attendance Banner will be awarded to the society having the highest percentage of its members present. An invitation is hereby extended to all children to enjoy this program.

Refreshments—Lunch and refreshments at nominal cost will be available on the Church Grounds.

Who Will Win the Banner This Year???—As in previous years the Beautiful Attendance Banner will be awarded to the society having the highest percentage of active members present. Three Visitors when properly registered will count as one active member.

Roll Call—Please be prepared to take part in this interesting feature by responding as a society with a verse of Scripture, verse of a Hymn or short chorus.

CONTRIBUTIONS

EMERGENCY RELIEF CONTRIBUTIONS FOR APRIL, 1933

For Russia: Mrs. Gustav Andres, Newton, Kans., $16; P. H. Schmidt, Whitewater, Kans., $2; Anonymous, Butterfield, Minn. $5; First Men. Church, Berne, Ind., $50; Bethesda Church, Marion, So. Dakota, $45; Anonymous, Elbing, Kans., $15; Miss Katie A. Friesen, Newton, Kans., $5; Gerhard Wiens, Newton, Kans., $10; Miss Susie Penner, Newton, Kans., $10; Anonymous, Newton, Kans., $3; P. H. Duerksen, Moundridge, Kans. $6; C. C. Wedel, Goessel, Kans., $1; Mrs. D. G. Klassen, Newton, Kans., $5; Miss Clara Schmutz, Newton, Kans., $10; Abe Dick, Newton, Kans., $3; Emmanuel Men. Church, Galva, Kans., $37.46; Anonymous, Woodlake, Calif., $2; Bethesda Sewing Society, Henderson, Nebr., $5; G. Kroeker, Henderson, Nebr., $10; Orienta Church, Orienta, Okla., $5.92; P. A. Sperling, Moundridge, Kans., $3; Medford Menn. Church, Okla., $13.44; Henry B. Neufeld, Inman, Kans., $6.25; P. M. Claassen, Newton, Kans., $10; Jos. J. Wedel, Moundridge, Kans., $15; San Marcos Menn. Church, Paso Robles, Calif., $7.25; Mrs. Peter Lohrentz, Moundridge, Kans., $10; A. P. Froese, Buhler, Kans., $30; A church brother, Berne, Ind., $5; N. J. Goosen, Freeman, So. Dakota, $10; Sichar Church, Cordell, Okla., $3.16; Salem Church, Munich, No. Dakota, $18.95; W. P. Rempel, Pasadena, Calif., $15; Mr. and Mrs. J. J., H. J., and F. J. Janzen, Medford, Okla., $5; Hutterthal S. S., Dolton, So. Dakota, $51; Maria Reimer, Newton, Kans., $5; C. W. Regier, Elbing, Kans., $12; F. N. Funk, Marion, Kans., $90; Heinrich B. Schmidt, Elbing, Kans., $5; John H. Martens, Inman, Kans., $12; Ruth Guild S. S. Class, Lutheran Church, Newton, Kansas, $5; H. H. Enns., do., $5; Hoffnungsau S. S. Class, Inman, Kans., $9.88; Friends of Elbing, Kans., $70; J. W. Lorenz, Hutchinson, Kans., $3; Anonymous, Beatrice, Nebr., $3; John Wiebe, Beatrice Nebr., $5; Arlington Menn. Church, Kans., $8.81; P. H. Eck, Ringwood, Okla., $15; Heinrich Plett, Turpin, Okla., $5.46; Jacob J. Baerg, Butterfield, Minn., $2; New Hopedale Church, Meno, Okla., $47.68; Mrs. Gertrude and F. F. Jantzen, Paso Robles, Calif., $15; G. H. Willms, Newton, Kans., $3; C. C. Sperling, Inman, Kans., $7; Hebron S. S., Buhler, Kans., $100; First Menn. Church, Newton, Kans., $171.78; Mrs. Peter G. Unruh, Pawnee Rock, Kans., $10; Friedensberg Church, Avon, So. Dakota, $9; Anonymous, McPherson, Kans., $39; Menn. Church, Medford, Okla., $8.14; Menn. S. S., Medford, Okla., $5; John P. Wiebe, Newton, Kans., $8; Gustav Rempel, Los Angeles, Calif., $7; Mrs. Aguetha Goossen, Henderson, Nebr., $6; Alfred Wiebe, Upland, Calif., $68.11; John H. Martens, Inman, Kans., $24; W. P. Rempel, Pasadena, Calif., $10; D. D. Eitzen, Zenda, Kans., $9; Immanuel Menn. Church, Los Angeles, Calif., $9; Jos. C. Graber, Pretty Prairie, Kans., $5; J. P. Handrich, Mio, Mich., $2.50; West Zion Menn. Church, Moundridge, Kans., $39; Justina Reimer, Inman, Kans., $3.40; Bergthal Church, Pawnee Rock, Kans., $19.86; New Hopedale Church, Ringwood, Okla., $14.87; A. P. Brauel, Buhler, Kans., $8; Gerhard Wiens, Newton, Kans., $6.50; Anonymous, Elbing, Kans., $12; H. A. Peters, Hampton, Nebr., $3; Elias Geiger, Columbus Grove, Ohio, $5; First Mennonite Church, Butterfield, Minn., $9.03; P. H. Krehbiel, Moundridge, Kans., $10; Albert Claassen, Beatrice, Nebr., $10; First Menn. Church, Upland, Calif., $8.91; Eden Menn. Church, Moundridge, Kans., $433.38; J. P. Franz, Oakley, Kans., $5; Anonymous, Inman, Kans., $200; Mrs. G. N. Harms, Whitewater, Kans., $3; Henry P. Lohrenz, Buhler, Kans., $25; Daniel Haury, Halstead, Kans., $10; P. C. Jantz, Odessa, Wash., $5; J. C. Jantz, Odessa, Wash., $5; Corn. Jantz, Odessa, Wash., $1; Mrs. P. P. Janzen, Newton, Kans., $9; A friend, Newton, Kans., $20; Mrs. D. G. Neufeldt, Inman, Kans., $5; Herold Church, Clinton, Okla., $17.67; "Winning Others" Bible Class, Upland Menn. Church, Calif., $5.75; C. Plett, Buhler, Kans., $5; A friend, Pretty Prairie, Kans., $10; Young People's Bible Class, Meno, Okla., $2; Lewis J. Ewert, Dolton, So. Dakota, $5; Waldemar Wiens, Whitewater, Kans., $20; Gerhard Wiens, Newton, Kans., $5; C. C. Sperling, Inman, Kans., $3; P. C. and J. J. Friesen, Henderson, Nebr., $2; P. H. Eck, Ringwood, Okla., $3; Goessel Menn. Church, Goessel, Kans., $22.25; Hebron Church, Buhler, Kans., $94.44; G. H. Andres, Newton, Kans., $3; Mrs. Anna Andres, Newton, Kans., $3; Helen Yergler, Newton, Kans., $10; P. P. Buller, Goessel, Kans., $5; D. F. Jantzen, Paso Robles, Calif., $10; P. M. Jantzen, Ontario, Calif., $4.50; First Menn. Church, Philadelphia, Penn., $2.81; Salem Zion Church, Marion Junction, So. Dakota, $26; Emmanuel Church, Pratum, Oregon, $81.61; Mrs. Emma K. Bachmann, Woodlake, Calif., $1; D. P. Wiens, Inman, Kans., $5; Heinrich Frantz, Buhler, Kans., $14.25; Anonymous, Elbing, Kans., $15; Zion Church, Elbing, Kans., $57.40; John H. Wiebe, Whitewater, Kans., $15; J. H. Wiens, Blue Springs, Nebr., $5; H. J. Reimer, Canton, Kans., $3; Rev. J. B. Epp, Meno, Okla., $15; Sister Ida Epp, Newton, Kans., $5; Mrs. R. A. Goerz, Newton, Kans., $10; Susie Penner, Newton, Kans., $5; San Marcos Menn. Church, Paso Robles, Calif., $6.10; G. W. Harder, Whitewater, Kans., $5; Rev. John J. Stucky, Moundridge, Kans., $5; Anonymous, Newton, Kans., $1; P. W. Tschetter, Cavoun, So. Dakota, $1.

For General Fund: First Menn. Church, Beatrice, Nebr., $138.32; Bethel Menn. Church, Fortuna, Missouri, $6.92; First Menn. Church, Philadelphia, Penn., $2.73; Brudertal Church, Hillsboro, Kans., $26.35; Emmaus Church, Whitewater, Kans., $96.35; Agnes Williams, Shafter, Calif., $10.

(Continued on page 15)

JOTTINGS

Missionary John P. Suderman and Mrs. Suderman of the Oraibi, Ariz., mission were the guests of the First Mennonite church of Christian, Kan., on the evening of May 5. They spoke on their work as missionaries.

The West Swamp, Pa., church held special services last Sunday in honor of Doctors Harvey and Ella Bauman who are home from India on furlough. Dr. Harvey Bauman is a son of the West Swamp congregation.

The C. E. Society of the Saucon, Pa. church motored to Allentown, Pa., where a Rally Program was held, two Sundays ago. The first essay prize was won by Fay Bergstresser and the second prize was won by Margaret Shelly.

Students and friends of the institution atended the anniversary exercises of Tabor college, a Mennonite school located at Hillsboro, Kansas. A dinner was served in the auditorium and a program rendered. The Hillsboro band and the Tabor quartette furnished music for the occasion.

Rev. W. S. Gottshall of Quakertown was the guest of the C. E. Society at its consecration service last Sunday evening and gave an address. Another feature of the program was the rendering of several selections of music by a chorus of twenty-five composed of members and friends of the society.

Clayton Krehbiel, a son of Mr. and Mrs. H. W. Krehbiel of Moundridge, Kansas, representing the Eden Sunday School of that town, took second place in the State Tellement contest held at Lyons. Clayton took first place in the tournament held during the Sunday School convention in Moundridge and was later selected to represent McPherson County in the State Tournament.

Following a series of pre-Easter meetings the Wayland Mennonite Church, Wayland, Iowa, twenty-two members were received through the rite of baptism and five by letter. Communion was observed the first Sunday in May upon the request of the Washington County ministerial meeting. Rev. E. Basinger, the pastor of the Wayland church gave an address on "The Mennonites" before that body.

The Men's Chorus of the Berne, Indiana, church rendered a sacret concert in the St. Johns church near Pandora, Ohio, on the evening of April 23. An audience of about 900 people greatly enjoyed the program. A liberal offering was received which was given in support of missions by the men's chorus. This organization not only renders programs that are of great inspiration and spiritual uplift but also shows a splendid spirit in helping to promote the great work of missions.

The double chorus of Bethel College presented a sacred concert in the school auditorium of Moundridge, on the afternoon of May 7. The chorus was under the direction of Prof. W. H. Hohman of the college faculty.

The Green Lane Retreat which is under the direction of the young people of the Eastern District Conference, will be held this year, June 23, 24, 25. These Retreats have grown in interest and size for some years and this year's retreat promises to be the best yet.

Rev. John Toews, a noted Mennonite minister in Russia, passed away in the extreme northern region of Russia where he spent the last three years in exile. His remains were buried among the green fir trees. The Mountain Lake, Minn., Observer gives the following: "Rev. Toews, who was one of the best educated leaders among the Russian Mennonite leaders had become the target of communistic persecutions because of his prominent work among his people. During an attempt to leave the land of bolshevistic terror in 1929, he was held in a prison in Moscow for eight months while his family continued their emigration to Germany, with about 6000 other Mennonite refugees. Since the severe trials in prison resulted in a sentence of five years exile in the icy regions near the White Sea, the family joined the other groups in going to Brazil, South America, where Mrs. Toews with her two sons and an adopted daughter are at present sharing the hardships of pioneer life in a strange country hoping for the final release of their dear father and husband." Rev. Toews was transferred from camp to camp, forced to hard labor in the woods untill he broke down and became unable to do anything. Although a prisoner he did not receive support from the government in the line of food and clothing so that many of his friends in various parts of the world assisted him as much as was possible. He remained unwavering in his convictions and was ready to lay down his life as a martyr for his Master if need be.

CONTRIBUTIONS

(Continued from page 14)

For Canada: Ex. Com. of Mission Societies, per Mrs. J. G. Regier, $5.

April 1, 1933 Balance and Reserve		$ 875.72
Rec'd for Russia	$2650.52	
Rec'd for General Fund	280.67	
Rec'd for Canada	5.00	2936.19
		$3811.91
Paid out during month, including 34c U. S. Government Tax		3212.91
May 1, 1933, Balance and Reserve		$ 599.00

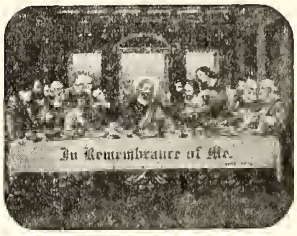
Gratefully acknowledged,

C. F. Claassen, Treasurer.

Radiant CEL-U-ART Religious Mottoes

New - - Artistic - - Inspirational - - Permanent - - Different

CEL-U-ART Religious Mottoes are beautiful art pictures, faithful copies of Old Masters, rivalling in color the original paintings. There are also designs and religious sentiments; all made up with transparent **CEL-U** coverings, adding depth of atmosphere, luster and richness to the coloring of these beautiful religious creations and affording a permanent glass-like protection which is washable and unbreakable. Nothing to tarnish.


In Remembrance of Me.

No. 515—Text "In Remembrance of Me" **Price 50c each**

Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.

No. 531—Text—as shown **Price 50c each**

No. 530—Motto "Prayer Changes Things" **Price 50c each**

Three color design, buff color background.

God shall supply all your need

No. 605—with thermometer **Price 65c each**

No. 606—without thermometer **Price 50c each**

Text on both: "God shall supply all your need"

No. 604—Text: "Remember now thy Creator" etc. **Price 50c each**

No. 603—Same picture without text **Price 50c each**

No. 411—same as No. 604, size 4 **Price 25c each**

God is our refuge and strength a very present help in trouble.

No. 505—Text "God is our refuge and strength, a very present help in trouble" **Price 50c each**

Men ought always to pray

No. 611—Text: "Men ought always to pray" **Price 50c each**

No. 602—Text "Not my will but Thine be done" **Price 50c each**

No. 601—no text **Price 50c each**

No. 402—same as No. 602 but 4" size **Price 25c each**

Not my will but Thine be done

No. 751—Text: "Not my will but Thine be done" Lavender and Green on ivory stock **Price 75c each**

Remember now thy Creator in the days of thy youth

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, MAY 25, 1933 No. 21

THE CRISIS IN OUR PUBLICATION

At the beginning of this month our Business Manager, Bro. F. J. Wiens, wrote a letter of 2400 words to the Board of Publication explaining in detail the distressing and dangerous circumstances in which our Publication work finds itself at the present time, and closed with the ultimatum that something must be done immediately to relieve the situation, as we cannot continue thus until the time for the session of the Conference.

Of course space would not permit me to give you even an outline of this long letter so I shall sum up its contents in a few words in order that you many realize the serious situation, and come to the rescue of our Publication.

The loss on our publications for the last three years was as follows: The Mennonite $4,627; Bundesbote $2,923.00; Kinderbote $1,154.00; Dr. Kaufman's book $460, making a total of $9,764.00. In consequence we find ourselves in the following position: We owe the Bank $3,000.00. We owe the wholesale house $3,000.00, and the printers about $2,000.00, making a total of $8,000.00. And some of our creditors are asking that we make at least a partial payment. To offset this we have we have credits on our books and unpaid subscriptions to the amount of $5,000.00 which it seems impossible to collect at present.

We have reduced the salaries of our workers from 10 to 25%, and the publishers have given us a reduction of 10 to 20% on the printing of our periodicals, but that does not relieve our present critical situation.

The only thing that can help us and keep our Publication from going into the hands of a receiver or bankrupt is if the churches will realize this serious situation and come to our rescue. If every pastor will present the situation to his church, and every church of the General Conference will during the month of June take up an offering amounting to 30 cents per member and send the same to our treasurer, Bro. E. W. Baumgartner, Berne, Ind., we can save our Publication.

We give each year more than $100,000.00 for Mission work, we certainly ought to give once in a life time $8,000.00 to save our Publication, and I have confidence to believe that by the help of God, even in this depression, we will do it.

H. J. Krehbiel,
Chairman Board of Publication.

EDITORIAL

There is a difference with which one speaks of family pride. One whose only claim for consideration lies in having had notable ancestors makes a very poor showing. Most people regard a man for what he is rather than for what his grandfather was. Indeed, it generally happens that the children of prominent people fall far behind their sires in distinction and it also happens that the children of great and good men turn out to be great disappointments. Here in America there is no such a thing as an inherited nobility, even though the daughters of some social climbers aspire to be duchesses, countesses and what not. Snobbery is a mark of a declining age. We hope, with reference to our age, it is only the mark of some silly individuals.

However there is a legitimate kind of family pride that is worth cultivating. Surely it is a matter of greatest satisfaction to be able to say that one comes from a family that gave itself to the service of God and made a Christian home that had its influence both upon the members of the family and the community. The family that represents all that is pious in the home and brings up the children in the fear of the Lord is the great asset of the community. A son or daughter who comes from the home in which a proper Christian training has prevailed is justified in the kind of a family pride that warrants that one to say in the face of questionable acts and associations "We of our family do not do that sort of things." Wealth is not aristocracy, neither is the accident of birth a special privilege, but the real aristocracy is gauged by character—a Christian character.

The great old book of Thomas A. Kempis, "Imitation of Christ" is one of the world's great books of devotion, read by as many Protestants as Catholics and, while we recognize its Catholic emphasis, we nevertheless see through its pages the deep and sincere devotion of the author that makes its impression upon readers of all faiths. His chapter "Reading the Holy Scriptures" should enrich the faith of any student of the word with its advice. Among other things, he says, "We should rather search after profit in the Scriptures than after arguments." How often has this advice been disregarded. Often when reading the controversial writings that clog up the literature of the church, we get the impression that the well intending writers have been going through the Scriptures with a fine toothed comb, drawing out anything that might be used or twisted into an argument that might confound those whose positions they were assailing. Some one once remarked that Scripture is not a nose of wax that can be shaped to fit any face. This reading into Scripture special pleadings and special arguments for this or that, which was not in the sense of the writer, is simply a waste of time and a useless exercise. Scripture is plain enough to reveal the plan of salvation. It should be read and studied with the purpose of learning the will of God and not just as an instrument with which one who does not exactly see as we do may be vanquished and confounded. It should also be read with respect to its context and its relation to other portions of the Word. Above all, it should be read so that the reader might be drawn nearer to his Christ and be moved to walk in His footsteps.

It often happens that excellent contributions are sent into The Mennonite which have to do with special days such as Easter, Mother's Day and Children's Day. We welcome the submission of such articles and generally find that the writers have contributed something worth while. But, too often, these contributions come after the special days have passed. It subtracts something from the interest in the subject when it is observed that they are printed after the special celebration is over. The only thing left for the editor to do is to file such articles, holding them over so that they may be printed in advance of the next celebration of the day. Our suggestion would be, if the articles are to be up-to-date, that they be in the editor's hands at least a week before the occasion that is specially emphasized. Again, it sometimes happens that one of our readers finds a poem that has impressed him to the extent that he would like to see it get wider circulation among the readers. We appreciate this interest on the part of the reader, but, perhaps the one who sends in the poem does not know that many such things have a copyright on them and, because of this, it is not lawful to print them without the special permission of the owner of the copyright. Copyrighted articles are personal property and may not be used lawfully without permission.

We as Mennonites have the reputation of meeting our obligations. We find satisfaction in the reputation that we have inherited from our fathers and have endeavored to maintain. This is a time of world crisis. Many things have gone to the wall that were thought to be on the rock bottom of reliability. With these times our Publications have come to a crisis. On another page we have a statement from Dr. H. J. Krehbiel, the Chairman of our Publication Board. We imagine he had one of the hardest jobs of his life when he undertook to write that statement. No one likes to sit down in cold blood and issue the S. O. S. signal but that is just what Dr. Krehbiel's statement amounts to. Debts, a great part of which are owed to the Publishing House by our own people, have assumed staggering proportions. If they cannot be collected we cannot be expected to meet the obligations to the printer and others. There come times when we may safely take time in ironing out difficulties, but this is not such a time. Immediate relief is necessary, delay is fatal. We take this opportunity to appeal to our readers, our ministers and the members of our churches for help now. How, it may be asked, may this be done? It may be done by squaring up the subscriptions in arrears, by securing new subscribers, and by contributions from the congregations. We need absolutely thirty cents from every member of the church in order to get out of the red. Of course divided among the membership this does not seem a startling amount for any one to give, but, the task before us is to have it given now. We are reminded that we raise $100,000.00 annually for missions, and as much for benevolences and other interests. Surely, all of us can strain a little more for our publications. We cannot conceive of abandoning our publications and so we must be impressed with the idea of becoming publication minded—IMMEDIATELY.

RESOLUTIONS ADOPTED AT THE 135th SESSION OF THE EASTERN DISTRICT CONFERENCE

1. Resolved, that we gratefully acknowledge the blessings which have come to this Conference during the year and during this session by rising and bowing in prayer, led by Rev. A. M. Fretz who has served the Deep Run Congregation for nearly 50 years and who is held in high esteem by Conference.

2. Resolved, that this Conference express the sincere appreciation the members of the Upper Milford Mennonite Congregation for the kind hospitality shown during this session by a rising vote of thanks.

3. Resolved, that this Conference express its appreciation for the enlightening and inspirational addresses that have been delivered during its sessions.

4. In view of the retrogressive actions of our National and State Legislative bodies in reference to the Liquor question, be it resolved, that we encourage our people to maintain an attitude of total abstinence from alcholic beverages and that every congregation in the Conference be encouraged to plan some definite program of temperance education.

5. Since we are now in the midst of a severe period of economic distress and there is a great deal of suffering on all sides, be it resolved, that while we deplore these conditions, we urge our congregations to do all within their power to relieve the sufferers and to encourage them to hold fast to the teachings of the Scriptures, believing that a return to God by a great number of people and the learning to put first things first will enable us, by the Grace of God, to restore personal and social confidence and alleviate the suffering.

6. During the present period of distress we hear of many cases of social injustices which are contrary to the teachings of Christ, be it resolved therefore that we call attention to the need of the application of Christian Principles in Business both by the employer and employee, and by the seller and the buyer, and urge that the question of a living wage and sharing of work be given our whole hearted support.

7. Because of the fact that our denomination has historically stood for the principles of love taught by our Saviour, as the true way to peaceful relations, and because this principle is being tested as never before, we re-affirm our belief in this teaching and recommend that in local churches one service be set aside to outline the true meaning of peace and its importance in the world today, and that we lend our support to the Mennonite Peace Society.

8. Because of social and economic factors which are undermining the stability of the family and family religion, we urge that every church in our conference plan some definite program, whereby to teach the importance of Family Worship and that we recommend to the Program Committee of the Brotherhood the inclusion of the topic "Family Worship," again in its 1934 program.

9. The week of October 6th to 13th marks our 250th anniversary of the landing of the Mennonites in Philadelphia and their settlement at Germantown, be it then resolved, that the Executive Committee together with the Historical and Publication Committee and the Germantown Congregation, arrange a fitting commemoration of this important historic event.

10. In view of the present tendency toward laxness of Sabbath observance by the State permitting certain amendments which we believe are detrimental to the fostering of a spirit consistent with the Christian Faith, be it resolved, that we urge our people to preserve and safeguard the sanctity of the Lord's Day by ballot as well as conduct.

Rev. Ernest J. Bohn,
Mr. Walter Temple,
Rev. Daniel J. Unruh,
Committee.

The Christian Endeavor Societies of the Central Conference will hold their twenty-fifth anniversary rally afternoon and evening meetings, in the Meadows, Ill., Mennonite church on June 4. The program will consist of special addresses, junior, intermediate and senior conferences.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D. ......Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance......$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

OBEDIENCE TO GOD'S WORD

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

We hear much nowadays about the text: "Believe on the Lord Jesus Christ and thou shalt be saved," and many others along this line that show that we can not do a thing toward earning our salvation; but it is an absolutely free gift! Jesus kept all the law for us and paid the redemption price for all that will take or accept Him. Many people think if He did it all for us, and our own good works are but as filthy rags to Him, they are all right and ready for Heaven; and, consequently, they ignore most of His commandments. But, while that teaching is all true, do we fully realize that it is not all of the truth; there's another side to it. After paying such an enormous price and giving us an inheritance that is worth more than the whole world, then the Lord expects us to appreciate it very much; so, that we will love and honor Him and gladly obey Him with all our hearts; for, in John 14:15, we read: "If ye love me, keep my commandments;" and, in verse 21, "He that hath my commandments, and keepeth them, he it is that loveth me;" in verse 23, "If a man love me, he will keep my words;" verse 24, "He that loveth me not, keepeth not my sayings." From these and other passages, we see that it takes the obeying of His commandments to prove that we love Him; and disobeying them, shows that we do not love Him, and do not have the right faith, the faith that worketh by love, Gal. 5:6. But faith without works is dead, James 2:14-26, so also faith and works without love or charity, is dead, I Cor. 13:1-8, and love and works are dead without faith, for "Whatsoever is not of faith is sin," Rom. 14:23. According to John 6:47, before God, we are saved by faith; but, before the world, we give evidence that we are saved by our works. The world wants proof of our faith, which is works! Unbelief is the greatest and biggest sin in the world. Worldly-minded people, morally good folks, lack the faith they should have; but, insist on good works and service only. Sometimes—might say oftentimes, they put their professing Christian believers and neighbors to shame because of their inconsistent conduct and behavior. As a consequence neither the one nor the other has the promise of the assurance of Eternal life. Read James 2:14 and 22. Here we see, "by works was faith made perfect." When we come before the Judgment, the question will not be: "What did you believe?" for our past works will tell all about it. Matt. 25:31-46; therefore it is of the greatest importance that we listen to God now, that we may meet Him in peace then, and in the last chapter of the Bible, He says: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." That implies, that, cursed are they who do not obey, not some of them but all of them, for it does not say blessed are they that do some of them; therefore, if we would make our calling and election sure, we must do all that Christ commands us to do.

D. J. Steiner.

CORRESPONDENCE

Grace Church, Albany, Oregon, May 7, 1933.—Dear Editor and Readers of the Mennonite, greetings in the precious name of Jesus, who has been abundantly blessing our church, for which we are very grateful. Through his strength as correspondent of the Grace Church, I will try and bring a few things, that may prove of interest.

Our Sunday School, April 1932, had an enrollment of seventy-one, which has increased to one hundred and fifteen, April 1933. On Palm Sunday, a very impressive baptismal service, was conducted by our pastor. A class of twelve were baptized, who had, for the past months been receiving instruction, in The Way of Life. On Easter Sunday, Brother Hurbert Widmer, who has formerly been engaged in mission work in Palestine, presented the message. A number of children were dedicated to the Lord. We also had the pleasure of receiving four members by letter. The Lord's Supper was observed the evening of Easter Sunday.

We are now organizing our Junior and Senior choruses, in which we may praise our Lord in song. Our Christian Endeavor services are conducted each Sunday evening, prayer meeting and Bible study each Thursday evening. In our Bible study we are at present studying the book of Isaiah.

The Women's Missionary Society meets the second Thursday in each month, quilting for the needy has been our main effort. During the winter months, the Society gathered clothing and food supplies for the needy in our community. Bibles are also being placed into homes, that are without.

A Fellowship meeting was held, the evening of St. Patrick's Day, at the home of Dr. and Mrs. Widmer, who graciously opened their home to members and friends of the church.

It is our prayer to grow in grace, that the Lord may use us, as instruments in His hand, that His cause may be uplifted, especially in our community, and in the lives with whom we come in contact. In John 12:32 we read, "And I, if I be lifted up from the earth. will draw all men unto me. May God bless, and help us, that we may fit into His plan.

Anna May Harrington, Corr.

Munich, N. D. To the Editor of the Mennonite.—I was requested to be correspondent for our church, the Bethel Mennonite church of Langdon. I do not think that I could select a better time to write than now, while I am thinking of the wonderful Christian Endeavor program held in our church. It was all music with the exception of one theme given by Rev. Edward Duerksen of Alsen. His theme was based on the value of singing and hearing sacred music. The program itself was a great success, which goes to show that sacred music has some drawing power in it. Our church was reorganized a little over a year ago and we have 45 members. Rev. Duerksen from Alsen takes care of the services and things are going along smoothly. We hold Prayer Meeting every Wednesday evening.

We have had a very good spring for our seeding with the exception of big winds when most of us had our wheat sown.

John Spench.

JOTTINGS

The Bethany Mennonite Mission Society of Freeman, S. D., held a sale some days ago at which garden supplies in the shape of tomato plants, cauliflower, egg plants and sweet potato plants as well as pansy and window box plants were sold for the cause of missions.

Mrs. Shelly, the widow of the late Rev. A. S. Shelly, and her daughter Marian who have been living at Quakertown, Pa., have moved to Northfield, Mass., where they will make their home with Mrs. Porter, another daughter.

The first of the series of spring concerts given by the A Capella Choir of Bluffton College was given in the Trinity M. E. Church, Lima, last Sunday. Prof. R. A. Lantz directed the organization in its presentation.

PROGRAM FOR THE TWENTY-SIXTH SESSION OF THE GENERAL CONFERENCE

Of the Mennonite Church of North America to Be Held at the First Mennonite Church of Bluffton, Ohio, August 22-30, 1933

Tuesday Evening, Aug. 22, 7:30 P. M.

A Survey of the Work of the General Conference since its beginning, by Rev. H. J. Krehbiel and Rev. H. D. Penner, former Presidents of the Conference.

Wednesday Forenoon, August 23.

Early Morning Prayer Service conducted by Rev. J. J. Balzer.

Opening Service conducted by the officers of the conference.

1. Brief Worship Service.
2. Address of Welcome by the chairman of the local General Committee, Rev. A. E. Kreider.
3. Response by Vice President, Rev. A. J. Neuenschwander.
4. Conference Sermon by the President, Rev. P. P. Wedel.

Introductory Business.

1. Appointment of assistant secretaries. (English and German.)
2. Order of the day. (Determination of time for opening and closing of sessions.)
3. Presentation of delegates' certificates. (According to Resolution 46 of the session of 1908, these certificates are to be sent to the Secretary a month before the Conference session for printing.)
4. Appointment of temporary committees.
   a) The nominating committee.
      (Appointed in advance by the Business Committee.)
      For the Western District: Rev. H. T. Unruh, Chairman of the Committee, Rev. M. M. Horsch.
      For the Eastern District: Rev. S. M. Grubb.

For the Middle District: Rev. P. E. Whitmer.
For the Northern District: J. J. Friesen, Henderson, Nebraska.
For the Pacific District: Rev. M. J. Galle.
For the Canadian District: Rev. Benj. Ewert, Winnipeg, Canada.

b) Resolutions Committee. (To be appointed at least three months in advance by the President. (See Resolution 86, session of 1926.)
c) Auditing Committee. (Appointed in advance by the President or Executive Committee. Resolution 84, session of 1920 and resolution 78, session of 1929.
d) Committee on applications for admittance of churches.
e) Committee on letters and telegrams.
f) Teller's Committee (three).
g) Memorial Committee.
h) Publicity Committee.
i) Committee on privileges.

Any other temporary committees.

5. Reading of the minutes of the session of 1929.
6. Any other introductory business.

Wednesday Afternoon.

THE EXECUTIVE COMMITTEE

(Remainder of Wednesday forenoon and Wednesday afternoon.)

1. Introduction by the Chairman, Rev. P. P. Wedel.
2. Report of the Secretary, Rev. C. E. Krehbiel.
3. Report of the Conference Treasurer, Karl A. Richert.
4. Report of the Comity Committee.
5. Report of the Peace Committee.
6. Report of the Placement Committee.
7. Report of the Committee for the Revision of the English Minister's Manual.
8. Proposals and Recommendations of the Executive Committee.
9. Discussions and Resolutions.
10. Report of committee on admittance of churches.
11. Election of Conference Officers.
12. Topic: Systematic Giving, by Rev. P. H. Richert.
13. Report of committee on privileges.

Wednesday Evening.

Address: Medical Missions in India—Dr. Harvey R. Bauman.

Thursday Forenoon, August 24.

Morning Prayer Service conducted by David Toews.

FOREIGN MISSIONS

(Thursday forenoon and first half of Thursday afternoon.)

1. Introduction by the President of the Board, Rev. J. W. Kliewer.
2. Reports:
   a) Secretary's report, Rev. P. H. Richert.
   b) Treasurer's report, J. E. Regier.
3. Topics:
   a) Changing Methods in Mission Work, Missionary S. Floyd Pannabecker.
   b) The Future of our Mission Work Among the North American Indians, Missionary Alfred Habegger.
4. Discussion and resolutions.
5. Election of two members of the Board of Foreign Missions.
6. Closing prayer.

Thursday Afternoon.

First half: Completion of the work of Foreign Missions.

HOME MISSIONS

(Last half of Thursday afternoon and Friday forenoon.)

1. Introduction by the President of the Board of Home Missions, Rev. J. M. Regier.
2. Reports:
   a) Report of the Secretary, Rev. W. S. Gottshall.
   b) Report of the Treasurer, Rev. J. E. Amstutz.
3. Discussion and resolutions.
4. Election of two members of the Board of Home Missions.
5. Closing Prayer.

Thursday Evening.

Program of the Women's Missionary Societies.

Friday Forenoon, August 25.

Morning Prayer service conducted by Missionary Peter J. Boehr.

HOME MISSIONS. (Work to be concluded.)

Memorial Service for departed brethren, conducted by Rev. W. W. Miller.

Friday Afternoon.

EDUCATION

1. Introduction by the President of the Board, Dr. S. K. Mosiman.
2. Reports:
   a) Secretary's report, Dr. J. H. Langenwalter.
   b) Treasurer's report, Prof. D. H. Richert.
   c) Report of Witmarsum Seminary.
   d) Report of Bethel College.
   e) Report of Bluffton College.
   f) Report of Freeman College.
3. Papers:
   a) The Training of the Ministry of the Mennonite church.
   b) The place of the college in Christian Education,
   c) What contribution may the church rightfully expect from Higher Education?
   d) Should the church establish a uniform period in the year when the work of Christian Education is presented to all the churches?

(The names of the speakers on the above topics to the published later.)

4. Discussion and resolutions.
5. Election of two members of the Board of Education.
6. Closing Prayer.

Friday Evening.

Program of the Young People

Saturday Forenoon, August 26.

Sunday School Program arranged by the Board of Education.

Saturday Afternoon.

Business Sessions of the Young People, Committee Meeting, Sight Seeing.

Saturday Evening, Free.

Sunday, August 27.

Sunday Forenoon. No conference sessions. Visiting ministers are to be distributed among the neighborig churches. Churches are requested to close their services early.

Sunday Afternoon.

Young People's Program in charge of the Mennonite Peace Society.

Sunday Evening.

Rendition of an Oratorio by the united choirs of neighboring Mennonite churches.

Monday Forenoon, August 28.

Morning Prayer Service conducted by Rev. S. F. Pannabecker.

PUBLICATION

1. Introduction by the Chairman of the Board of Publication, Rev. H. J. Krehbiel.
2. Reports:
   - a) Of the Secretary, Rev. M. J. Galle.
   - b) Of the Treasurer, Elmer W. Baumgartner.
3. Papers:
   - a) What can we do to make our church papers more interesting and self-supporting? Rev. S. M. Grubb.
   - b) Is our Publication work a missionary enterprise or a business venture? F. J. Wiens.
   - c) Should our Conference own its own printing plant? Dr. J. R. Thierstein.
4. Discussion and resolutions.
5. Election of two members of the Board of Publication.
6. Closing Prayer.

Monday Afternoon.

RELIEF

1. Introduction by the Chairman of the Emergency Relief Board, Rev. John Lichti.
2. Reports:
   - a) Of the Secretary, J. C. Mueller.
   - b) Of the Treasurer, C. F. Claassen.
3. Discussion and resolutions.
4. Election of two members of the Emergency Relief Board.
5. Closing Prayer.

Monday Evening.

Address: Historic Principles of the Mennonite Church, Rev. A. Warkentin. (30 minutes.)

Address: Have we lived up to our peace principles? Dr. C. H. Smith. (30 minutes.)

Tuesday Forenoon, August 29.

Morning Prayer Service conducted by Rev. G. N. Harms.

Doctrine and Conduct

1. Introduction by the Chairman of the Committee on Doctrine and Conduct, Rev. J. E. Amstutz.
2. Reports:
   - a) Of the Secretary, Rev. P. H. Unruh.
   - b) Of the Treasurer, Rev. J. E. Entz.
   - c) Of the referendum on the proposed articles of faith, by the Executive Committee.
3. Discussion and resolutions.
4. Election (If any.)
5. Closing Prayer.

Tuesday Afternoon.

SPECIAL BUSINESS

1. Introduction by the Chairman of the Board of Trustees, Rev. G. N. Harms.
2. Reports:
   - a) Of the Secretary of the Board of Trustees, J. E. Regier.
   - b) Of the Treasurer of the Board of Trustees, K. A. Richert.
   - c) Statistical Report. By the Secretary, Rev. C. E. Krehbiel.
   - d) Report of the Mennonite Historical Society.
3. Elections.
   - a) Of three trustees.
   - b) Of a member of the Business Committee.
4. Discussion of timely topics or questions not placed on the program. (N. B.—Such questions must have been submitted to the Business Committee in advance.)
5. Any unfinished business.
6. Closing Prayer.

Tuesday Evening.

1. Address: Cooperation Among Mennonites.
   (By a member of the Central Conference) 30 min.
2. Address: How can the General Conference cooperate with the Ontario and other Canadian churches of recent origin?
   Rev. Jacob H. Janzen. 30 min.

Wednesday Forenoon, August 30.

Morning Prayer Service conducted by Rev. W. S. Shelly.

Closing Conference Session.

1. Report of the Committee on Resolutions.
2. Discussion and vote on adoption of resolutions.
3. Determination of the place of the next conference session. (1935.)
4. Outline of a program of work for the next three years by the Boards of the Conference through the chairmen of the Boards and the Executive Committee.
5. Closing Remarks.
6. Closing devotional service conducted by the officers of the conference.

The Program Committee
J. F. Moyer, Chairman,
E. J. Hirschler, Secretary,
P. R. Aeschliman.

Remarks.

It would be advisable for the standing Boards to have their reports printed in advance and published in the church papers or in pamphlet form. It is suggested that copies be distributed to delegates on the day preceding the session in which a report is made to the Conference so that reports need not be read in full before the conference.

Boards are requested to close their reports with definite recommendations or resolutions to be acted on by the Conference. Papers read before the Conference shall not exceed 15 minutes in length. (See resolution 123, session of 1929.)

The Committee.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

June 4

"God Working Through Us in Everyday Life."

I Corinthians 3:9-15

"My Master was a worker
With daily work to do,
And he who would be like Him
Must be a worker too.
Then welcome honest labor
And honest labor's fare,
For where there is a worker
The Master's man is there."
—Wm. G. Tarrant.

"We are laborers together with God." Note the dignity that lends to man. Scripture does not say "We are laborers of God or for God, but with God." We are not slaves or bondservants but fellow-workers. It is not hard to work with someone but it may be hard to work for someone. And if we are lacking in anything needful we will then have One who will supply all of our needs. In West Virginia a poor shop owner had his shop situated near that of a wealthy oil refining company. One day the wealthy owner of the refining factory stepped into the shop of the poor artisan. Seeing the poor tools he said, "We have much more power on that side of the wall than we can use, why don't you put a shaft in and put a wheel in your shop, and run it right through the partition." It is something like that with us, God has all power and He desires that we have the use of some of it, we are to be partners with Him, all we need to do is to work with Him, discover His will and lean heavily upon Him and all of our needs will be supplied.

Under another figure Christians are called "God's husbandry" or as the marginal version gives it, we are God's tillage. Man has been created as the highest of all creation. What was the purpose for God's creating the world if it was not that He might be praised and glorified through man. He is well pleased when a human being becomes a child of His and approaches perfection as we see it in Jesus Christ. What higher or better goal than that we may be fit vessels through whom Jesus Christ may make Himself known.

"The work that we have builded,
Oft with bleeding hands and tears,
Oft in error, oft in anguish,
Will not perish with our years;
It will last, and shine transfigured
In the final reign of right;
It will pass into the splendors
Of the city of the light."
—Adler.

How can we show forth to the world that God is working through us? We may do it by giving a testimony for Christ. We need to do more of that. If He means as much as He ought surely we ought not be ashamed to speak His name to a friend. We do that much with a ten cent patent medicine. We say, "Why don't you try this medicine, it helped me, it may help you too." Someone may be waiting for us to speak to them about Christ, if we do not they may never take the step which makes them "laborers together with God."

We may witness for Christ by church attendance, having our homes religious centers and by battling for doctrines and creeds. These methods are good and proper in their place but far better is the life which is so lived that all men may see that there is a transforming, ennobling, power-giving influence in life which causes men to be ethical, moral and spiritual.

Practically every age had men who were prophets from God. The Old Testament has its Amos, Hosea, Jeremiah and Isaiah. They battled for righteousness as they saw it. Our modern day has its Daniel Poling who is endeavoring to bring the abundant life to all young people. Kirby Page is a prophet for Universal Brotherhood and world peace, his books and booklets should be read by all Mennonite young people. Harry Emerson Fosdick, who wrote the Meaning of Prayer, The Manhood of the Master, The Meaning of Service and other books is being listened to by hundreds of thousands each week as he speaks from pulpit and over radio giving forth his message of vital Christianity and social justice for all men in all classes. Many other modern prophets might be mentioned, like Kagawa of Japan, Ghandi of India and others. You and I are called to be His prophets and representatives, if we do not accomplish that which He desires, that work will remain undone until some one else will take our place.

"If you sit down at set of sun
And count the deeds that you have done,
And counting find
One self-denying deed, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went
Then you may count that day well-spent.

"But if through all the live-long day,
You've cheered no heart, by yea or nay;
If through it all
You've nothing done that you can trace
That brought the sunshine to one face,
No act most small
That helped some soul and nothing cost
Then count that day as worse than lost."
—George Eliot.

Questions

1. What does it mean to be "laborers with God"?
2. In what way are we "God's building"? How can He be the cornerstone?
3. What materials are fit for building a structure for God? (See I Cor. 3:12.)
4. How have the Old Testament prophets been co-workers with God?
5. Name some of the outstanding prophets of today.
6. In what avenues may the young people today be co-workers with God!
7. What is the best way to show forth God and work with Him in every-day life?

Study the Scriptures

Mon.—Read Mark 16:19-20. God in His workers.
Tues.—Read Luke 10:30-37. God uses a Samaritan.
Wed.—Read Haggai 2:4-5. God and His builders.
Thurs.—Read Matthew 10:16-20. God speaking through his servants.
Fri.—Read II Corinthians 6:1-10. Working with God.
Sat.—Read John 14:10-12. Jesus' Attitude.
Sun.—Read I Corinthians 3:9-15. God working through us in everyday life.

HISTORY OF SCHWENKSVILLE C. E.

On this our Anniversary, it is fitting that we take a backward look and review the activities of our society. We sometimes feel that not much has been accomplished, but as past records are opened to our view we do possess a slight feeling of satisfaction and shall I say, of pride as to the various activities into which we have entered in our five short years of existence.

Probably I had better make known the fact that as early as 1895 there was a Christian Endeavor Society organized here in Schwenksville. In this society members of the three congregations represented here, Mennonite, Reformed and Lutheran, took an active part.

The meetings, held monthly, were continued for a number of years when a Missionary Society was organized in this church in 1908. This existed for three years. In 1911, a regular Christian Endeavor Society was again formed. After a period of seven years, the meetings were discontinued. Our present society was organized in 1928. It is our hope and prayer that this society may not follow in the paths of disintegration as the preceding organizations have done.

The first of April, 1928, marks the birthday of our society. At this first meeting our attendance numbered fifty-five. From this number we enrolled seventeen members. By June the first of the same year we had an increase of seven members. Now our enrollment numbers thirty-five. Mr. M. H. DeHaven served as the first president, with Mr. Daniel Slonaker, Mr. Norman Bergey, Miss May Markley and Mrs. Florence Schultz, serving in successive years.

No constitution for our society was drawn up until 1929. However, it was not adopted until April, 1930. Topic cards, having each meeting assigned to a particular member, were first printed in 1929. Prior to this, various topics were discussed, such as "Why Should a Christian get a Thrill out of Life?" and "Wasting Time." Within the last two years, we have had several topics assigned to two or more leaders. The first discussed in this way was "My Idea of What a Young Woman Ought to Be," and "My Idea of What a Young Man Ought to Be." The next topic—"The Evils of the Use of Alcoholic Beverages," was assigned to four of our young men. The latest topic treated in this way was "Why Marriages Succeed or Fail." This meeting was under the leadership of Mrs. George Bechtel and Mr. Norman Bergey. Then, too, I must not fail to mention the meeting held at the Bertolet Meeting House in August, 1932. The topic discussed was "Seeing God Through Nature," with Mr. Ezra Markley as leader. No more suitable place could have been chosen than this spot. The voice of Nature could be heard speaking through the quietness of the evening. We cannot complain because of lack of attendance at our meetings. That, I think, speaks for itself that they are both interesting and instructive.

You may ask "What Activities did your Society engage in besides these semi-monthly meetings?" We have eight members who have completed the Expert Endeavor Course. April, 1932, marked our first trip to the Old Folks' Home at Frederick. Out of this resulted weekly meetings under the leadership of various members. Since the beginning of this year, we have reduced the number of services there to one a month. Flowers are presented to the Old Folks of the Home each year at Easter time. Then for the past two years we have conducted a pre-Thanksgiving service here at the church. We have visited Seamen's Institute, Philadelphia, quite a few times, giving a message in word and song.

We were not among the missing at C. E. Conventions. Mr. and Mrs. DeHaven attended the Penna. C. E. Convention held in Hershey in 1930. In 1931, they attended the Golden Jubilee Convention in California. At this convention, the song which was sung by the Penna. delegation, led by Homer Rodeheaver, was the one composed by our Pastor, Rev. Freeman H. Swartz. Mr. Elwood Wolf wrote the music. The title—"Golden Dawn." In 1931, Mr. Harvey Tyson attended the Conference held by the Penna. State Union at State College. In 1932, four of our members attended the State Convention at Conneaut Lake. We also sent a delegate to the Co. conference held at Camp Mensch Mill last September.

In regards to County C. E. work, our society was represented on the County Board each year since 1930. Our Pastor, Rev. Swartz, served as Counselor for the County Union in that year. Miss May Markley was elected county historian in 1931. The Good Literature Superintendents for the years '31 and '32 were chosen from our society. In 1932, Rev. Swartz was called upon to compose a sketch "Win Them One by One" to be presented at the Annual County C. E. Convention. Prior to this he had written a visualization pantomime for the hymn "My Faith Looks Up to Thee."

"What are our Social Activities?" We have had six socials since April, 1930, a climb up Mt. Minsi at Delaware Water Gap, and a hike along the Wissahickon.

Probably you will ask, "Have you any awards?" At our very first Branch rally that we attended in 1928, we had 100 per cent attendance, thus having awarded to us the shield for attendance.

In 1932 we were awarded the picture of Dr. Francis E. Clark, which you see before you. This was presented to us for being the most efficient society during the year.

Now, as the review of the history of our society comes to a close, may I ask of you—Will you help us in making the history of the future more glorious than the past has been? We are striving to keep on the upward, onward way. What will each of us, what will you do to help us realize our goal?

C. E. ACTIVITIES

Retreat

Of the writings of the famous English poet, William Cowper, none excels his heart's yearning expressed; "Oh! for a Closer Walk with God," the words since set to music having become a grand old hymn of the church. Somehow I cannot help but associating this with the purpose of our Retreat. How many of us have found the Retreat a splendid starting place for this eternal journey with Him. By all means attend or send someone to represent you, and make this a milestone in your life.

Rally

Second Church, Philadelphia, was filled to capacity when its C. E. Society was host to the Young People of our E. D. Conference, at a Union Rally, February 19th. Ten societies responded to the roll call, among them a group from the Pine Grove Society of Bowmansville, Lancaster Co.

Two anthems, "Unfold Ye Portals," and "Rock of Ages" by the First Church Choir and several violin duets by Russell and Lowell Boorse of Quakertown were well rendered and greatly enjoyed. The devotions were led by Warren Weiss of West Swamp. Basing his remarks on Matthew 19:26 our speaker, George Bacon, gave us a very helpful message in his usual convincing manner.

Our Pledge

As we are nearing the end of our convention year, let's each one of us remember in prayer, the mission work of our Young People. Dr. Pannabecker has obtained an old Dodge car for the work at the Mission and Hospital, through borrowed funds made possible by our pledge of $350 at Deep Run last year.

Thus we see our representative far out on the field of service doing his best in the work of the Master. Can we do less? God forbid that we should; so as you and I and others join our efforts, we shall meet the challenge, and reach our goal. The total contributions so far have reached $200.

Surely it is the SHARING of the good things that we have that makes our Christian lives more useful. Someone has truly said, "giving is living."

Conference Rally

Officers of both S. S. and Y. P. Unions are arranging an excellent program to be presented at our E. D. Conference, at Zionsville on Sunday afternoon, May 7th. One of the features will be a chorus of about 35 voices, under the direction of Russel Boorse, of Quakertown, who is also president of the Bethany C. E. Society.

Mission Report

What MISSIONARY activities does your society engage in? Do you have regular missionary programs? Special meetings? Or do you visit Rescue Mission, conduct services or render other programs? Perhaps you contribute to or support other causes aside from the work of our Union? At any rate just jot down these things and any other items of interest and mail them to our Mission Secretary, Mildred Myers, Perkasie, Pa. She is waiting for your report. This includes Intermediates and Juniors too!

Annual Convention

The program for the Thirty-eighth Annual Young People's C. E. Convention to be held at the Eden Mennonite Church, Schwenksville, May 30th is almost complete. We shall be very fortunate in that we expect to have with us and on our program our own Missionaries, Drs. Harvey and Ella Bauman, who are expected to arrive in America shortly before this date. The main address is to be delivered by Rev. Percy Crawford, well known radio speaker of "The Young People's Church of the Air." Prominent leaders for our Conference periods have also been selected.

John E. Fretz, Pres.
Dorothy Swartly, C.-Sec.

JOTTINGS

The evening service last Sunday in the Bluffton, Ohio, church was in charge of the Woman's Missionary Society. Mrs. Dean was the speaker.

Eden church, Souderton, Pa., held its Mother and Daughter banquet on the evening of May 17. The program provided for an address by a speaker with a message to mothers and daughters.

The Song Festival of the Western District Conference is booked for September 4. and will be held in the First Mennonite church of Newton, Kansas. Thirty-five choirs have been invited to participate. There will be an afternoon and an evening program offered.

THE S. S. LESSON

June 11

Mark 15:22-39

Golden Text.—God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Rom. 5: 8.

If ever there was a time when the fiends of hell rejoiced in the most diabolical glee it must have been the moment when the Son of God was nailed to the cross. The arrogance of the evil one is here shown. If he did not hesitate to bring the Redeemer to the cross we may be certain that he will never spare any of us lesser beings. The hard-heartedness of men is shown, not only in their unbelief and persecution of the loveliest whom we may know, but in the instrument by which he was done to death. The cross is the simplest implement invented by men, just the crossing of two sticks, yet, nothing could cause such intense suffering to the victim. The horror of it surpasses the imagination of men. Besides its cruelty, it was the instrument used for the execution of the very worst of criminals and slaves. Its shame was similar to the lynching of modern days when those who have committed the unspeakable crime are subjected to it. From the most ancient days there was a curse upon this kind of punishment. Cursed was the one who was hanged upon the tree.

The crucifixion was the fulfillment of the meaning of sacrifice. The victim in sacrifice was slain and laid on the altar, an innocent sufferer, because of the sins of the one making the sacrifice. The innocent had to suffer for the guilty. All this pointed to the one who was to be the "Lamb of God that taketh away the sins of the world." How terrible is sin that nothing could atone for it but the death of God's beloved Son! If we cannot see in the crucifixion the vicarious suffering for sin it has no significance except to impress us with the cruelty that unbelief inspires and the hatred of the world of righteousness. To the believer it means more than this. It means that his redemption is only accomplished through the suffering and death of Jesus Christ.

Why had the crucifixion to be? It was because it was in the divine plan from all eternity. Man, alienated from God, hopeless, helpless and lost, had no other way by which he might again find his place with God. Being the bearer of sin no man could offer the pure sacrifice that would atone for his sin. "The sacrifice of the wicked is an abomination unto the Lord." He is naturally guilty and will remain so until he avails himself of the way of ridding himself from sin that God has provided. Neither the sinner, nor any other man, has it within himself to make things right with God. For, no matter how great or good another might be he still is a sinner and needs one who is no sinner to make atonement for him.

One wonders what in man could be so cruel and unbelieving as to have a part in the slaying of the best of men the world ever knew. But sin stops at nothing. It goes from bad to worse. It is the means Satan uses to oppose all the ways of God. Yet, while we so severely condemn those who had a part in the death of our Lord, let us keep in mind the warning of Paul and watch against crucifying Christ anew and putting Him to an open shame. An inconsistency or unbelief on our part places us with those who rejected Him and allied themselves with the works of the evil one.

Yet, having said all we may possibly say of the crime of crucifixion, we miss the point if we do not consider that in the crucifixion we find the greatest evidence of the love of God. "God so loved the world that He gave His only begotten Son." If any person goes to eternal condemnation it is in spite of the fact that the crucified Christ stands between him and his everlasting doom. The implication is plain, if God so loved us, not witholding His only begotten Son, it is but reasonable and dutiful that we give to God the full measure of obedience and faith, not sparing anything that is our own, even our lives, for this is our "reasonable service."

Jesus anticipated His cross and laid it down as a rule that those who would not take up the cross and follow Him were not worthy of Him. The Bible speaks of the joy of the cross. We do not generally understand suffering as joy, but there is a deeper joy than just feeling happy in our earthly state, the joy of sacrifice. We all know the deeper happiness of the mother, the friend, and the patriot, who are happy to be able to make sacrifices for those whom they love. This is an earthly joy, but, only a feeble one when compared with the love our Lord portrayed in His life and death and who still continues as Advocate at the throne of God for us.

PROGRAM OF THE NORTHERN DISTRICT CONFERENCE TO BE HELD IN THE SALEM CHURCH, FREEMAN, S. DAKOTA

June 10-13, 1933

Conference Motto:—

He must increase, but I must decrease, John 3:30.

Ministers Conference, Saturday, June 10 at 7:00.

1. Opening by chairman, Rev. Jacob A. Tieszen, Dolton, S. Dakota.
2. Theme: (a) The **Practical** Signification of the Present World Situation. Rev. John C. Kaufman, Marion, S. Dak. (c) The Prophetic Signification of the Present World Situation. Rev. J. J. Balzer, Mt. Lake, Minn.
3. Music, Male Quartette, Salem Church, Freeman, S. Dakota.
4. Theme: The Prime Requisites of a Minister. Open Discussion introduced in a 5 minute talk each by:

   Rev. Jacob F. Sawatzky, Bloomfield, Mont.
   Rev. Edw. Duerksen, Alsen, N. Dak.
   J. J. Friesen, Henderson, Nebr.
   P. P. Preheim, Freeman, S. Dakota.
5. Close.

Sunday Morning

Mission Service, 9:30-11:30

1. Opening by Chairman, Rev. P. R. Schroeder, Freeman, S. Dak.
2. Sermon: Home Mission, Rev. John Bartel, Madrid, Nebr.
3. Music: Salem Church Choir.
4. Sermon: Foreign Mission, Rev. J. J. Balzer, Mt. Lake, Minn.
5. Time Schedule to be announced at the close of service.
6. Offering.
7. Close.

Music in Charge of the Salem Choir

Sunday Afternoon

1. Opening: Chairman, Rev. P. R. Schroeder.
2. Music, Men's Glee Club, Salem Zion Church.
3. Conference Sermon, Rev. A. W. Friesen, President.
4. Music, Men's Glee Club, Salem Church.
5. Sermon, Rev. P. R. Lange, Buhler, Kans.
6. Announcement of the various temporary committees.
7. Offering.
8. Close.

Sunday Evening

C. E. Program

Chairman, Ted Preheim, Marion, S. Dakota.

1. Orchestra, 15 Min. Ernest Schrag, Director, Freeman, S. Dakota.
2. Song Service, Orchestra accompaniment, 20 min.
3. Opening by Chairman.
4. Topic: Christ Pre-eminent in the Personal Life of Young People, 10 min. Edmund Miller.
5. Music: Avon C. E., Avon, S. Dak.
6. Topic: Christ Pre-eminent in the Social Life of Young People. 10 min. Rev. Albert Schultz, Minneapolis, Minn.
7. Music: Bergfelder C. E. Mt. Lake, Minn.
8. "Crusade Endeavors" 30 min. Rev. P. R. Lange.
9. Close.

Monday Forenoon and Afternoon

Business Session of the Conference

1. Opening by the President, Rev. A. W. Friesen.
2. Business Transactions:
   (a) Receiving of Certificates of Delegation.
   (b) Reading the Report of the previous session.
   (c) Report of the Votes-of-honor-Committee.
   (d) Report of the Soliciting Committee.
   (e) Report of the Treasurer.
   (f) Report of Committee on School and Education.
   (g) Report of the Examining Committee.
   (i) Report of the Committee on Evangelism, (1) of the secretary; (2) of the Treasurer.
   (j) Election of officers.

Monday Evening

Sunday School Convention

1. Opening by the Chairman, John Ewert, Avon, S. Dakota.
2. Topic: Teachers Training for S. S. Work, C. B. Friesen, Mt. Lake, Minn.
3. Music: S. S. Pupils, Salem Zion S. S., Marion, S. Dakota.
4. Model Class, Salem S. S., Freeman, S. Dak.
5. Reading, Bethel S. S. Langdon, N. Dak.
6. Topic: The Sunday School, a restraining power. Rev. Walter Gering, Freeman, S. Dakota.
7. Music: Henderson S. S., Henderson, Nebr.
8. Offering.
9. Close.

Tuesday Morning

Educational Meeting.

1. Eroeffnung.
2. Lecture, Rev. P. R. Lange.
3. Lecture, Prof. John D. Unruh.
4. Unfinished Business, Report of Resolution Committee.

   Music to suit the occasion.

Tuesday Afternoon

Women's Missionary Program

1. Opening by Leader, Helen Penner, Mt. Lake, Minn.
2. Music, Ladies Chorus, Salem, Salem Zion and Bethany.
3. Topic: The Sewing Needle, 15 min. Mrs. Jacob A. Tieszen, Dolton.
4. Music, Avon, S. Dakota.
5. Reading, Henderson, Nebr.
6. Music, Susan Schroeder, Mt. Lake.
7. Topic: "Christian Nursing," 15 min. Mrs. P. P. Preheim.
8. Offertory, Mrs. Otto Schrag.
9. Talk, 20 min. Mrs. Sam Preheim.
10. Music, Ladies Chorus.

Tuesday Evening

Musical Program

1. Music, Bethesda Church, Henderson.
2. Music, Friedensberg Church, Avon.
3. Music, Bethel Church, Mt. Lake, Minn.
4. Music, Bethel Church, Dolton.
5. Talk: "Sacred Music," Rev. P. R. Lange.
6. Music, Bethesda Church, Marion.

7. Music, Salem Zion Church, Marion.
8. Music. Salem Church, Freeman.

Program Committee: Rev. John Bartel,
Benj. Kaufman,
John J. Becker.

PROGRAM OF THIRTY-EIGHTH ANNUAL CONVENTION

Young People's C. E. Union of the Eastern District Conference, Memorial Day, Tuesday, May 30, 1933 in the Eden Mennonite Church, Schwenksville, Pa.

MORNING SESSION

9:30 Daylight Saving Time

Quiet Hour
Song Service ....Rev. Daniel J. Unruh
Devotional Period ....Rev. Freeman H. Swartz
Pastor, Eden Mennonite Church
Reading ....Miss Carolyn Boore, Quakertown
Business Session
Selection ....First Church, Phila.
Conference Period
Mission ....Mr. Willis Lederach, Bridgeport
Problems of Everyday Living
..................Prof. Herman L. Bishop
Principal, Lansdale High School
Preparing Our Programs........Earl Israel, Allentown
Past President Penn. State C. E. Convention
Intermediate ....To be Selected

AFTERNOON SESSION

1:30 Daylight Saving Time

Meditation and Prayer ....Rev. E. J. Bohn
Pastor, Zion Mennonite Church, Souderton
Missionary Address .... Drs. Harvey and Ella Bauman
Champa Mission Station, India
Selection .... Zionville
Offerings for Missions
Installation of Officers ....Rev. A. S. Rosenberger
Conference President
Address ....Rev. Percy Crawford
Young People's Church of the Air, Phila.
Benediction ....Rev. W. S. Gottschall

DEATH

Schowalter—Mrs. Anna Schowalter, nee Krebill, was born at Hayesville, Ohio, January 15, 1857. In her infancy she came with her parents to Lee County, Iowa, where she grew to womanhood. In 1870 she surrendered her life to her Savior, was baptized and received into the membership of the Zion Mennonite church near Donnellson. When she moved to Wayland she united with the Wayland Mennonite Church and was always a faithful attendant as long as health permitted.

She was married to Jacob Schowalter, January 27, 1878, who preceded her in death Sept. 30, 1913, at Wayland, Iowa. This union was blessed with five children of whom three survive, one son and three daughters.

For many months she was a patient sufferer, and entered into her eternal rest at the home of her daughter, Mrs. Conrad in Cedar Rapids on Monday evening, March 27, 1933, at the age of 76 years, 3 months, and 12 days. She leaves to mourn her departure a son and two daughters, 7 grand-children, two great grand-children, five brothers and three sisters.

Funeral services were held from the Mennonite Church in Wayland in charge of the pastor who spoke on Psalm 46:1-3 at the request of the family. Burial was made in the North Hill cemetery.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR APRIL, 1933

Expenses of Ex. Com. and "News and Notes: Alexanderwohl Ch. Sew. Soc., Goessel, Kans., $1.50; Bethany Sew. Soc., Freeman, S. D., $2.00; West Zion Sew. Soc., Moundridge, Kans., $1.50; Eden Sew. Soc., Inola, Okla., $1.50; Total, $6.50.

In place of sewed clothes: Miss. Soc., Wadsworth, Ohio. Hotevilla St., Ariz., $5; Deep Run Sew. Soc., Bedminster, Pa., Ashland St., Mont., $5; Christian Menn. Sew. Soc., Moundridge, Kans., do. $25; Bethel Mission Soc., Mt. Lake, Minn., Champa St. India, $5; Oakleaf Mission Soc., Mt. Lake., Minn, do. $10; Tabor Sew. Soc., Goessel, Kans., do. $10; Alexanderwohl Ch., Sew Soc., Goessel, Kans, Oraibi St., Ariz., $15; Hereford Ladies Aid, Bally, Pa., Busby, St. Montana, $10.00. Total. $85.00

Miscellaneous: Tabitha Sew. Soc., 2nd Church, Beatrice, Nebr., Orphan, India, $30; Mission Sew Soc., Menn. Church, near Avon, S. D., Worker, India, $10; Bethany Sew. Soc., Freeman, S. D. Evangelist, India, $40; Mary Bargen, Mt. Lake, Minn., Rev. and Mrs. F. J. Isaac, India, $10; Sew. Soc., Wisner, Nebr., Hospital Champa St., India, $5; Christian Menn. Sew Soc., Moundridge, Kans., Freight to India, $.35; Mission Soc., Upland, Calif., Russian Relief, $8; Union Meeting Sew. Soc., of Bluffton and Pandora, Ohio, $14.84; Gen'l. Treas. Foreign Mission, Total $118.19.

Grand Total ....$ 209.69

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

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REV. LESTER HOSTETLER, Sugercreek, Ohio

JOTTINGS

The upper Sunday School classes in the Bethany church, Freeman, S. D. had charge of the Mother's Day exercises. The teachers are Elsie Hofer, Edna Walter and Emma Walter.

A Mother's and Daughter's meeting was held in the Zion church, Souderton, Pa., last week. The Young People's Choir of the Zion church was the guest of the St. Peter's church at the Young People's Meeting and rendered several selections of music.

The Perryton, Texas, church is planning for a revival in the near future. Rev. E. J. Neuenschwander of McPherson, Kan., has been invited to come to Perryton and conduct a series of services. The church is praying that this effort will result in a large ingathering.

The Men's Chorus of Eden church, Moundridge, Kan., has been bringing cheer to their sick friends. They gathered at the home of Peter Goering last Sunday and sang several selections for him, they then proceeded by auto to the Bethel Hospital at Newton and sang for the patients, including Katherine Kaufman.

A letter from a Mennonite brother in Russia, written on Easter, goes on to say: Today is Easter, but there is no joy, no one celebrates, all must work.—My brother-in-law, a minister, lately died in prison. My brother, also a minister, died in prison last year. Thirty families from one village were transported to the north this winter after everything they had was taken from them.

The Mennonite settlements in Paraguay, lying in the Chaco which has become the field of operation for the Bolivian and Paraguayan armies, are enduring the hardships that come to a civil population while war is in operation. In some of the colonies there is a continual procession of troops and munition trains. The crops of the colonists are often carried off or spoiled by the troops.

Dr. E. G. Kaufman of Bethel College, was the speaker at the services of the Buhler, Kan., Mennonite church last Sunday. In the afternoon he organized a group of Bethel patrons into another Bethel College Fellowship. This is one of several other similar organizations in Kansas Mennonite churches. Dr. Kaufman expects to interest other churches of the Bethel constituency in organizing similar fellowships.

The aged sister Hillegonda van der Smissen, of the Bethel Deaconess Home, in Newton, Kan., who some time ago met with the serious misfortune of breaking her hip and a wrist, is reported to be improving. She is now able to use her hand. Sister Hillegonda has been active in many of the efforts in the General Conference and her numerous friends throughout the Conference are gratified at the improvement shown in her condition.

The most recent publication by the Dutch Mennonites is a pamphlet written on the subject The Mennonites in Brazil by Dr. Z. Kamerling. This is the 58th of a series prepared by Dutch Mennonites covering subjects of Mennonite historical interest.

The Flatland, Pa. church, one of the Quakertown charge, of which Rev. A. S. Rosenberger is pastor, has improved its building with the installation of electric lights. On our day, with a wider distribution of electric current, it is now possible to take advantage of modern lighting. Since Flatland was rather isolated the improvement had to be deferred to this time.

In former years the mothers and daughters of the First church, Philadelphia, celebrated Mother's Day, with a banquet. This year they had charge of the Sunday evening service which was sponsored by the "Truth Seeker's Class." With the close of the public schools the First Church will again begin its Vacation Church School. The sessions are to continue for four weeks.

The Upland, California, church holds Cottage Prayer Meetings in the homes of members. They are arranged for by the Deacons of the congregation. On May 7, Rev. and Mrs. J. M. Regier, of Reedley, were guests of the congregation. Mother's Day was celebrated as usual by special reference to Mothers and the consecration of infants. The Samaya Band of the congregation presented the Mission Play, "Garib" at one of the Sunday evening services.

Among the many interests confiscated by the Russian Soviet government was the plant of Lepp and Wollman, the largest harvester factory in Russia which was incorporated in 1850. The factory is still being operated by the Soviets. G. J. Lepp, who was one of the 62 young men that formed a group that came into notice because of the opposition against their entering this country some years ago, is a grandson of the senior member of the Russian firm. He is now engaged as a representative of a Cleveland tractor company. Mr. Lepp is the son-in-law of Rev. Jacob Janzen of Waterloo, Ont.

The Sugar Creek, Ohio, church held its semi-annual communion service last Sunday morning. Eight new members were recently received into church fellowship. The catechetical class meet is regularly giving instruction in religion to a group of boys and girls. A School of Sacred Music will be conducted in the church from June 26 to July 9. The school will be under the direction of Mr. John Baumgartner, a member of the famous Westminster Choir School of Princeton, N. J. During this school period a junior choir will receive instruction under the direction of Mrs. Baumgartner, who also is a graduate of the Westminster Choir School. On June 11 others will be received into the church through the rite of baptism.

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VOL. XLVIII BERNE, INDIANA, JUNE 1, 1933 No. 22

EDITORIAL

The area over which cyclones may pass is not limited to a well defined space. Neither do destructive storms always show up where they are expected. Within a week two storms that left evidences of their terrible destructiveness swept over a certain portion of southeastern Pennsylvania. Trees were overturned, buildings demolished and roofs uncovered as well as lives lost. The few minutes during which the storms were worst were enough to drive fear into every heart. In one place, while a circus was in progress, the storm hit the tent, which was occupied by thousands of spectators and partly wrecked it. The marvel is that lives were not lost in the panic that seized the patrons. Yet, before the next performance the great tent had been repaired and was again filled with its thousands. Neither the circus people nor their patrons seemed sufficiently scared by the afternoon's calamity. People will take chances with the forces of nature largely because they go on the theory that lightning does not strike twice in the same place. Yet, if a city is built over a volcano, an eruption is possible, as was the case with Martinique some years ago. Man has his place in nature, but nature has its place too, and as storms and other disturbances are a part of nature's program the one who gets in their way is taking chances and gambling with fate.

With a Congressional investigation in progress the country is beginning to learn what it always suspected that big bankers hold their grip on the country because of special financial favors in the shape of stock sold men high in government service at considerably lower than the marked price which they could immediately cash in at a substantial profit. This may not be bribery and the brokers may have the right to ask any price they care to from their customers, but it amounts to bribery when such sales are made as favors and place the buyers under obligations to the brokers. Of course the poor man never has the opportunity to buy at an unfair advantage and sell at a profit because he is not in the financial racket. Incidently such a procedure, which may be within the law, works hardship to the whole country and specially upon the poor who in the end must bear an unfair part of the financial burdens of the country. Now that the public knows what is going on in the great financial markets it remains for their representatives in Congress and the Legislature to provide safeguards in the shape of better financial laws and their rigid enforcement.

There lies before us the blank sent to the pastors and officers of the churches in the General Conference by its statistician, Rev. C. E. Krehbiel of Newton, Kansas. These reports should be properly filled out as soon as possible and sent to the statistician. Since the meeting of Conference will be held at Bluffton, Ohio, during the last week of August there is plenty of time for collecting the required information, yet not so much time as to permit an indefinite delay. The thing should be done now and as thoroughly as possible. The value of statistics cannot be overestimated and without having them as fresh as possible the work of the whole church is apt to be handicapped.

Our sympathies go with almost any kind of a statistician because of the difficulties in the way of doing the work thoroughly, largely because of the indifference of those who should help him are often the only ones who can help him. Our suggestion is that the church take it upon themselves to make the work of Bro. Krehbiel easier by fully and quickly responding to his request for a timely return of the blanks sent out by him and properly filled out by those whose duty it is to do so.

As time goes on the scandal that the trial of the nine negro boys for an alleged offence against women that put Scottsboro on the map is becoming more and more apparent. The retrial and sentencing one of the group to the electric chair ended in what the public has come to call the lynch-verdict and promises to be repeated when the other eight come to trial. The testimony of witnesses in favor of the prisoners endangered their lives. Witnesses who had given damaging testimony in the first trial have been proven to be unreliable. Mob domination was in evidence all about the court. The condemnation of the Scottsboro boys is nothing but a manifestation of race hatred. Should these poor ignorant negro boys suffer death for a crime, of which they are in the eyes of any unbiased observer innocent, it will be one of the blackest spots on American history. It will be a notice to the whole world that justice is impossible in America and that the negro has no rights to the pursuit of life and happiness which the white man will respect.

We are grateful to our Brother, Dr. P. A. Penner, of Champa, India, for a copy of "India's Challenge to Christian Missions. An answer to the Report of the Appraisal Commission" which reached our desk recently. There is no denying that the Report of the Appraisal Commission has made a considerable stir in the whole Christian world. The Commission did not have the backing of any Board or other organization, but was financed privately by a wealthy American. Its attitude is that of Big Business and its theology is un-Christian if not anti-Christian. The effects of this Report has been to do great damage to missionary interest at home and missionary activities abroad. Generally, the Report is meeting with resentment everywhere and its slurs upon the missionary personnel are causing great indignation. We are impressed with the calmness with which the pamphlet, sent to us by Bro. Penner, makes the reply, yet, with it all, there is a feeling of sincerity in every page of the answer. We have just this to say that the "Report" makes one feel that the missionaries have been wounded in the house of their friend. We also are certain that these brethren who have gone to heathen lands to bring Christ to the Christless will meet the hardships incident to the giving out of the Report in the spirit of Christian love and will continue to throw as much energy, work and faith into the work as they have been doing before. It does seem to us that when one aims to scuttle the ship in the midst of a stormy sea, the one who does the scuttling is in as much danger as are the rest.

BETHEL DEACONESS HOME AND HOSPITAL, NEWTON, KANSAS

The Lord willing, we plan to commemorate the 25th Anniversity of the dedication of the Hospital and the ordination of its first Sisters on the 11th of June, 1933.

At 2:30 P. M. the following eight Sisters will be ordained as deaconesses: Tena Hooge, Marie Schmidt, Anna Lange, Agnes Lohrentz, Anna Marie Goertz, Helene Marie Bartsch, K. Delores Friesen, Margaret Jane Unruh.

At 7:45 P. M. the Anniversary Service will continue with worship and praise to God for His mercy and blessing through the past, and the petition for His guidance and grace for the future.

The services both in the afternoon and evening will be held at the First Mennonite Church on East First Street, Newton, Kansas. A most hearty invitation is extended to all friends to attend these services and to unite in thanksgiving and prayer with us.

The Bethel Deaconess Home and Hospital.

THE CHURCH

Our Father, we thank Thee for the Church and for all the blessings it brings to us. Help us through it to give to Thee the best we have in LOYALTY and SERVICE. For Jesus' Sake. Amen.

The value of a Church—The world's obligation to the Church is great, MY FRIENDS. What was real estate worth in Sodom? — What is it worth today? —

The Sunday School is a mighty force in the world. Yet it should be under the direct management and control of the church. It is worth all the best endeavor of God's choicest men and women. It is the training ground for the church.

Let us attend Church because we would see Jesus. We want to be a blessing unto others and receive a blessing for ourselves. Is the church not God's business? Is it not a very holy, a very solemn, and a very urgent affair? Does not the welfare of the SOUL depend upon it? Can it be neglected? Can we afford to be indifferent? It should be a church where spiritual life springs up continually to bless the world, and not a church that needs continually to be pumped to keep it from dying. A church where JESUS reigns forever should be striven for. For with the neglect of God's house comes the neglect of one's SOUL, and all one's spiritual concerns.

It is OUR church and as such we should, and must stand for the faith of the church. In an age where so many people adopt a wrong and doubtful attiude towards everything in life, let us as Christians go forward as leaders in our locality and community. Let us uphold the unshakable truths for which the church stands and has always stood. It is said a tiny wire may carry enough electricity to split a mountain. The church needs you and me, each and everyone as a channel through which it may apply the power of God to build and advance His Kingdom. Will we let Him use us? By OUR FAITH in JESUS CHRIST, we are laying hold on the power that moves the world.

The church raises the standard of health, education, and wholesome recreation in the community.

For whatever is good it encourages. Whatever is harmful it opposes. Then is it not worth while, folks, to keep up the work of the church?

Is the church not the body through which Jesus proclaims His Gospel of Salvation unto all men? —

Is not the church that which stands for the development of the soul and the spiritual life of mankind? —

Does not the gathering together with God's children, the fellowship with our God and one another sweeten the pathway of life?

In the church we learn to share our joys and divide our sorrows. Yes, we learn to bear one another's burdens, as we listen to the holy words as proclaimed by Scripture that Jesus bore them al for us.

Must Jesus bear the cross ALONE, and all the world go free?

No—there's a cross for everyone and there's a cross for me.

Think how much the church does for you, your children, and your neighborhood.

Help the church and the church will help you.

By **Arthur F. Ortmann.**

CHRISTIAN EDUCATION

(Our Schools)

Topic Suggested for June, 1933, Mennonite Brotherhood of Eastern District

Aim: To show the importance of Christian Education.

(1) To young people in helping them to live the fullest possible life.

(2) To the Christian Church in training youth for positions of leadership, in the Church's work.

(3) To the world at large in providing citizens trained to apply TRUTH in the solving of national and international problems.

Scripture Passages: Prov. 3:13, 14.

Prov. 4:5, Prov. 8th chapter, John 8:31, 32.

Suggested Preparations for Meeting:

(1) Invite High School Seniors and graduates to attend meeting.

(2) Have College Students and Graduates present, to give their testimony relative to college training.

(3) Arrange for a Professor in a Christian Institution, or for an older graduate of such an institution to give a ten minute talk on this subject.

(4) Arrange for the singing of a few Christian college songs.

Hints for Leader's Talk: (Subject might be presented by three different people, each discussing one of the sub-heads above.)

1.—Define Christian Education. This is not as simple as it appears. Cannot be defined in a single sentence. Giving below aims of a few Christian colleges taken at random, which should give us a basis for discussing CHRISTIAN EDUCATION.

"Elizabethtown College was chartered as an institution of the Church of the Brethren and her sole right to an existence is her devotion to the faith held dear by the members of our fraternity. It has been the policy of the Board to ex-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.........Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance.........$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

clude all collegiate practices and customs that do not foster Christian manhood and womanhood and to this policy every member of the faculty is pledged so as to make vital in each student the high ideals of the Christ. The College aims to introduce each growing individual to the spiritual inheritance and to impress upon him the responsibility of becoming a bearer of the experience of the race to succeeding generations. Christian Character is respected with the highest regard and with an almost sacred reverence."

"The aims of McPherson College are to produce scholarship and develop character. Since the school is a church college (Church of the Brethren) we attempt to do this through Christian teachers and in a Christian environment. Loyalty to the Church and her counsels is taught. The institution desires to co-operate with the churches for the spiritual welfare of the Young People and to prepare them for more active church service when they return to their homes."

"LaVerne College was founded primarily for the purpose of providing worthy young people an opportunity to obtain a Christian education. It is the aim of the college to prepare for the largest service possible. Nobility of character, a proper evaluation of the individual and an understanding of one's relation to society and to church are ideals set forth in the arrangement of the courses of study, the instruction, and the spirit of the college.

"Blue Ridge College was founded for the purpose of Christian education of strong Christian character. We are endeavoring to make the name of our college the synonym of Christian ideals, hard work and thorough scholarships."

Bluffton College holds to the conviction that the ultimate reality is personal and spiritual and that the highest type of person is Christ-like in character. The aim of the college is to so inspire and direct young people to adequate preparation and worthy purpose that they may become strong and gracious personalities and sound Christian characters who will be qualified to make a wholesome contribution to human welfare.

These purposes are to be accomplished by providing students with opportunities for a wide and varied experience with natural phenomena and stimulating contacts with cultured and noble men and women of present and past, and with their achievements in human institutions, religion, science and art. Effort is made to teach young people to think clearly on problems growing out of their personal and social life, and to cultivate within them a love for the truth and to train them to become active seekers for the truth in a wide variety of fields in the firm conviction that the truth will set them free to realize their highest possibilities in character and in service to men.

The appreciation of beauty and harmony in nature and art and the love of goodness and justice in ethical conduct are promoted. Students are taught to exercise self-control in their personal conduct and are trained to co-operate with their fellows in student government and activities. They are encouraged to work with others for the creation of a new social order based on an appreciation of the supreme worth of the individual man and a sacrificial devotion to the welfare of society.

Bluffton College endeavors to surround the youth with a spiritual atmosphere which will make it possible for them to obtain a vital religious experience that will send them forth as exponents of the Christian way of life to apply love to the solution of all social, industrial and international problems.

As a Christian institution, Bluffton College endeavors to train leaders for the Church, who will not only appreciate her historic principles but will also be qualified to help the Church fulfill her mission to our generation. In harmony with the ideals of her founders and the best religious thought of today, the simple life and the promotion of peace and good-will among all classes, races and nations, are emphasized.

(NOTE: The above aims of several colleges give us a wealth of material for discussion. Bluffton's aims are given at length because Bluffton is in a special way the college that our Eastern District Conference supports. Note additional thoughts below).

2.—**Various Views and Comments.**

At the one hundreth anniversary of the founding of New York University, of New York, Alfred Noyes, the famous English poet, said of the prevailing type of education: "Ye have taken away my Lord and I know not where ye have laid Him." With the central, spiritual convictions of Christianity weakened, if not destroyed, by the acids of modernity, Mr. Noyes held that nothing but certain conventions now separate us from complete moral chaos. Mr. Noyes saw a way out—the road to Calvary. "There must be a new focus of the mind of man upon the profound certainty that the world is not a machine or a chance process." It is the Christian College that is set to lead the way back and the way forward in education.

Dr. Mosiman, President of Bluffton College, writes: "If a Christian college is to serve its purpose, it must be able to impart spiritual leading and guidance to minds able to receive it. If a college fails in that, it will lose its leadership, which will go to men of faith as it always does. More knowledge of the purpose of the invisible God in this visible earth and of the laws to which the human life is geared, and what that life is all about, and what comes next—that is the kind of religion that must prevail in a college."

Hamlin Garland, noted American man of Letters says: "I am a friend of the small college. To have the big universities absorb all the pupils of the country even if it were possible would not be disirable. After all, an education is—at its best—cultural. It is not entirely a question of 'efficiency.' We are almost too efficient. Our aspirations should run to some more esthetic end."

Dr. J. E. Hartzler, Past President of Witmarsum Theological Seminary, says: "What Mennonitism needs today, above all things, is a great religious, ethical, educational and social objective laid upon its heart and conscience with the authority of Jesus Christ back of it, this objective to be nothing less than the eternal Kingdom of God as earnestly lived and taught by Jesus Himself."

3. **Statistics of Bluffton College—Our College.**

Comprises about 40 acres with ten buildings on a beautiful campus. It was founded in 1900 as Central Mennonite College by the Middle District Conference. In 1914 the name was changed to Bluffton College and this new College supported by five different Mennonite Conferences. For year 1932-33, 321 students enrolled, of which about 40% are Mennonites. Of the 532 living graduates of Bluffton College, 49 are professional workers, and 222 are farmers, business men, engineers, housewives, etc. 110 graduates have received higher degrees.

4. **Conclusions and Objectives.**

Get acquainted with our Christian Colleges, especially Bluffton College. The last Sunday of August has been suggested as a day of prayer for schools and colleges by all Mennonite Churches. Only about 40% of the cost of education is covered by tuition. Practice systematic giving for education by Church Organizations same as for Missions. Read Dr. J. E. Hartzler's book, "Education Among Mennonites of America" published by the Central Mennonite Publishing Board, Danvers, Illinois.

"PROPERTY VALUES IN THE EARLY CHURCH"

The Scripture reference for this topic is found in Acts 2:44-5; 4:34-5. But before beginning on a topic like this it is well to go back to Jesus, the Personality upon which the Church is built. Or, we might even go back to the Old Testament Judaism. The Jew of the Old Testament gave liberally to the poor. His property was dispersed to the needy with great concern; but not because of love, but because of the Law. The law bade him give to the orphans and the widows.

But when we come to the time of Jesus and the twelve disciples, we find that the little group of thirteen was a large family. They had "The Bag," and Judas carried that bag. Indeed, they literally, had "All things in common."

With the picture of their fellowship in this group still fresh in their memory, it was natural for the founders of the early Church to turn to communism. This spirit of "Things in common" was carried for some time; but naturally was crushed out when the Church became the possession of the ruling classes.

"They sold their possessions, and parted them to all men as they had need." With such a spirit of brotherly love prevailing, we find no one in need. No periods of unemployment; no financial depressions.

Jesus never denounced private ownership; at least so far as our records go. But Jesus did seem to think possessions to be more of a hindrance than a help. "How hardly shall they which have riches enter into the kingdom of God, "He says to His disciples one day. Another time He said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

His disciples wondered who in the world would get to heaven, if the rich wouldn't. They looked at the rich as we look at them—with honor. They are rich, and because they give dollars along-side of the poor widow's mites, they are the greatest in the kingdom. But Jesus saw the power of selfishness in the lives of the moneyed class. Not because they were worse than other people; but because private ownership encourages selfishness, pride, even cruelty.

Historians tell us that the early Church gave to the needy, "Willingly, not only according to their means; but beyond them." They had "things in common," and they gave beyond their means; they had no private property to foster selfishness. In today's financial and unemployment crisis, those who give "beyond their means" are not the ones who have a big name because they give $100,000 of the working man's money to the unemployed; but the ones who give beyond their means are those who give $5 out of their poverty. "Property Values in the early Church," did not encourage private gain at the cost of the individuals, even if it was done "legally." But property values in the early Church encouraged "common ownership: God had given His wealth to all his children, not only to the ones who were clever enough to amass a fortune, even within the law.

If there are any lessons which bear upon 1931, it is the lessons regarding "Property Values."

We pick up a paper, and we see where a little woman in New York leaves $100,000,000 to any causes she happens to choose—even if it is for the care of a pet poodle. Or we see a man leave his son $150,000,000 to live on a life-time; and maybe he needs it in the society he is living in—for trains, limousines; perhaps he may even need a new tooth brush once in a while.

Now is it wrong for an individual or a family to amass such a fortune? I never heard Jesus say so. But when I read of such concentration of wealth, I hear Jesus say anew, "What shall it profit a man if he gain the whole world, but lose his own soul?"

If a man has even billions under his control, he leaves it all when he leaves this world. A man in New York passed away not so long ago. The next morning his lawyer was going to the office. A man approached him, who loved money, but like most of us, didn't have any; "How much did he leave?" The lawyer looked at him a moment, "All he had."

And so it is. But when you see Christians scrambling for gold in the stock market, and every other possible "legal" means—crushing the personalities of those under them—you'd think they could take every dollar with them. Even their salvation seems to depend on it. Many a man and woman would have died happier with less money and more love.

No, it isn't just exactly wrong to have a billion in the bank; but I really wonder if we could have our gold pile up that way if we really had the love of Christ in our hearts. People are starving almost next door to some of us—to many of us—and we go to Church singing the hymns as if we really meant them, but we don't.

We say we are going to a crisis, and so we are. Because we have prohibition? Some folks seem to think so. But in my own mind I am convinced that this depression—and all similar depressions—are nothing more nor nothing less than the natural result of the "Property values in the Present Church." As long as we operate under the profit system in industry; so long as the personalities and souls of the lower classes of society are crushed out to bring dollars into the coffers of the rich—just so long will we have unemployment and depressions.

We have thousands of people out of work in Philadelphia, not because they didn't work hard enough; but because they made too many hats, shoes, overcoats. Any system which will starve a man to death because he worked too much, that system can learn "Lessons from the Early Church."

Oh, if we had the love of Christ in our hearts; if we had the love of the Early Church, we'd have "all things in common." If I had the love of Christ in my life as it ought to be, I'd have money, of course I would, but that money would be yours if you needed it. But you mention that, even in a Church, and you are a "blank de blank" socialist, communist or red. But as I study the life of Christ, and the early Church, I become convinced that it isn't socialism, it isn't communism, it's CHRISTIANITY.

To-day I'm wondering if the Church of Jesus Christ is going to stand by as she did in Russia. The ruling class professed Christianity—but the owning class used that Christianity to amass greater wealth, even if it meant crushing lives of the "under-dogs." If the non-Christian socialism, which is now making progress in our country, gains the upper hand, we will find ourselves in a worse plight than Russia.

I have heard ministers say that there was no room in the Church for "socialists." And maybe they are right—maybe; but if socialism has no right in the Church—then at least we can say that Christ has every reason to be in socialism. If Christ is left out of socialism; if the present Church doesn't learn lessons from the Early Church and Russia—then we will find "Property Values" to lead us to chaos—a chaos beside which Russia will be a utopia. I say that because I believe it from the bottom of my heart; and the sooner we "Learn from the Early Church," the sooner Christ's kingdom will come.

"And they had all things in common; and sold their possessions and parted them to all men as every man had need."

Until the Church is willing to think more of Personality, and less of gold; until the Church can say to a sick world, "Silver and gold have I none, but such as I have I give thee;" until the Church is willing to have "All things in common," she will miss a great portion of the message of Christ, her Leader.

SLUGGARDS

"As vinegar to the teeth and smoke to the eyes so is the sluggard to them that sent him." Prov. 10:25.

The writer of the book of Proverbs was extremely practical. He had the knack of taking the common experiences of life and recording them in a way that what he said of them became not, only classical wisdom literature, but, entered into the spiritual experiences of all time. Take our text, for instance. Where is the one whose feelings have not been severely agitated at some time in his life by sharp and illy prepared food? Where is the householder who has not wrestled with a furnace that backfired because the smoke flue did not function properly? In either of these experiences that was danger of a severely ruffled temper manifesting itself. It is doubtful if any of those who follow these remarks have been spared the danger of coming perilously near to falling from grace.

Let us draw a picture of the events back of this proverb. There was an important errand to be done, it required haste. The one to go the errand needed to possess an aggresive spirit, he needed to show ingenuity and he had to posess a right appreciation of the seriousness of the occasion. Picture yourself among those for whom the errand was to be performed. Your fate, as well as the fate of the one who was being sent, hung upon the faithful performance of that errand. The situation was a dangerous one. Then, realizing your state, give thought for a moment to the one who is commissioned to perform this vital errand. There are many things expected of him. He must have ability and be able to do the things expected of him He certainly must realize that much depends upon him for his fate as well as the fate of those who sent him hangs upon his rightly doing the job. Then, to clap the climax, it turned out that the one who had been entrusted to this important task showed himself a sluggard who was not awake, who didn't care, who didn't use his brains, who drifted carelessly along and who failed to act in the critical moment. What would be your reaction? Irritation? Yes a deep seated and resentful irritation, one with the sting of bitterness.

In life there are many occasions similar to the case described. There are always perilous situations to be faced. We, at such times, call upon those in whom we have confidence and whose abilities we hope are able to meet the situation to take upon them the task of leadership and of responsibility. In a measure, such responsibilities come to all of us. There are ever times when the welfare of all hangs upon us as individuals and our right use of time, opportunity and service will make or unmake the happiness of others. We must feel that, though we may be put a single cog in the machine, the wheel will fail to function if we fail to live up to our responsibility. "No man liveth for himself." No person's place in the great economy of God is superfluous.

The saddest spectacle in all the world is that of the man or woman who went down because of unfaithfulness and dragged others down. Multitudes are in poverty today with embittered souls, because those into whose hands they had entrusted their means were unfaithful to their responsibilities, sleeping when they should have been awake, trusting that some mysterious providence should make things come out all right when they should have seen to it by every ability they possessed that things should come out all right. The leaders of nations let themselves be dragged along into the worst war that has ever cursed humanity because they had no sufficient concern for those who gave to them the power to rule. The spiritual leaders went merrily on calling God's blessings upon the instruments of destruction and those who operated them when their voice as servants of the Prince of Peace, should have been for peace and love for humanity and obedience to the mandate of Christ to pray for their enemies and those who despitefully used them. Today we are in the aftermath of the World War. We have learned that those who win lose. We and our children's children will be paying and suffering because of our victory while the working out of the law inheritance will not in any relieve us and the rest of the world of the price that must be paid because of the world's indescretion. Yet, with proverbial inconsistence, the nations of the world are again entrusting their future and their happiness, yes, their very existence to those parties who aim to secure dominance over other nations through the creation of vaster military machines and a preparedness to use them. The only sure step in the direction of future peace and its accompanying prosperity lies, not in a military, but in the word of our Lord with its promises that, "Blessed are the meek for they shall inherit the earth" and "Blessed are the peacemakers for they shall be called the children of God."

Paul laid down a good principle for the transaction of successful business. Remember he wrote, "Not slothful in business, fervent in spirit serving the Lord." Of course he had the Lord's business in mind. Scripture tells us that "The king's business requires haste." But what is good in the Lord's business also applies to all other legitimate business. The sluggards in the Lord's work have permitted the enemy to enter and sow the tares. They have been sleeping while the Bridegroom tarried. They have passed on the other side when there were works of mercy to be done. They have missed that significance of the word, "straightway" occurring so often in Scripture. They have comfortable abode in their Jerusalem when their Judea, their Samaria and the uttermost parts of the earth were like Macedonia, waiting for some one to come over and help them. The most serious indictment of the sluggishness of the church is the fact that so much of the earth still remains unevangelized. Jeremiah's lament, "The harvest is past, the summer is ended and I am not saved," rings with condemnation of those who have been sluggards while the fields were white for the harvest.

Christianity is a witnessing religion. It means that the redeemed of the Lord must not only say so. As with Philip into the lives of the individuals there comes the imperative command: "Go and speak to that man." That man, to many of us, has ridden by and we have been silent. The opportunity for turning souls into the direction of their Saviour comes to us in hundreds of other ways in our daily lives. Have we gone and spoken to that man?, or, have we been the sluggards? Will the result of our carelessness finally bring out the bitter lament, "No man cared for my soul?" The irritation we experience because of the meager results that appear, in spite of our costly churches, our benevolent and educational in-

(Continued from page 14)

D. D. Eitzen,
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Vice Pres.
Emma Ruth
Sec.-Treas.
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A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

June 11

What Shall We Do with Our Education?

Acts 7:22; 30-36.

There is a good deal of discussion and thinking on this problem of education. Many people are thinking that we have had the wrong kind of education. It led us into the kind of a mess we are now in. We have emphasized that an education should help a man to make money, and because we have been educating our youth along these lines we have produced a decade of cutthroat competition and have underestimated the true values of man as God meant him to be. In order to make more money we have built such wonderfully efficient machines that millions of men are out of work and no one can see the day when they will again be put back on the job. We have forgotten he great teachings which Jesus enunciated again and again "Man is of more value than a sheep" or a herd of swine, or a bank account. Education must teach us that man is of such great importance that the machine must be junked or some method at present unknown as yet, be found that man can be gainfully occupied so that he can feel his work creative, helpful and making for his economic independence.

Education has often been understood as information in regard to the sciences, and the mastery of certain subjects like history, algebra, etc. Education includes all of that, but it must be more than a means of making a living. Education must also help to make a life. Two factors enter into the making of a good teacher, namely, a good academical knowledge of education and a Christian character with high ideals and standards which can be inculcated into those taught. Of these two the latter is of greater importance, for if a man has the former and not the latter you will find there an educated rascal. A man may have a university training but unless he is motivated by the love for fellowmen and high ideals he may become a Loeb and a Leopold who for the sake of the thrill will crush the life out of an innocent child by killing him in cold blood. Education to be full, complete and worthy of the name must be Christian. Nothing less will satisfy or be worthy of the name. It we are to build a bigger, better day for the future we must so build that the eternal verities of life will be held sacred and must be implanted into life.

How much education should a man have? The same would hold of course for the woman, for today there is not much difference between the sexes. Each individual should go as far in the educational scale as he has the mental ability. Some boys and girls will never go beyond the sixth grade and they should not be urged to do so for their abilities must lie in other avenues of life. Some will finish high school, others will receive their college diplomas and others will go on into postgraduate work. This limit to the training will in turn determine the vocation into which a man should enter. Unfortunately it is often true that a person cannot arrange to get as much training as his mental aptitude would permit, this is so because financial inability or too early marriage make it impossible. It need not be a matter of discouragement if you are not blessed with the mental acumen to get your doctor's degree. God gives to various men different kinds of talents. The man with one talent would have received just as much commendation as the five talented man if he would have used it to the best of his ability. Some of the world's greatest benefactors have had but a small portion of that which we call an education. Irving

Bacheller once set out to find the happiest man. He interviewed such people like Mark Twain, Andrew Carnegie, Hetty Green, a French noblewoman serving as a war nurse and John Burroughs and finally in the course of his travels he discovered an unlettered mountain mother in North Carolina who was always radiating happiness. She had given her life to raising nine children of her own, five of her sister's and two of her brother's. These sixteen little ones she fed and sheltered day and night on a barren mountainside, scarcely sleeping many nights and toiling long days in the fields to raise the food for all of these hungry mouths. This woman he pronounced the happiest person he had ever met. He says "So great a charity of spirit I have found in no other human being. Beside it, that of our distinguished philanthropists is as a candle to the noon-day sun."

Real true education, the kind of education which we believe is Christian must inculcate four elements into the one educated:

1. The educated man finds real joy in hard work.
2. He finds delight in new knowledge.
3. He find a comfortable sense as he increases the power to use his mind.
4. He discovers a supreme satisfaction in becoming the more able to render good service to mankind.

True education at its best is seen in such examples like William C. Proctor who after graduating went back to his father's large soap factory to enter business. Rather than take an administrative position he chose to begin as a day laborer so that he might better understand the problems of the workingman. Soon after he started working serious trouble arose among the workers. Young Proctor worked out a plan whereby the workers could share in the profits of the industry. Soon hundreds of workers owned thousands of dollars worth of stock and took new interest in their company and labor difficulties were reduced to a minimum. He believed that the Golden Rule and the Rule of Love as taught by Jesus will work wherever men have dealings with one another. That is an example of an education being used in the interest of humanity as well as in making money.

Questions

1. What is meant by education?
2. Is there a conflict between education at its best and religion?
3. How much education should an individual have?
4. What should be the purpose in getting an education?
5. What can we learn from the education of some men like Moses in respect to their full preparation for life?
6. Was Paul educated? Of what nature?
7. Is it a Christian duty to get as much education as is possible?

Study the Scriptures

Mon.—Read Acts 22:1-3. Paul's learning.

Tues.—Read Acts 18:1-4. A trade along with education.

Wed.—Read Galatians 1:1-18. Paul's talents used for Christ.

Thurs.—Read Genesis 41:1-13. Joseph's talents.

Fri.—Read I Samuel 16:14-23. David the musician.

Sat.—Read II Timothy 1:1-7. Be diligent in our tasks.

Sun.—Read Acts 7:22-36. What shall we do with our education?

"If education is to be adequate, religion must pervade the whole of it." —A. E. Garvie.

"We have religion in education because it belongs there, and it belongs there because it belongs in life." —H. H. Horne.

PEACE NOTES

Bp Vivienne Musselman

The second annual Mid-West Institute of International Relations will be held at Northwestern University, Evanston, Illinois, June 19 to June 30. This Institute is sponsored by the American Friends Service Committee. It is one of the three being held this summer. The others are held at Duke University, Durham, North

Carolina, June 12 to 24, and at Wellesley College, Wellesley, Mass., June 22 to July 1. The idea back of the Institute is to provide training for teachers, ministers, workers with young people, students and others who have an opportunity to influence the thinking of other people in regard to war. The Mid-West Institute offers courses in: Spiritual Aspects of the Struggle for World Peace; Resources of the Peace Movement—Organizations, Activities, Literature, History and Progress of Disarmament since 1899; Building and Breaking the War Habit; Political Problems of World Peace; Economic Aspects of International relations; Crisis in the Orient; Political and Economic Problems of Central Europe—and possibly one or two others. The faculty includes Andrew Cordier of Manchester College in Indiana (Church of the Brethren school); W. O. Mendenhall, President of Friends University, Wichita, and Tucker Smith of the Committee on Militarism in Education. Jane Addams will be one of the special lecturers. Total expenses for the entire course are $35.00. Further information may be obtained from Mid-West Institute of International Relations, Room 902, 203 South Dearborn, Chicago, Illinois.

These Institutes provide excellent training and contacts. Inasmuch as some of you who read these notes will be going to Chicago to visit the world's fair, we suggest that you make the Institute your primary aim and the Fair secondary. Institute afternoons are open for the most part, and two afternoon tours are planned for by the Institute. Teachers who wish to attend the National Educational Association Convention which opens July 1, and who have been members of the Institute may stay on in the dormitories for only $1 per night. Great as will be the spectacle of the World's Fair we venture to suggest that the Institute is dealing with forces that are more apt to change our lives than is the Fair.

At this writing papers are full of President Roosevelt's peace proposal and its reception throughout the world. It contains four main points: 1. That weapons of offense be eliminated; 2. That there be immediate action; 3. That while these steps are being taken no nation shall increase its armaments above treaty level; 4. That during this disarmament period no nation shall send its armed forces across its own frontiers. This proposal has been hailed as meaning the possible saving of the disarmament conference as it reopens today (May 18). The attitude of the Hitler government has been encouraging. Assuredly nations today face one of the most critical situations they have ever met. It is both heartening and ominous to have rulers of the leading powers assert that the preservation of the peace of the world has now become the most pressing business.

EASTERN DISTRICT YOUNG PEOPLE'S C. E. UNION NOTES

Dorothy Swartley

Plans have all been completed and we are now looking forward to our Convention which will be held at the Eden Mennonite Church, Schwenksville, on May 30th.

The Rev. Percy Crawford of Philadelphia will be the main speaker of the Convention, and we know he will have a very inspiring message.

We have been quite fortunate in getting Miss Rebecca Hughes, State Junior Superintendent, to speak to our Junior Superintendents and also address the Juniors.

Rev. Robert Gottshall of Norristown is planning to lead the Intermediates.

There will be four conference periods in the morning, and we urge that the various societies divide their members so that some attend each conference, and thus they will receive the benefit of all four conferences.

Mr. Willis Lederach, Bridgeport, Pa., who has had a number of years experience at the Norristown Mission will lead the conference on "Missions."

Prof. Herman L. Bishop, principal of the Lansdale High School, will lead the conference on "Problems of Everyday Living."

Earl Israel of Allentown, president of Pennsylvania C. E. Union several years ago, will lead the conference on "Preparing Our Programs."

The conference for the Intermediates will be in charge of Rev. Gottshall.

Miss Mary Hunsberger of the Deep Run society, will have charge of the fellowship and fun period immediately after the Convention.

The following committees have been appointed:

Nominating: Henry Detwiler, Souderton, Chairman; Paul Hunsberger, Deep Run; Raymond Stauffer, Zionsville.

Resolutions: William Slimm, Second, Philadelphia, Chairman; John Swarr, Mechanics Grove; Helena Frei, Flatland; Christie Grede, First, Phila.; Rev. Freeman Swartz, Schwenksville.

Awarding Banner: Dewitt Temple, Germantown, Chairman; Lowell Boorse, Quakertown; Viola Moyer, Allentown.

We are anxious to have as many societies as possibly can attend this Convention, for we feel that it will do a great deal in further developing our spiritual life and fellowship with our members.

A PEACE CRUSADE

Last spring, during the political conventions in Chicago Peace crusaders were there expressing their convictions in no uncertain terms. Youth had a significant part in these proceedings. Let one of the participating youth tell about this event.

" 'I like to see somebody besides old ladies at peace meetings,' said Jane Addams, 1931 Noble prize winner. 'If there is to be another fight among nations it won't be our war. That's why I like to see young men, and young women, too, concerned about peace.'

"Miss Addams was looking at about sixty young advocates who were her guests at Hull House on the eve of the Democratic national convention. They had shown their concern about peace by coming to Chicago from colleges and interested groups all over the nation, to urge peace planks in the party platform . . . "

The article quoted above continues with an account of what the young people did in Chicago, what inspired them to go there, and the sacrifices many of them made to get there. "A few had automobiles to use, or were able to come by train. Others hitch-hiked hundreds of miles. And the peak of determined transportation was achieved by Perry Huntington of Oregon Normal School, who made his way three thousand miles on freight trains and transfer trucks . . . A part of the Lake Geneva girls' delegation boarded a milk train to make connections for their campaign-launching dinner date will Miss Addams.

"Roland White of the University of Iowa informed the platform makers of the Democratic party, 'We do not desire to be shot in any conflict to make the world safe for Standard Oil or United Fruit Company.' "

Launching a youth movement for world recovery.—What next? That was the question that faced leaders of the peace movement after the meeting at Chicago.

"To have dropped the project when the parties folded their Chicago tents would have been quick death to the hopes of a few score of energetic young people. The National Council for Prevention of War came to the rescue and offered the services of Paul Harris, Jr., and Ruth Sarles as counsellors. The plans are to correlate the efforts of existing movements, not to create a new one; to suggest definite ideas for action; to help give concrete form to the yearnings of young people for a better world than their elders bequeathed to them."

The response to the new idea has been spontaneous and enthusiastic. National Council for Prevention of War News Bulletin prints a page of reports of activities of young people allied with this movement all over the United States. They are doing big things and are already making their influence felt. God is working through youth for world peace.—C. E. Guide.

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THE S. S. LESSON

June 18

Jesus Rises from the Dead. Mark 16:1-11.

Golden Text,—He is risen. Mark 16:6.

Paul tells us that if Christ be not risen we are without hope and are yet in our sins. Upon the resurrection rests the whole fabric of our religion. A dead Christ entombed in the earth would mean only another dead man and would not bring us the assurances that we have of a life after death. A living Christ means that we need have no fear of death, as it is but the stepping stone into the other world. When we pray, it is in the name of the One Who ever liveth and is our advocate at the throne of the Father. When we hope it is not a mere speculation, but an assurance that as He rose so shall we also rise. When we long for our departed ones, we do so with the confidence that we too may be with those whom "we have loved and lost the while."

With the announcement of the doctrine of the cross Jesus had spoken of His coming resurrection, but, at the time, the Disciples were not prepared to understand these strange utterances. It was not until after He had been seen of them they remembered what He had told them. They had to pass through the experience of seeing their Lord buried before they were ready to have an understanding of His appearing to them in life again. Had he only died He would have been a buried hero, but, when He rose, He was their living Lord.

It is fortunate that we have the account of His resurrection given to us from the point of view of many witnesses. The disciples were not expecting His resurrection. They had fled from a living Christ and a dead Christ was in the tomb. The accusation that they had come by night and stolen the body of the Christ from under the noses of the guards was on the face of it impossible and, if they fled from a living Christ, they certainly would not want the body of a dead Christ with them, only to get into trouble on account of it. Moreover, the guards were paid money to put this rumor into circulation. We often hear of people being bribed to lie but not to tell the truth.

There was Thomas, the doubter. We almost feel like exclaiming: "Thank God for Thomas!" For one, with such an attitude as his, could not be moved by emotions that would lead him to imagine such an event. Paul tells us of five hundred brethren having seen the Lord at one time. The dream brought on by sorrow that led them to imagine they saw the Lord would be impossible with such a large company of persons. Five hundred persons would not be hallucinated at the same time in the same way in spite of Renan's rhetorical exclamation "Divine power of love when the hallucinated mind of a woman gave the world a resurrected God." The Resurrection was a fact and not the child of a dream.

The assurance of a resurrection gave to the messengers of the Gospel a mighty appeal to all the world, for all fear death, and all have within the hope that death does not end all. In all ages of the world, and everywhere, men have believed that a resurrection awaited them, so that this belief is really a universal law. What all men at all times and in all places believe must be true.

To all the race, in the miseries that sin imposes upon them, the resurrection is the one assurance of better things ahead. We have suffered, we have all feared, we have all hoped for life to follow this life. The only answer to these things is a resurrection with the possibility of eternal bliss. With this message of a crucified and resurrected Christ the disciples, and all who have come after them, hold out not only the assurance of hope fulfilled, but also, of the great love of our Heavenly Father who holds out to us this certainty.

There are two special days observed in honor of the resurrection. They are our Easter and Sunday. Early in the history of the church the first day of the week became the day of special observance because Christ rose on that day and every year we celebrate Easter. Were there no resurrection of the Lord to be celebrated by these days they would have no significance whatever. We cannot account for them except for the fact that Jesus rose.

The resurrection is a demonstration of divine power. It is natural that men should die but here the resurrection transcends natural law. In nature we recognize the power of God and in the resurrection the infinitely greater power of God is revealed. We only think of death as man's enemy brought on by sin. The resurrection is the power of God brought to us by love. A power that overrules evil that good will come of it. Death is the instrument used by the powers of darkness, but, in the resurrection, we have the triumph of light over darkness. The resurrection is the power over sin. When sin has done its worst God steps in and breaks its power by His might.

SLUGGARDS (Continued from Page 8)
stitutions, and the long list of names on our church rolls, is keen and distressing, but, it exists for no other reason than that those depended upon to labor in the harvest field, and we cannot claim exemption from that number, have been sluggards of the type who "Let George do it" and then complain because George was not as much alive as we expected him to be.

CORRESPONDENCE

Pratum, Oregon. Dear readers of the Mennonite:—Again the love of God is manifested to us human beings in the lovely Spring, speaking to us of the resurrection.

So far we had rather cold spring weather, the farm seeding is all done and the spring grain looks like we might have a bountiful harvest.

Our community was stricken with the measles and "flu" this early spring. The measles spread like a wild fire throughout the whole community and some Sundays as many as ten families were absent from our Sunday-school, but at present there is very little sickness for which we are thankful.

We had our pre-Easter service on Good Friday evening, and on Easter Sunday we had our communion service. A large number of believers took part at the communion table. There were 233 there for Sunday School and many came later. In the evening the Young Men's Quartette sang, "Were you there when they crucified my Lord," a very appropriate song. The message that evening was also along that same thought.

On March 21-22, Rev. W. Bestvater from Shafter, Calif., gave us two splendid messages based on the early church.

On April 9 we were privileged to hear a fine Easter cantata given by the Mennonite Brethern choir of Dallas.

On May 7, our community observed music week and a fine program was given at our church that evening, consisting of songs of the three choirs, music, and address. In the morning of May 14 we celebrated Mother's Day and in the evening the graduates of Central Howell and Pratum schools were our honor guests. There were nineteen students in the two classes. Our pastor delivered the baccalaureate sermon. His well chosen topic was, "What is your life?" The reading was taken from Psalm 119:9-16, 97-105. and James 4:14. If these students follow his serious advice which he gave them they will become a blessing to all whom they come in contact with.

About once a quarter our ladies sewing society helps to sew and mend at the Salem Deaconess Hospital. At the last meeting there were quite a few women present. Two comforters were made and quite a lot of sewing and mending was finished. A delicious refreshment was served at the close of the sewing hour. Just another way to spread the sunshine by lending a helping hand.

Our pastor, Rev. J. M. Franz has started a "Christian Workers" training class. There are thirty-two students attending it. It is held during Sunday-School hour. In this class is studied the Bible and its contents. It is most interesting and he teaches it so clearly, that the hard, difficult and deeper things of the Bible are easy to understand. We are very fortunate to have a pastor able to teach. As three-fourth of our large groups are young people, and if these don't get the true teachings of the Bible in the church we know good and well that they will never get it from the worldly people.

At the present Mr. Enoch Welty and son Homer, members of our group are busy papering the church, which adds to its appearance.

About three years ago an elderly couple moved in our community from Portland, Maine, on a small farm to spend their remaining days in a quiet life, but by financial loss it caused them much work, which caused Mrs. E. Hill a nervous breakdown. On May 7th they were both at our church, but during Sunday School hour, Mrs. Hill took sick and they both went home. But before the noon hour Mr. E. Hill died suddenly of heart attack. Mrs. Hill was taken to the Deaconess Hospital in a weak condition. She is alone here now as all her relatives are in the far east, which makes it very hard for her. Rev. J. M. Franz had the funeral services for Mr. Hill and the body was laid to rest in our cemetery. Another illustration to prove to us that life is so very uncertain. **Lydia Stauffer, Corr.**

JOTTINGS

The banquet given in honor of Bethel College on May 22 in the college gym was attended by approximately 425 persons. Mayor Trousedale presided as toastmaster. Addresses were given by Govenor Alfred M. Landon, Dr. E. G. Kaufman, the president of Bethel, and Mr. Heffelfinger, superintendent of the Newton public schools. The double chorus and octette from the College furnished the music.

Rev. and Mrs. J. P. Suderman, of the Arizona Mission to the Hopis, at present on furlough in Kansas, visiting churches and giving addresses. Recently Bro. Suderman addressed the students of Bethel College at one of the missionary meetings and spoke in the college church chapel. The Mission Board has mapped out quite an extensive program for the Sudermans during the comming summer.

Members of the Mennonite church at Arlington, Kansas, bent upon beautifying their church grounds, planted a number of trees about their church. After the planting a drawing was held to designate who was to care for the trees. Each trees was numbered and the person drawing that number pledged himself to care for it. The venture will go far toward making the church yard a place of beauty.

Last week the Young Women's Missionary Society of the West Swamp, Pa., church rendered an interesting program in which many of the members participated. There has always been a strong missionary spirit in the West Swanp church which was the charge of Rev. John Oberholtzer, one of the founders of the General Conference. In his time a missionary society was organized, which was the first such organization in the Mennonite church in America.

The South church, Freeman, S. D., is making preparations for the entertainment of the Northern District Conference. The joint Mother's Day held by the Young People and the Woman's Missionary Society in the South church was well attended and a successful service. A Summer School began its four weeks session on May 29, holding sessions morning and afternoon. The study of the Bible is the chief object of the school but an hour's instruction in German is given every day to the whole school.

Dr. J. E. Hartzler, of Bluffton, Ohio, was a visitor at the Mennonite church of Berne, Indiana, on a recent Sunday. He taught the classes of O. F. Gilliom and Miss Inda Sprunger and delivered a lecture in keeping with the Sunday School lesson of the day. A concert to be given by the chorus of Goshen College was called off because of the death of one of the members of the chorus who, with a companion lost their lives when the canoe capsized. At a Bible contest held in the Mennonite church Kenneth Neuenschwander won first prize and Loretta Lehman and Elizabeth Sprunger won second and third places respectively.

An all Mennonite Sunday School Convention was held in Henderson, Neb., May 21. Seven different conferences were represented. The Convention was one of a number held during the past six years and has been continually growing in size and interest. Moves of this kind help those of different conferences to know one another better. Various subjects of interest to Sunday School workers were discussed at this meeting.

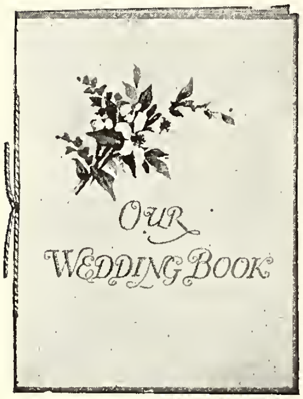
A well attended and enthusiastic Father and Sons Banquet was held in the Second Mennonite Church, Philadelphia on the evening of May 22. Rev. D. J. Unruh of Lansdale, Pa., was the guest speaker. Deacon Abraham Weiss, whose father pastored his cows on the site where the church now stands, told some interesting things about the community when it was still an unbuilt rough section. Others addresses were made by several of the fathers and sons attending.

The Editor of the Freeman, S. D., Courier recalls many of the people of the settlement who came to this country in the early 70's who conversed with one another over the telephone in the Russian language as late as 1906. Among those whom he heard, while operating the local exchange, were P. P. Graber, Rev. Jos. Kaufman, John Goering and Jacob Schrag. While in Russia Mennonites were accustomed to use three languages, the language of the country in public affairs, German in their schools and churches and Platt Deutsch in their homes. The latter still survives in many Mennonite families of Russian extraction.

The Retreat sponsored by the Young People of both the Central and Illinois Conference will be held this year July 31 to Aug. 8. The Retreat always begins in the evening with an opening get-together social, and closes at noon of the closing day. The Teaching Staff is not yet completed so that announcements in greater detail must be made when the information is gotten together. The Retreat will be held, as in other years, in the Brethren Retreat Grounds at Shipshewana. Last year 115 young people registered for the Retreat and they really had a good time. The registration Fee again will be $2.00 for the eight days.

Four important gatherings have been arranged to be held in the First Mennonite church of Newton, Kansas. The first of these, already over, was the Kansas Mennonite Sunday School Convention on May 22. On June 4 the Kansas Mennonite Song Festival will meet here. As a large number of visitors will attend this function extra space will be provided in the shape of a large tent west of the church. June 8 to 11 the State Christian Endeavor convention with be held in the church. Among the prominent speakers will be Dr. Daniel Poling, who has gained prominence not only as head of the C. E. organization but also as a radio preacher and a conspicuous prohibition worker. On June 11 the Bethel Deaconess Society will celebrate its twenty-fifth anniversary at which time also eight sisters will receive consecration.

Wedding Booklets and Gift Suggestions



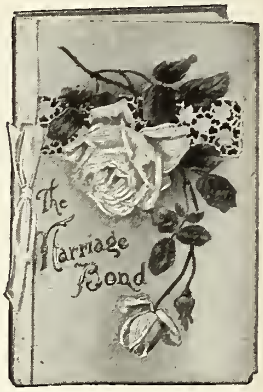
OUR WEDDING BOOK

W-281—Of fine wedding stock. Cover shows spray of flowers and is bordered with narrow gold band. The 12 pages carry poetry and space for complete record from betrothal date . . . to guests and gifts. Certificate included. Tied with silk cord and individually enveloped. Size 6¾ x 5½ inches.

25c each $2.50 Dozen

THE MARRIAGE BOND

A Beautiful Wedding Book



The Marriage Bond is beyond doubt the most beautiful wedding book published. The embossed, hand-tinted rose in the cover design appears so real—so true to nature—that at first glance the delighted beholder is tempted to pluck, it from its wonderful setting. Within are 32 delicately tinted pages, picturing the four seasons and the sunlit road that reaches away through the years from that happy hour unto Life's golden sunset. The words of counsel and admonition that follow from page to page are enriched and emphasized by the wealth of blossoms scattered round them, as if dropped by angel hands. The book is completed by the addition of the Marriage Certificate, pages for names of Bridal Attendants, Guests, Gifts, Congratulations, Wedding Journey, New Home, Anniversaries, etc. All bound together and fastened with a dainty white silk bow, the whole fitting snugly in a snow white box. Size 6x8¾. **Price, $1.25; $12.60** per doz., not prepaid

THE BRIDE'S OWN BOOK

No. W-201—A book of unusual charm at a popular price. Designed by Miss Farini whose exquisite artistic work is reproduced in beautiful colors. Thirty-two pages of notes a Bride likes to make of this great day in her life. Certificate in colors. Each book in a box, bound in white vellum with colors in the cover decoration.

Size 8¾x6⅝ 75c

White Algerian Imitation Leather **$2.00**

BRIDAL BLOSSOMS

This book is reproduced by a new process that gives an effect of real water color drawings. Exquisite in design, text and arrangement. Each in a box.

Size 5¾x7 inches

W-181—50 cents each

W-182—White floral fabricoid **$1.50**

WEDDING GUESTS

W-251—So many guests, so many gifts! How is a bride to remember them all? Why easily, with this nice book. When the honeymoon is over, she can sit right down with this at her elbow and send out acknowledgments. White leatherette cover, gold stamped.

Size 5½x7½ inches. Each **$1.00**

BRIDAL MEMORIES

W-171—An attractive book of 20 pages in soft black and grey colors with delicate shading. Size 7½x5⅜ inches.

Boxed, **50 cents each**

BRIDAL BELLS

This dainty book is choice in design, style of printing and quality of paper. It is reproduced by the new acquarelle process on finest white paper stock. Each in a box.

Size 5½x7¼ inches

W-191—50 cents each

W-192—White floral fabricoid **$1.50**

GIFTS AND GIVERS

G-793—To record wedding and other presents, their givers and dates. These books especially appeal to brides. Gummed numbered stickers are furnished to attach to gifts. Sticker numbers correspond with those entered in the book.

White leatherette, stamped in gold.

Size 10½x7¾ inches Each **$2.40**

G-794—Like G-793 but bound in white moire silk binding and padded.

Size 10½x7¾ inches. Each **$4.00**

WEDDING MEMORIES

The new wedding book is a volume de luxe, printed in a new combination gray, black and orange, on fine wedding paper stock.

Size 8¼x10⅝ inches

W-221—Leatherette, gold stamp **$2.00**

W-225—Silk with gold stamp, and hand painted cover **$5.00**

ORANGE BLOSSOMS

W-261—Here's a wedding memory book with pages alternately of poetry and for the record of invitations, guests, gifts, remarks and clippings. Decorations show orange blossoms, roses, hawthorne and other gorgeous flowers in nature's own richest colors. Includes certificate.

Size 10½x8¼ inches. Each **$1.20**

MY SHOWER

G-902—A book every girl will treasure. Provides a permanent record of gifts and givers at her various showers. Bound in blue cloth and stamped in gold.

Size 5½x8 inches Each **$1.00**

Send cash with your order to the

MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, JUNE 8, 1933 No. 23

EDITORIAL

A glance at the editor's book shelf reveals a long row of hymn books that, in the course of time, have accumulated. Some of these are interesting from a book-collector's point of view, especially those that came from the early Pennsylvania presses in Germantown and elsewhere. The Ausbund, probably the oldest hymnal in use in the Protestant church, for it is still in use in some quarters, commands special interest. If the reader has any of the later Mennonite histories on hand he will find this work described by experts. Among the Germantown issues in our collection are a number of inscribed copies. These curious illuminations drawn by hand and colored in various hues were the product of men who made illuminating Bibles and hymn books their profession. In seeking business these professional inscribers went from house to house doing their work on the spot. Often they were the school masters, Christopher Dock is an outstanding example of these artistically inclined teachers. Sometimes these inscriptions were made by the teachers of singing schools. As books of all kinds were rare and costly the singing teachers often wrote out in pen and ink the text books to be used by their pupils and among these manuscripts, the editor possesses several of outstanding beauty. The selections for singing were the old hymns of the church. Some of the descendants of these ancient singing pupils highly prize these old Singing School Books as heirlooms. The old singing teacher was an institution in Pennsylvania German communities. He followed a circuit, being entertained by the parents of the pupils. The singing classes met in the schools, each pupil bringing with him a candle to furnish the light and a coin to pay the instructor. Among the famous teachers of several generations ago was Martin Hunsberger. Another was Samuel Musselman, who, because of his initials, earned for himself the nick-name "Slow Meter."

An examination of the conference records of the time the first publication of a Hymnal by the General Conference shows that the undertaking was one that involved problems and interests that concerned all the churches in the Conference, even through the issue comprised only a few thousand copies. The later issue of "Gesangbuch mit Noten," appeared after months of difficult work on the part of the Committee because of the differences in tradition and use between the Pennsylvania German, the Swiss and the High German church. However the book proved its worth by its survival to the present day. The later "Mennonite Hymn Book" in the English language has been found satisfactory in those churches in which it is used and the pity of it is that there is not sufficient loyalty on the part of some of the churches to lead them to replace the books printed as commercial ventures by concerns in which we have no interest for the Hymn Book now offered by the Publication Board of our General Conference.

There is a tradition in the East concerning a famous singer, who was an ancestor of the of the Editor. During the British occupation of Philadelphia guards surrounded the city to levy takes on the farmers bringing products into the city. This famous old singer, like many others, found a way of avoiding the guards in getting into the city, but, was arrested on his way out and placed in the guard house. It happened that the guard house was located near the General's headquarter and Hunsberger, for such was his name, whiled away the long night in singing the old hymns of the church in the strong far-carrying voice he commanded. The

General, finding his sleep disturbed by the noise ordered the prisoner released at once and run out of the camp. And so he arrived safely home with the price of his product still in his pocket.

We regret the passing of the old fashioned singing school, because it was both a social and a cultural institution among our fathers. Mennonite young people were not expected to join in the common pleasures and sports of the day and so the Singing School offered an outlet for their social instincts. Knowing something of the rough, and often irreligious pleasures of that day, we believe that the Singing School of the time was an excellent balance wheel in the cultivation of the character of the young people.

Congregational singing is one of the strong points of the Protestant worship. When the papal delegate was sent into Germany to stay the course of the Reformation he wrote to his master in Rome that the people were singing themselves into a reformation. It certainly enabled the laity to have a personal part in the service of the church and the music became an effective means of imparting biblical information and protraying ideals of faith and service. Modern Catholic writers have often admitted that their church is missing something because the service offers so little opportunity for congregational singing.

Attention was called sometime ago to the several Mennonite authors of hymns, the most famous being Christopher Dock of Germantown. Congregational singing is still one of the strong features in Mennonite worship. Among the Old Mennonites, where instruments are not used in the church, the emphasis upon congregational singing tends to a better understanding of music because it is also the most popular diversion in the homes. In many of our churches in the General Conference one will find enthusiastic attention given to music. Chorus, Chorals, etc., help and add to the effectiveness of the service. It has remained for the Mennonite community at Sugar Creek to go into the matter of church music scientifically and as an educational venture. We call attention to an advertisement appearing in this issue of The Mennonite which gives information concerning the Summer School of Music that marks an advance in the matter of appreciating church music in our church. The school is under the direction of one who is an expert in the matter of church music and a member of the faculty of the famous Westminister Choir School of Princeton, N. J. It is the hope of the sponsors of the school that an encouraging response to this opportunity will manifest itself for the term which extends from June 26 to July 9.

HOME MISSIONS

Canada

ONTARIO.—Bro. Jacob Janzen of Waterloo writes that he has been hindered from doing much travelling through the various districts on account of the sickness of his wife, who he reports is slowly improving. He was active in the adjacent district and preached 61 times. Cathechetical instructions are given to young people in the various groups and it is expected that many young people will decide for the Lord and unite with the church. Special Bible courses were arranged for and these were very well attended, proving the fact that the interest in the Word of God has not been waning and that people are still hungry for things eternal. Efforts will be made to deliver Bible instructions in other districts later on.

SASKATOON.—Report for 1st quarter, 1933, from the congregation and Girls Home by J. J. Thiessen, pastor and Superintendent. Notwithstanding the financial difficulties, our services, Young People's meetings and Bible Studies were very well attended. Since January we have a catechetical class of eleven members. Successful efforts to help our needy Russian relatives are made. During Passion week Bro. J. G. Rempel of Langham delivered three helpful addresses on Matt. 26 and 27. In all activities both our families and the Girls Home take part. We have about 100 on our list in the Girls Home, some of these have returned to their homes in the country when Spring arrived. The Thursday afternoon and evenings are well attended at the Home by the girls. The programme that is carried out is as follows; afternoon whatever business may be on hand, from 6 to 7, lunch; from 7 to 8, Bible study, then the members of the mixed choir leave and the time until 10 is variously employed in reading, declamations, music and singing. A library has been started with the proceeds of the things made in the Home, with 76 German, and 15 English books, the latter a gift from the wife of the President of the Saskatchewan University.

The Pennsylvania Field.

SMITH CORNER, EAST FREEDOM, PA.—Bro. Sylvan Lehman, superintendent of the Mountain Mission, writes that they are doing well, and that the services are well attended considering the fact that the people have to walk which is not so pleasant in the frequent inclement weather we had. Since New Year we have received several new scholars in Sunday School which is doing nicely. We hold a young people's service the first Sunday in the month and the Ladies also have a monthly service. Every second Sunday in the month we have a missionary service. The roof of the chapel is in bad shape and we are making preparation to put a new roof on ourselves without any cost to the Board, this roof will cost us between sixty and seventy dollars and we expect to have this paid for by the end of this quarter. We are enjoying health in the home and the Lord has supplied our every need, to him be all the praise. (We were wondering if some of our people would deny themselves like these people do and make sacrifices like they if they could not send us more gifts for our treasury. Sec.)

ALTOONA, PA.—Bro. Glass, pastor of the Mennonite Memorial church, reports a constant growth in the work. 25 souls were added to th church this quarter and a class was to be taken in on Easter. All the auxiliaries of the church are in a flourishing condition. Special mention is made of the cottage prayermeetings which have an attendance from 31-39 and are reaching a class of people that do not come to church, and people are being saved all the time.

Sister Stiffler who does the visitation work and has charge of the Juniors and Girls class and Ladies Aid reports that she finds much misery among the needy and they are helping so many with clothing sent them and the clothing they make for children, etc. They have to visit many to comfort them and pray with them. The training she gives the children in memorizing Scripture and prayer will be seed that will bring forth abundant harvest in after years. They always ask an interest in our prayers.

MECHANICS GROVE, QUARRYVILLE, PA.—Bro. G. G. Buhler writes: The Lord has been good to us in the first quarter of the year, he has blessed us with every spiritual blessing. The Word of God is given out every Sunday and we trust is falling upon fertile hearts. The attendance is holding up quite well. The Young People are active, having a half hour programme every other Sunday and the last Sunday of the month they have the whole evening. Finances are not in abundance but the Lord has other ways to supply our needs. He sends us donations from unexpected sources. A brother from a neighboring church came and handed me a five dollar bill, saying that it was from a friend. The people of the church and some of other churches have brought vegetables, milk, meat and eggs. We can not express the gratitude in our hearts for such kindness, most of all are we grateful to God for laying it upon the hearts of the people. The hard times have hit all our people, many losing their jobs, others cut in wages, farmers getting little for their produce. We rejoice however that the time is likely not far hence when he that shall come will come and when the Dictatorship will be displaced by the King of Righteousness. Pray for us.

HUTCHINSON, KANSAS. — Again we have experienced that the promises of God are true, and we have great reason to be grateful for the many spiritual blessings which are coming to us from our Heavenly Father in this present crisis. We have greatly enjoyed the Easter season. On Good Friday we had union services in the First Christian Church, observing the three hours of darkness. Had the finest attendance since we are in Hutchinson, and a very fine spirit. On Easter Sunday we had baptismal and communion services in the morning, and had one of the largest number present since we are here. In the evening we had a musical programme.

Our work in all the various organizations is going along as usual, and the attendance and interest is encouraging, the offerings are slightly decreasing. April 23 we had Bro. and Sister Paul Wenger with us and their services were highly appreciated.—J. J. Plenert.

CHICAGO, ILL.—Since the last report went forth we have almost completed the giv-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.....................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance.....$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

ing out of food supplies, clothing and money sent in for the poor. It has been a very blessed work and has seemingly made many people happy. Names and addresses were kept of over two hundred families that were supplied during the time the missionary women were in charge.

$73.50 was received for song books and fifty of it has already purchased one hundred books, and soon we will have enough for the other twenty-five for the S. S. down stairs.

Of course we have lost many from our S. S. pupils by people moving to cheaper homes, but our attendance keeps up in a wonderful way, many new ones having been added to our list. Our Junior and Intermediate C. E. have suffered more because it takes more time to work in new members, but they are both well attended. The Senior Young People's work is coming along fine. They still assist me in the rescue missions.

The Missionary Society has been doing wonderful work this past winter, and quite a number of new members were received. The choir has been doing very good work, and on Sunday evening preceding Easter they gave a very fine musical programme to a well filled church. On Easter Sunday evening the S. S. gave their beautiful programme to a packed house. We had a large attendance at the church service Easter morning, in fact all services are as well attended as ever.

Money comes in slow, so many out of work and others have only small pay, but times have begun to change a little and we hope for better conditions here soon. If the Board finds it as hard to raise money this summer as last, I do not know what we will do.—Wm. Clyde Rhea.

(This is World's Fair year in Chicago and no doubt many people who attend the Fair will want to visit the mission and no one shall be denied this privilege. Perhaps there are those who feel that this is their mission which they help to support and they feel that they can stay there free of charge, with our workers on less than half their salaries it would be impossible to entertain many free of charge. The workers have not prompted us to write this, and the Board has fixed no price but we trust those who visit there will remember the needs and conditions in a substantial manner.—Sec.)

PORTLAND, OREGON. — Sister Niswander writes: "We praise God for the many blessings of the past quarter. The attendance was not as good as we wished it to be, we had much unpleasant weather here this winter, and that kept many away. A few families moved into the country because the men could not get any work in the city.

The highest attendance at our Sunday School was seventy-three, and the lowest twenty-five, this was on a very stormy Sunday. The average attendance was fifty-two.

Our Wednesday Bible Class for boys and girls was quite well attended, and I believe it proved a help and blessing to them. Most of the older boys and girls of our mission, and many of the younger ones have expressed their desire to be Christians and to follow in the way of the Lord all their lives. Two of these girls and one boy were baptized, and a number of others have expressed their desire and willingness to be baptized also but their parents are not Christians and are not willing to let their children take that step. Nevertheless some of these parents seem to become more reconciled to the children's decision. Let us pray much for the conversion of these parents.

The women of our Woman's Missionary Society are making bedding for the unemployed at present.

Chiefly on account of the illness of his wife, Rev. Mahlon H. Day declared that he could not preach for us any longer and on the first Sunday in January he was with us the last time. A number of other ministers and students from the Bible School and Seminary have helped us out. On March 12 we had the pleasure of having Rev. P. R. Aeschliman with us and he gave us blessed messages both morning and evening. On March 26 Homer Leisy from Salem was with us and we had a wonderful day of blessings. We are expecting the Albert Claassen family here the first Sunday in May to take up work with us, and we pray that God many bless their coming."

Your Home Mission Treasury

So far no one has asked about the condition of the treasury except those who receive their pay out of this fund and are in great need of the necessities of life. The work goes on, pay or no pay, our workers are selfsacrificing. We dread the summer months, we do not receive half enough for our needs now, and our experiences teach us that the next six months are the poorest for contributions, unless time and spiritual conditions make a radical change. How much do we need to carry the work on properly? If the treasury receives on an average, 2 cents a week or 9 cents a month from every member of the General Conference, we can not only pay the full salaries of our workers but also dispose of our burdensome debt. How much did we receive for the month of April when we heard again the glad message of the Resurrection which is the foundation of our Gospel, (I Cor. 15:1)? Only seven-tenth of a cent a week for every member of our Conference. How the enemy rejoices when the work of saving souls and building up the church can be hindered.

W. S. Gottschall,
Sec. of the Home Mission Board.

THE GREEN LANE RETREAT

"R-e-t-r-e-a-t, that's the word we think can't be beat."

The sixth annual **Retreat** of the Eastern District Conference of the General Conference of Mennonite Churches of North America will be held at the Girl's University Camp, Green Lane, Pa., June 23-25. This is an ideal place for the Retreat because of its beauty and seclusion. The theme will be "The Christian Life," the motto, "To Me to Live Is Christ," Phil. 1:21, the chorus, "Let the Beauty of Jesus be Seen in Me."

The committee has secured the following instructors:

Rev. Clarence E. Mason, Jr.—Pastor of the Weston Memorial church, Philadelphia, Pa.

Dr. E. E. S. Johnson,—Pastor of the Hereford Mennonite Church, Bally.

Rev. Carl J. Landes,—Pastor of the First Mennonite Church, Philadelphia, Pa.

Miss Flora MacDowell,—returned Missionary from China.

Rev. E. J. Bohn,—Pastor of the Zion Mennonite Church, Souderton.

Rev. Freeman H. Swartz,—Pastor of the Eden Mennonite Church, Schwenksville.

There will be four courses, one of which is required of all students, and one of the remaining three will be elected by the Retreaters. Mr. Mason will give the principal or required course which is "The Christian Life." He will discuss the following phases of a Christian Life. Its birth, its growth, its problems, its blessing, its service and its challenge. Mr. Mason is a young man who has a real and an inspiring message for young people.

In addition to the above course, each Retreater may select one of the three courses, which are as follows:

Church History, which will deal with "The Christian Life Through the Centuries" and includes these subjects: (a) From the Days of Jesus to the age of Gregory the Great, (b) From the Age of Gregory the Great on Through the Crusades, (c) In the Age of Mediaeval Mystics, (d) At the Dawn of the Modern Age, (e) In the Age of the New Evangelism and Pietism, will be given by Dr. Johnson.

Bible Study taken from Paul's epistle to the Philippians will be taught by Mr. Landes. His lectures will deal with "Christian Living" as portrayed by Paul in his letter to the Philippians. All will find his instruction practical and helpful.

Miss MacDowell, a missionary from China, who is working under the China Inland Mission, will give an interesting and inspiring course in Missions.

We had hoped that Dr. Harvey and Dr. Ella Bauman would conduct the mission study, but they are unable to be with us.

Mr. Bohn will speak at the "get together meeting," Friday evening, on "The Contents of a Christian Life." Mr. Swartz will address the Retreaters at the sunset services, Saturday evening, on "The Christian Social Obligations."

Besides these lectures, there will be recreational periods. A "get-acquainted" social will be ehld Friday evening. Saturday afternoon the boys will have their annual baseball team; the losers must collect the wood for the camp fire. Each church presents some stunt at the camp fire. Later the favorite hymns are sung. Finally the friendship circle is formed and after a prayer service all retire to their cabins. A surprise feature, which is similar to a treasure hunt follows the baseball game.

This year, the quiet hour periods will be held from 7:30 to 8:00 o'clock. There will be two groups, one for the girls and one for the boys. The quiet hour will be in charge of the instructors.

All class periods will be forty minutes in length. There will be a ten minute intermission between each class. Mr Mason will give six lectures, the other instructors only five. The Sunday School will be conducted by Rev. D. J. Unruh who is the chorister again this year.

The registration fee, which covers the cost of the instructors and other expenses is $1.00 per individual. The camp officials charge $4.50 per person. The total cost of the Retreat is $5.50 which is one dollar less than last year.

Are you coming to the Retreat? You will miss good inspirational lectures, wholesome recreation, excellent singing and the fellowship with other young people. You cannot afford to pass by the opportunity to attend. See your booster and sign up at once.

If you have never attended the Retreat, Come and let us prove to you that—"R-e-t-r-e-a-t is a word that you think can't be beat."

STRIVING TOWARD CERTAIN IDEALS

Alma Schimnowski

No matter what our age, or what our occupation, there isn't one of us who hasn't certain ideals towards which he is directing his aim. Little children idealize their parents, youth turns to hero worship, while most of us feel the infinite need of a superior Divine object upon which to set our goal.

What are ideals? They are surely more then mere visions for the future! They are standards which are applicable in our every day life. For most of us life holds very little applause, we receive little notice; but this does not give us sufficient reason for not trying to reach higher ideals. For perhaps in some little act, or word we are unconsciously being an example in a manner we least think of. In every game, in every problem there is always an ideal toward which to work. This makes life a creative power. As long as we have something toward which to strive, we keep going, and the direction our path leads is up to each one of us. In the life of Christ we see that His teachings were acted upon, not merely taught. For this reason we are going to have a Scriptural foundation for the ideals toward which we are trying to strive.

They are four very commonpiace words; put in a sentence they form a prayer which should be the ideal of each Christian follower. This is the sentence: "Help me to be kind and understanding, increase my faith and teach be to strive toward greater unity." Simple words, yet they are the very being of the teachings of the great Master.

The Psalmist in Chapter 119:34 says: "Give me understanding." And in Eph. 4:32 Paul says: "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." The true value of a friend lies in the fact that there is a feeling of understanding within the heart. If someone fails, the natural thing to do, of course is to criticise. But the thing we should do is to try and be more kind and understanding. Read 3 verses of poem, "A Brother of Man."

In Eph. 4:2-6 we find these words: "With all lowliness and meekness, with longsuffering forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all and through all and in you all."

In these verses there is no mention of building walls around certain doctrines or beliefs. As we go along our way we meet many types of people. Some of these we shun, and feel that by associating with them we actually become contaminated. This should not be so. Very often it is these very people who need us. We have only to look again upon the life of Christ. With whom did he spend so much of his time? With the lowly, with sinners, those were the ones he referred to when He said: "They that be whole need not a physician, but they that are sick."

Even so we are able to be friendly to everybody, even though we do not adapt ourselves to their kind of living. For, after all, what value is there in a name, or creed or position? To the human much value is placed upon materialism. God, however, looks at the hearts Whether the color be white or black, whether the doctrine be Mennonite or Baptist—there is no preference in the eyes of God; for underneath this all we find the souls of men and women who are filled with the same longing and who are striving toward the same ideals that we are.

"In Christ there is no east or west,
In Him no south or north.
But one great fellowship of love
Throughout the whole wide earth.

Join hands then, brothers of the faith,
Whate'er your race may be;
Who serves my Father as a Son —
Is surely kin to me."

In Luke 17:5 the apostles said unto the Lord: "Increase our faith."

Faith is the unconscious act of implicit trust in some higher power. Without much thought we walk along, taking deep breaths of fresh air. Do we ever hestitate from inhaling because we wonder whether the next intake of breath will be as pure as the one preceding? No, the very idea sounds rather ridiculous to us. This is really a simple form of faith. We trust the Creator of the universe in many similar ways. But when we come to a cross road in the highway of life we become very much like Peter of old. Our gaze becomes fixed upon all adversities about us and we lose sight of the Christ. Nevertheless, He is there and we have but to call and He answers. We all need to strive toward greater faith. Though human and full of mistakes there is always that urge within us to try again; and that is what we should like to do—

There is no unbelief,
Whoever sees neath winter's snow,
The silent harvest of the future grow—
God's power must know.

There is no unbelief,
For thus by day and night unconsciously
The heart lives by that faith the lips deny;
God knoweth why.

Thus inspite of our many short comings, and our many mistakes, we try ever and again to follow in the Master's footsteps in trying to be more kind and understanding, increasing our faith and striving toward greater unity.

Mt. Lake, Minn.

CORRESPONDENCE

Portland, Ore., 1630 N. E. Alberta St., May 19, 1933.—It is with sincere gratitude to the Lord, whose we are and whom we serve, that we have followed the clear leading of the Spirit to this place for service unto Him. We are happy for His call to service and desire to be at His disposal for anything He gives us here to do.

To all of you by your cooperation, intercession, gifts and encouragements of any kind have labored with us for the salvation of sinners, the gathering out of a people for His name in Oklahoma and California we are indebted and thankful. You have helped to make our service and God's blessing thereupon possible. May we enlist your prayerful cooperation with us in His service here. Others have labored here before and will continue with us for which we are glad. Their and our purpose is to win the lost to Christ and gather a people for His name.

We left our work and home in Los Angeles almost a year ago. The Lord gave us rest and recuperating strength so that with gladness of heart we can follow His call into His work for us in Portland. Sister Niswander who has begun this work here several years ago under the Pacific District Conference and the Home Mission Board of the General Conference continues in her position and we shall be glad to labor together with her.

Our stay in our home community of Beatrice, Nebr., has been made restful and a blessing to us by our relatives and the friends there.

The above is our temporary address here until we can find a suitable home for our more permanent address.

Yours in His service,
Catherine and Albert Claassen.

Bethel Home, Newton, Kansas. May 29th, 1933. Dear readers of the Mennonite.—First Mennonite congregation of Newton, Kansas. On April 2, the high school choir of Buhler, Kansas, led by Miss W. Bixel of Bethel College, sang a number of German and English songs. The evening of April 9, the Bethel College choir sang the Seven Last Words of Christ on the Cross, which was very impressive showed the good acoustics of the new church.

On Good Friday morning we had the usual service. There was a union service of all the congregations of Newton from 12-3 o'clock. Seven ministers spoke on the seven words of Christ. On Easter morning the new tower and bell of our church was dedicated. The well attended service was opened about 6:30 by the congregation singing an Easter hymn. Rev. B. Regier read the Easter story, Rev. A. Warkentin gave a very suitable address and Rev. J. E. Entz spoke the dedicatory prayer. The male choir sang a hymn, made by one of our members for the occasion, while the bell pealed out for the first time.

Easter Monday evening we had a social for the congregation, families and friends. In the large basement of the church long tables afforded room to set 552 plates and all tables were filled. A good program was given, consisting of songs, addresses and prayers, given by the pastors, presidents of the different societies and activities of the congregation of friends all inviting to attend our different meetings.

On Sunday evening, April 23, Prof. H. W. Lorenz of Bethel College preached an English sermon.

On May 9, was in our church the 29th yearly meeting of the Bethel Deaconess and Hospital Society. The meeting was well atended, Rev. Philip Wedel preached an appropriate sermon. His text was Acts 9:36-42. The reports of the Hospital and of the Home for Aged were very interesting, and considering the hard times very encouraging.

May 22 convened in our church the Mennonite S. S. Convention of Kansas. The convention was very attended. The addresses were very good and instructive. The ladies of the congregation furnished the dinner.

On Ascension day Prof. A. Warkentin preached a very appropriate sermon on Christ's ascension, in the basement of the church, since the new benches were put in the assembly room. On Thursday evening was the examination of eight catechumens, 6 young ladies and two gentlemen. On Sunday the new benches, the new pulpit and communion table, which are very nice, were in place. Instead of a sermon the 20 articles of faith were read to the catechumens, and they expressed their acceptance of the truth taught and their wish to be baptized.

In the Home for Aged, Rev. J. M. Suderman, preaches every Friday afternoon a short practical sermon. On the first Sunday of the month a sermon is preached in the chapel. Missionary Wenger gave a missionary address on Sunday, May 28, in the afternoon. The Bible school of the congregation will begin June 5. June 4, baptism and the Lord's supper will be celebrated.

With kind greetings, your brother,
C. van der Smissen.

Mountain Lake, Minnesota. May 28, 1933. The Readers of The Mennonite:—On May 28th, baptism services were conducted at the Bethel Church of Mountain Lake, Rev. J. J. Balzer and Rev. Friesen being in charge.

The Scripture lesson which coincided with the exercises were based upon Acts 2:37-42. The main thoughts expressed by Rev. Balzer pertained to the question of baptism and its significance to the individual. Everyone, at some time or another must come to the place where he asks himself the question, "What must I do?"

It is very important to heed this question, but even greater is the importance of doing something definite about answering it. "What must I do?" The answer recommended by Peter is: "Repent, and be baptized every one of you in the name of Jesus Christ."

The rite of baptism carries with it deep solemnity and should be considered with sincer-

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
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Sec.-Treas.
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A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

June 18

How Can We Improve Our Time?—Eph. 5:15, 16.

"See then that ye walk circumspectly, not as fools but as wise."

Paul is writing to the church in Ephesus urging upon them to live their lives wisely. On a similar occasion no doubt Jesus says "whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock." All turns on the question as whether one obeys or disobeys Christ's words. Two men built houses, one of them found a nice convenient place on the seashore within easy sight of the sea with its splendor. It did not take a long time until his house was completed and inhabited. The other man worked hard and long, for he was building on a hill, he dug deep down until he found a rock foundation, and in due time he also moved into his new house. For a time both lived happily in their new dwellings enjoying their home life. But the day came as it will come in every life when the storm came, the waves became furious, the one man's house was swept aside in the twinkling of an eye along with the houses of the other villagers in the seashore town, but the house on the hill stood firm. Merely to have knowledge and profession is not sufficient, one must build on the foundation which is Jesus Christ.

"Redeeming the time;" that phrase sounds modern, but is it not true that truth is ageless, it is eternal. In this day when there is so much leisure time, there is no topic more timely than this. A young man on graduating from college spoke to his dean telling him about his perplexities. He had no employment in sight and feared he would become lazy or suffer moral shipwreck and was asking his professor what he could do about it. That is the problem facing hundreds of thousands of young people as they step out of their seats of higher learning, they are fully equipped and eager for service but there is no work to be had. They will have much leisure time, what shall they do with it? There are two avenues open to this large class of young people as well as older people. They may join the loafer gang, get into mischief, live a life of idleness and suffer shipwreck of character or they may enter that other class which believes that he has a mission to perform, that he will improve his time with reading and study, doing the needful thing as he sees it as it shows itself to him and then, "some day his chance will come." And his chance will come, some time. The employer who is seeking a worker in the coming months will not seek laborers in pool halls and beer lobbies but in the lists of those who are making themselves indispensable in the community. Yes, time is the most precious gift that is given to any man, let us redeem it while we may, the time is short, it will not be long until our best years will have been spent; will we have something to show as we come to the setting of the sun?

"We live in deeds not years; in thoughts not breaths;
In feelings, not in figures on a dial;
We should count time by heart-throbs when they beat
For God, for man, for duty; He most lives
Who thinks most, feels the noblest, acts the best.
—Author Unknown.

How can we improve our time? What are we doing with our time? There are twenty-four hours in a day, do we properly distribute them?

We think we are busy but if we sit down and try to account for the day we do not have much to show for. Someone said, "Tell me what you do with your time and I will tell you what you will be at age forty." It is a fine exercise for each of us from time to time to check up on ourselves and see how well we make the most of our minutes. Use this budget diagram on yourself and decide as to whether it is well proportioned:

In an average day of 24 hours, I spend my time in the following way:

Sleep ———hours
Eating ———hours
Personal hygiene ———hours
(Shaving, bath, complexion, etc.)
Vocation or school recitations ———hours
Self-improvement ———hours
(Study, reading, music)
Listening to radio ———hours
Exercise ———hours
Social life ———hours
Personal devotional life ———hours
Time unaccounted for ———hours

The word of God is the bulwark of life, if we do not meditate upon it and spend much time with Him in fellowship, our characters will soon be affected. Like the great violinist said about his practice; "If I miss one day I know it, if I miss two days my friends know it and if I miss three days everybody can notice it." Let us live our lives so closely to Him that we may have that child-like trust and believe that all things will work out for the best because we are in His hands and keeping. Happy can we well be that we do not shape our happenings from day to day. When we know that a wise all-knowing and kind Father holds the key we can say, "It is enough for what we cannot see is surely good for we are in His care.

Questions

1. How do you rate the relative value of time?
2. What is the effect of our use of time on character?
3. How shall we use our leisure time?
4. How can we walk circumspectly as wise men?
5. How may time enter into wise building (Matt. 7:24-27)?
6. Outline what you consider an ideal day's program.
7. What are some lessons we can learn from Jesus' use of time?

Study the Scriptures

Mon.—Read Mark 6:31-32. A time to relax.
Tues.—Read Malachi 3:16. Good conversation.
Wed.—Read Luke 24:13-17. Good companionship.
Thurs.—Read Acts 19:9-10. Attend good lectures.
Fri.—Read James 1:27. Christian service.
Sat.—Read Revelation 1:3. Good reading.
Sun.—Read Ephesians 5:15-16. Improving our time.

"Blessed are those, whom the Lord when he cometh shall find watching."—Luke 12:37.

"And while they went to buy . . . the door was shut."—Matt. 25:10.

PROBLEMS OF CHRISTIAN LIVING

By Carrie Lehman

Youth meets problems daily, hourly—which demand courage. This generation, more complex in living, because of educational advances, scientific discoveries and advances, deeper and more intensive study of religions, has created for itself an even vaster problem than it realizes. The situation during the last two or so years has come upon us with an enormity which is beyond our capacity of coping with it. Our mechanical side of life so much advanced by the creative powers of our scientists has placed us in a position so far ahead of our mental, religious, and moral side that we are having to build a bridge to span the chasm worn by carelessness and indifference to that side of our life. In building this so-called bridge we are now taking up a difficult task. It is requiring every ounce of courage we can possibly gather together. The enormity of the situation is bewildering — some of us lack the courage and can not perceive how we can finally meet the situation in any possible manner. We fall into the chasm. Others have high courage and hope—their bridge will eventually be built safe, sound, and strong. Had we given some of our time which was spent in rushing here and there to keeping up the moral and religious side of life with the material side the chasm would not be there. There would be no need of bridge building, there would be no need of that desperate and dangerous effort of building it.

The need of courage is much greater at present than it has been for years. Meet it face up, shoulders squared, and with hope and courage unwarranted. We will be stronger and a better people for the testing we have had. The metal of value will show. Be of the best metal. Build your bridge strong and sure. The time is now—catch up with yourself—balance your life.

THE CHALLENGE

Ever since Vera Schoefield came home from college her pastor had been waiting for her. He knew that things—the deep and vital things of life—had changed for her. She had come from college with a splendid body and a keen mind, but she had not come back to the old faith. Knowing her well, he was sure she would come to tell him—she was too honest not to.

One afternoon she came. There was pain in the clear, gray eyes, but no flinching. She went straight to the mark.

"I'm going to hurt you, I know, Dr. McGregor. I've come to tell you that I don't feel about things—about God and Christianity—as I used to. Sometimes I wish that I could, but the old belief seems so small beside the universe that science reveals.

"You mean through biology?"

The girl's face brightened. She had not expected him to understand.

"That's it!" she cried. "Biology explains everything so. And that's sure, not imagining. You can se it through your microscope, the evolution of everything!"

"Let us see. Did you ever see spirit under your microscope?"

"Why no," she answered. "Of course not."

"Yet you don't deny that you are spirit do you—that the real you is not in flesh or nerves, or brain, but only uses them?"

"Of course!"

"And the times when you wish you could keep the old belief have been times when there was some spiritual demand?"

"When—Kathleen's baby died," Vera answered, with a catch in her voice.

"Exactly. And, child, you are only beginning life. The need will grow greater and greater. Now I have a charge against you. You have not been honest with God."

"Not honest!" the girl cried indignantly.

"Not honest," he repeated. "When you were studying chemistry, for example, you had to examine some baking power, let us say, for alum; you couldn't see it or taste. What did you do?"

"I tested for it."

"Exactly. You acted as if the alum were there and applied the test. Well, you have no right to say that God is not until you have applied the test. His Son gave it: 'God is a Spirit, and they that worship Him must worship him in spirit and in truth.' How much time have you given to seeking for God in life?" Vera was silent.

"Unless you will do that each day—praying and using your Bible and keeping at the problem until you have solved it—you are less fair to God than you have been to your biology or your mathematics."

Vera rose. "Thank you," she said, "I accept the challenge."

A LIFE PROBLEM

"Pap! Oh, pap! Where are you?"

"Here I be, son; what ails you?"

"Pap, I got to get me hid. The law's comin' to take me. I s'pect they'll be along any minute now."

"Joel, what you been up to? What you done now? Tell your pappy."

"Hain't much to tell, pap. Had a ruckus with Ned Robbins. Guess I hit him some. Didn't mean to, though. You know I didn't, don't you, pap?"

"Sure I do son. I knowed you and Ned was allus thick. But how come you done this, son? Ain't I telled you often enough?"

"Yes, sir, pap. I knowed you told me, and I'm sure 'nough sorry. I don't aim to hurt any one, pap, you know I don't. Oh! I wish it 'ud never happened. I wish Ned and me'd never gone huntin' today, then 'twould never happened. All 'cause we both shot at the same bird. Pap, here comes the law. Don't let 'em take me."

"Howdy, Mr. Bolden? It's a right smart spell from the Forks to your place."

"Howdy, Sheriff? Yes, I reckon 'tis, and I notice ye came a-runnin', the way your horse is lathered."

"Yes, Mr. Bolden, that's right. I come lookin' for Joel. I've a warrant for him. He hurt Ned Robbins pretty bad. Might not pull through."

"I'm mighty sorry to hear that, Sheriff; yes, sir, I'm mighty sorry."

"Mr. Bolden, I calculated Joel had come home. He was seen headin' this way. I've got to do my duty and take him back."

"How long ago did all this happen, Sheriff?"

"Well, let's see; Ned's pap came in and swore out the warrant, and I started directly. Couldn't be more than a hour, I reckon."

"Well, Sheriff, it looks like you would 'a' passed Joel, comin' so fast thataway. Suppose you stop and rest. Maybe Joel will come along."

"No, Mr. Bolden, I can't lose any time. If Joel ain't here, I'll be ridin'. Good day, Mr. Bolden."

"Good day, Sheriff."

Would you consider Mr. Bolden a good father? In your estimation was he a good man? Why? If a son does not reflect the goodness of his father, what may be the trouble? What is a father's duty to a son who does not mirror him?

YIELD TO JESUS NOW

Doubtless, the Spirit of God has pressed the salvation of your soul upon you time and again; you have felt that you ought to yield, but you have said: "Not now." Your friends have urged you, your parents entreated, yet you have said: "Not now." Eternal interests are at stake, still you say in your carelessness, "Not now." Will you ever yield? or will you be swept into eternity, deceived by Satan, who delights to have you continue to say, Not now?

O sinner! when the Spirit comes with entreaties or warnings and offers salvation and eternal life to your soul, you may think it a trivial matter for you to resist; but you hold your eternal destiny in your choice at this critical moment; for God says: "My spirit shall not always strive with man." (Gen. 6:3).

Dear friend, if the Holy Spirit is striving with you, **yield,** give yourself to God NOW. Behold, NOW is the accepted time. (II Cor. 6:2). May this be the day of your salvation. "He that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12).—Sel.

TO-DAY

Make this day one of painstaking, earnest, useful work.

Apply your best thought and energy to the special work in hand. Check every tendency to waste time or effort.

Combine energetic work with strong inherent faith. Believe that you are capable and worthy of great success. Rely upon yourself; trust your own powers; keep your mind constructive.

Faith is the mainspring of life. Expect much and you will be more likely to achieve much. Put your faith to the test by attempting difficult things.

Repeat the following statements and apply them to to-day's work:

1. I devote my best thought and energy to the work of the day.
2. I correct every undesirable thought habit.
3. I have implicit faith in my own powers.
4. I fill the day with diligent work.
5. I expect and demand much of myself.
6. I cultivate industry and self-reliance.
7. I aspire to exceptional achievement.

—Grenville Kleiser.

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THE S. S. LESSON

Review

Devotional Reading: I Peter 1:3-9.

Golden Text:—All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo I am with you always, even unto the end of the world. Matt. 28:18-20.

Lesson I. Jesus Ministering to Jews and Gentiles. Jesus came to redeem all men. He therefore ministered to both Jew and Gentile. Though he came first for the Jews, because they were God's chosen people, there was nothing in his life and work that could not be applied to those who were not Jews. It had been the mission of the Jews to preserve a knowledge of God and his revelation, but all men were to benefit by it. It was the faith of the Gentile woman that brought her the blessing she sought. It is faith alone that makes the blessings of Christ available.

Lesson II. Jesus Requires Confession and Loyalty. All the other honors that might be given to Jesus as a prophet, a teacher and a worker of miracles will be of no avail unless he is accepted as the Christ who came to redeem men. This confession involves cross bearing and a following of Jesus in all things. It also calls for public and fearless confession. There is no place in the plan of redemption for one to be a secret follower.

Lesson III. Jesus Transfigured. The Transfiguration revealed Jesus as the Word made flesh. It was a revelation of his glory. It prepared Jesus for the trial before him and was a mighty testimony of the Father. The voice from heaven was a testimony to his blameless life as was also the voice at the time of baptism.

Lesson IV. Jesus Rebukes Self-seeking. The Disciples were speculating on the possible honor and power that might come to them to the extent that they quarreled about it. Self-seeking is never in harmony with a life that seeks to follow Jesus. He himself set the example of humility. The child as an example of humility does not mean that we should be childish but that, like a child, there should be simplicity, trust, a lack of personal ambitions and a pure love. Blessings are pronounced upon those who minister to Christ's little ones and curses upon them who do them injury.

Lesson V. Jesus Sets a New Standard of Living. The bringing of the children to Jesus and his favor for them shows the importance of the child in the economy of the Lord. The growth of character begins with the child and the child should be brought and kept under His influence. A religion that makes no provision for the child is worthless. The incident of the rich young man, who could not give up all for Jesus, would have us appreciate His great worth to us for all eternity and the worthlessness of earthly possessions to the disciple.

Lesson VI. Jesus Faces the Cross. The doctrine of the cross, which Jesus revealed to the Disciples, involved suffering with Him and for Him. There is no other way of becoming a true follower. The effort of two of the disciples to secure the assurance of the chief places in the kingdom indicates that they had no real conception of what following Jesus to the cross meant. It portrays a selfish spirit that would take advantage of the rest and the resentment of the other disciples shows that they were no freer of selfishness than were James and John.

Lesson VII. Jesus Asserts His Kingship. Jesus is king. His kingdom is not of this world. It is spiritual. Yet, on the memorable Palm Sunday his followers gave him kingly honors. As kind he should be obeyed in all things. All those in the kingdom and all they have belongs to Jesus. His power as king is not the power of the sword but the mightier power of love.

Lesson VIII. Jesus Answers His Adversaries. The Herodians tried to trap him into a statement that could be construed as treason. He replied by showing that they were taking Caesar's money and thus doing what they tried to show was inconsistent. The Sadducees tried to make the resurrection and immortality ridiculous. Jesus answered them out of their own Scriptures. The Pharisee knew the letter of the law. He quoted it perfectly but those of his class were hypocrites in that they did not live up to the spirit of the law. All law that God gives includes both love to God and man.

Lesson IX. Jesus and His Friends. His injunction was for all to watch and pray. No true follower of Jesus will omit constant watchfulness and prayer. The coming of the Lord is certain but no one knows the exact time and it therefore behooves all to be ready for it. The bringing of the ointment to Jesus was a gift of love—a love so great that it did not ask, how much? It may have represented a saving of a life time. Jesus saw in the gift what the others did not—an anticipation of his death and resurrection.

Lesson X. Jesus Faces Betrayal and Denial. The institution of the Lord's Supper was a memorial feast to be constantly observed by his following. It was also an anticipation of His coming again. In the Lord's Supper all of God's children assemble about the Father's table in the Father's house. It was in the midst of this solemn occasion that Jesus spoke of the betrayal and denial. Sad, that such things should have happened among the very elect. It leads us to regard with care our lives that we likewise shall not fall into such terrible sins.

Lesson XI. Jesus on the Cross. We see to what ends the powers of evil go when they did not hestitate to murder God's Son. We see here too the love of God in giving His Son portrayed. Through the shame of the cross came the victory. Jesus was on the cross for your sins and mine. The atonement of the cross made the way by which approach to the Father is possible. The cross will ever proceed in victory.

Lesson XII. Jesus Rises from the Dead. The resurrection is the Victory. Death has no power. Because Jesus rose, we also shall rise. Immortality is certain. The resurrected life will be the eternally happy life.

CORRESPONDENCE

(Continued from Page 8)

est reverence. For baptism is not only a religious symbol—it means more than that to the individual. Upon partaking of this ceremony we do not only become members of the church here upon this earth, but members of the Body of Christ. And as a part of that Holy Body we have work to do, not each one the same—no, but every one according to his talents. Just as it takes many, many types of people to compose this world of ours, even though each one does something different, just so must we, as members of Christ's Body, do our share in helping build His kingdom.

Greetings from Rev. Balzer and from the members of the Bethel Church of Mountain Lake.

Alma Schimnowski,
Bethel Correspondent.

DEATHS

Schmidt—Mrs. Christina K. Schmidt, nee Vogt, was born September 1st, 1864 at Summerfield, Illinois. During early youth her parents moved to Halstead, Kansas, where as a girl of fourteen, she was baptized and admitted into the Mennonite Church.

Her marriage to Peter J. Schmidt took place at Moundridge, Kansas, October 25th, 1885. For more than twenty years they lived in Kansas, where a family of seven children was reared.

In the spring of 1907 the family moved to Upland, Calif., and on October 6th they were admitted into First Mennonite Church. Mrs. Schmidt was interested in every phase of Church work, but her deepest interest seemed to center in the work of the Women's Missionary Society.

On the morning of April 18th, the Master called her, after a brief illness, thus bringing her age to 68 years, 7 months and 17 days. The pastor Rev. A. J. Neuenschwander, conducted the funeral service, using I Peter 2:7 as text. Rev. John Lichti, offered the closing prayer. Interment Bellevue, Ontario.

Sommer—Jacob Sommer, son of Rev. and Mrs. John Sommer, was born in Canton Bern, Switzerland, January 20, 1851, and died at 2:45 A. M. April 29 the home of his daughter, Mrs. Edward Hilty, a mile and a half north of Pandora, at the age of eighty-two years, three months and nine days.

He was one of a family of twelve children, six sons and six daughters, two of whom survive.

Mr. Sommer came to the United States at the age of 18 to make this country his permanent home, and following that intention became a naturalized citizen as soon as the law of the land permitted. His brother Abraham and wife, now both deceased, came to this land of opportunity at the same time. The surviving sister with her husband came a few years later.

He engaged in farm and carpenter work for several years, until his marriage to Marian Amstutz on November 30, 1875, after which they settled on a farm a mile and a half northeast of Pandora. This became the Sommer family home.

To this union six children were born, all living. The family circle was broken by the death of the wife and mother on December 16, 1889. During this time of trial and sorrow, kind friends came forward with sincere and true deeds of Christian fellowship.

Mr. Sommer, in company with friends, made a trip to Switzerland in 1890 to visit his aged father, brothers and sisters, returning to Pandora in the Fall of the same year. On January 13, 1891, he was united in marriage to Lydia Amstutz, who preceded him in death on June 24, 1926.

To this second union three sons were born, all living. In addition to the nine children, he is survived

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JOTTINGS

Last Sunday evening the Bluffton College Vesper Choir and the Men's Glee Club of Bluffton College gave a program in the First Church, Bluffton. Rev. A. E. Kreider is pastor of the Bluffton church.

The Epp family, quite numerous in Mennonite circles in Kansas, held a clan gathering in Athletic Park, Newton, Kansas, last week. More than 200 persons participated in the reunion.

Judge Earl Mann of Terre Haute was the speaker at a "Dry" rally held in the Berne, Ind., church under the auspices of the Allied Youth Council, last week. The Judge is one of the outstanding workers against the repeal of the 18th amendment.

Another Kansas Mennonite family to hold a reunion was the Unruh Family, which gathered in the Moundridge park and celebrated with appropriate musical and religious features. Rev. D. T. Unruh is the oldest living member of the family.

The Sunday School of the First church, Philadelphia, has arranged that teachers of adult classes take turns in teaching the lesson to the entire school during the summer season. This arrangement is to cover Sundays from June 2 to Sept. 3. Earl S. Bechtel is Superintendent of the school.

Rev. J. P. Suderman, missionary to the Hopi Indians, who is at present in Kansas gave an illustrated talk on his work and the Indians in Oraibi, in the First church, Newton, Kansas. Pictures of the Mission properties in Arizona and details of the work were interesting and appreciated by the audience.

The Bethel Old Folks Home of Newton, Kansas, has 32 guests residing in the institution. Of these 7 are Mennonites, 5 belong to the Christian church, 4 are Methodists, 2 Presbyterians, 2 Evangelicals, 2 Catholics, 1 Baptist, 1 an Episcopalian, 1 a Christian Scientist 1 a Congregationalist and 6 are not connected with any church.

Dr. S. K. Mosiman delivered the baccalaureate sermon to the graduating class of Bluffton college. His subject was "Living the Larger Life." The commencement orator this year was Dr. Clarence Lehman, a graduate of the college. There were 55 in the graduating class this year.

Attention is again called to the blanks sent out by the Secretary to the churches of the Central Conference. These are for securing statistical information needed by the Conference and should be in his hands as soon as possible. Early announcements should be made in all the churches of the meeting of Conference which is to be held in Bluffton, Ohio, August 23 to 30. The Publication Board will hold a meeting at Berne, Ind., August 21.

June 4 was a great musical day for the Mennonites of Kansas when the Annual Song Festival was held. Practically every choir of the churches comprising the group participated. There were afternoon and evening sessions and at each of them the program offered 18 items.

Thirty-seven Sunday Schools were represented at the annual Mennonite Sunday School Convention held in Newton, Kansas. Rudolph Wiens was elected president and Miss Elma Waltner secretary-treasurer. The church was filled to capacity and various matters of Sunday School interest were discussed.

Bethel Collge, graduated a class of sixteen this year. Dr. Kaufman, the president delivered the baccalaureate sermon in the College chapel. The speaker at the commencement was Dr. E. E. Leisy, of the Southern Methodist College of Dallas, Texas, who is a graduate of Bethel. Governor Landon addressed 500 people attending the Booster Banquet given in the interest of the College.

An enthusiastic meeting of the Young People's Societies of the Eastern District Conference was held in the Eden Church, Schwenksville, Pa. Rev. Percy Crawford, a well known radio preacher, gave one of the addresses. A local paper estimates that 1000 persons were in attendance. An amplifier enabled the overflow audience on the church lawn to hear all that was going on in the church. One of the actions of the convention was a resolution to raise $250.00 for the relief of the church Publication Board and a recommendation that subscriptions to The Mennonite be increased and that the societies work toward this end.

The young people of the California Mennonite churches will gather for their annual retreat at Lake Sequoia in the Sierra, July 24-29. The faculty members of the retreat will be Rev. D. D. Eitzen, the newly selected pastor of the Los Angeles church and Sam. Sutherland, Rev. H. J. Krehbiel, D.D., and Mrs. Krehbiel of Reedley, Cal., celebrated the 40th anniversary of their wedding on the evening of May 21. The celebration included a short program in the church and a social hour. Dr. Krehbiel is the chairman of the Board of Publications of the General Conference.

DEATHS

(Continued from page 14)

by thirty-seven grandchildren, two great-grandchildren, scores of nephews and nieces and many friends. Three grandchildren have passed to the other world.

In early life he became a member of the Mennonite church, and adhered to this faith until the end. The early teachings that he brought with him from the home and church of his revered father and mother in the old country were never forgotten. As was his faith, so was his manner of living simple and without show or display. His homely philosophy of life was extremely candid and quite impressive.

Radiant CEL-U-ART Religious Mottoes

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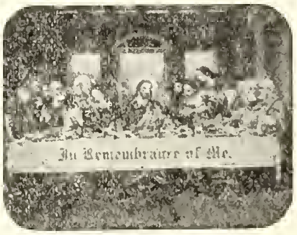

In Remembrance of Me.

No. 515—Text "In Remembrance of Me" **Price 50c each**

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.

No. 531—Text—as shown **Price 50c each**

No. 530—Motto "Prayer Changes Things" **Price 50c each**

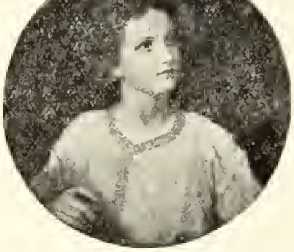
Three color design, buff color background.

God shall supply all your need

No. 605—with thermometer **Price 65c each**

No. 606—without thermometer **Price 50c each**

Text on both: "God shall supply all your need"



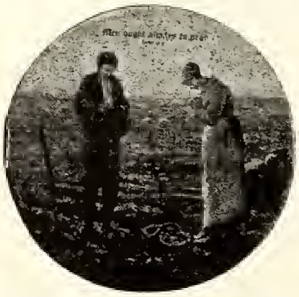
No. 604—Text: "Remember now thy Creator" etc. **Price 50c each**

No. 603—Same picture without text **Price 50c each**

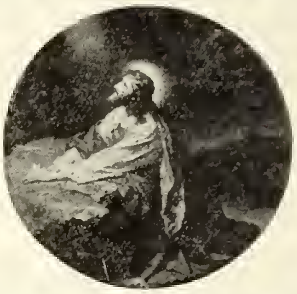
No. 411—same as No. 604, size 4 **Price 25c each**

God is our refuge and strength, a very present help in trouble.

No. 505—Text "God is our refuge and strength, a very present help in trouble" **Price 50c each**


Men ought always to pray

No. 611—Text: "Men ought always to pray" **Price 50c each**



No. 602—Text "Not my will but Thine be done" **Price 50c each**

No. 601—no text **Price 50c each**

No. 402—same as No. 602 but 4" size **Price 25c each**

Not my will but Thine be done

No. 751—Text: "Not my will but Thine be done" Lavender and Green on ivory stock **Price 75c each**

Remember now thy Creator in the days of thy youth

No. 753—Text: "Remember now thy Creator" etc. **Price 75c each**

Green and Black on white stock

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, JUNE 15, 1933 No. 24

EDITORIAL

Now that a spectacular investigation has been going on in the United States Senate concerning the way great bankers retain their hold on the throat of the public we are learning what we all the time strongly suspected. Bankers, with cash enough to spend for gifted attorneys, have been able to avoid taxes on their incomes and pass them on to the shoulders of the public. They have also been selling to trusting investors stocks practically worthless which resulted, when the showdown came, in the ruin of many thousands and plunging the country generally into bankruptcy. Fake sales to relatives made it appear that they were losing money while they continued to roll in wealth. Selling their securities to friends in influential positions at less than the market while they continued to roll in wealth. Selling their securities to friends in influential positions at less than the market prices made them friends at court and helped to keep their hold. Well, there have been Congressional investigations and Congressional investigations. No one seemed to take the most of them seriously except to feel that money was being spent foolishly. This investigation may only develope the fact that the "big shots" were within the law and cannot have their gains taken from them, but at least, now that the horse has been stolen the stable may be locked—if that is consolation to anybody.

The passing of Cyrus W. Curtis of the Saturday Evening Post and other papers, removed one of the greatest publishers of our time and perhaps of all time. The periodicals which he controlled had circulations numbering millions and exercised generally a good influence. Naturally the one who controlled such a vast business also came to control millions in money—something which he is reported as caring the least about than anything else. As a benefactor to the cultural life of America through his publications and through his benevolences he was in a position to do what few men had the opportunity to do. It is interesting to note what men are saying about him now after he is gone. However, it impressed us as rather heathenish when the officating minister in his address at the funeral read with portions of Scripture a long selection from the ancient Egyptian Book of the Dead! Just what such a passage has to do with the burial of a Christian is hard to guess. The passage may be fine rhetoric, but it certainly has nothing to do with the eternal hope of the Christian who stands at the side of the open grave where only the inspired words of the Bible are of assurance and comfort.

At the recent meeting of the Assembly to the Northern Presbyterians many things of vital interest were affected by its action such as the suspension of the Presbyterian, its official organ, other things that concerned Presbyterians specially but the resolution urging that "no one shall be denied citizenship because of conscientious objection to war" is a matter in line with the attitude of many other churches who do not have a pacific background. This action adds to the Friends, Brethren, Mennonites and others, another organization committed to peace principles. It would seem to us that, in the light of the experiences of our generations, no Christian body could do anything more consistent with the teachings of Jesus Christ, and common sense generally, than take a similar attitude. The unusual activity of military people, just now, in the direction of greater armament and against anything that suggests pacifism is an indication that those who would be war like and stay warlike of a sentiment growing stronger and stronger toward committing the nations, and our nation, to a positive peace policy and that, if it progresses, will place the professional soldier in a position where he must seek a constructive occupation in and devote himself to it rather than to things destructive. Of course there will be considerable flag waving and fiery oratory in favor of strong military security. The munition maker, the profiteer in human misery and the professional soldier are not likely to abandon their cruel and parasitical demands without putting up a fight for a continuance of their existence. The Secretary of War is said to have said recently that the army should be called the Peace Department. He is in about the same position as one of Mark Twain's characters who called himself a man of peace and said that he would lick the whole town to get peace.

Indiana, by its recent election, has placed itself in the "Wet" column. It is a disappointment of course and the delusion that it would send cheer into the ranks of the "Drys" has been sadly dispelled. We are in no position to know how many more states will express themselves against the 18th Amendment, yet, we have not lost hope. Too many of the states remain to be heard of to give the Wets a chance for an immediate celebration. The rest of the country still has opportunity to see how trustworthy are the promises of the Wets. They have been piously telling us that "The saloon must not come back" but the saloon is back and beer is flowing over the bars in unlimited quanities. It has been promised that beer would break the depression. If it has done so we would like to know where? We have also been told that beer would enable the country and the States to balance their budgets. If there is anything in this, why is Congress still laboring with the problem of raising more of the much needed cash? The percentage of beer that is legally intoxicating is so dangerous to temperance that many of the brewers have not dared to make it to its full legal strength and the beer drinking public has not had sense to know that it is drinking near beer. Naturally people who are dumb enough to be fooled into thinking the stuff they drink is another kind of slush are dumb enough to be ardent wets. We hope that communities that still have the opportunity of appreciating the many frauds imposed by the wets will vote against repeal. If repeal does come we still have enough confidence in the good sense of the American people to believe they will readily wake up to the impositions forced upon them and regulate the vile stuff out of the way in other ways than just adding another clause to the constitution which officials from the President down cannot be depended upon to support.

At a meeting held in the interest of the business men of a section of Germantown Road, Philadelphia, the avenue that runs within a stone's throw of the editor's study it was arranged that certain old timers give their impressions of things as they were a generation ago and now. Germantown Road, by the way, is the Road that follows the Indian trail over which the first Mennonite settlers in America had to go to their settlement in Germantown. It was not originally on the city plan but a short cut out of the city. At that time it was a hard and difficult road that in bad weather took a half a day to cover, now the trolley covers the same space in twenty minutes or less. A man who was one of the pioneer business men in the section told how, back in the early eighties, he met a girl, now present as an old lady, at what is now one of the busiest points bitterly crying because it was "so lonely" and that early in the evening. Gardens, brickyards and truck farms made up most of the section. Today by actual count there pass on foot an average of nearly fifty thousand people. This does not include those who go by two lines of trollies or by automobiles which would more than double the number. Two blocks away is a spot that carries the largest vehicle traffic in the State and perhaps in the country. On the lot, where the Second Church stands, one of the deacons herded his father's cows. Nearby was a swamp made famous by Thomas Payne in his account of how he hid there when he was acting as a spy for the Colonials while the British were occupying Philadelphia. In front of the editor's home was a creek of considerable size in which he caught fish in his boyhood days. Many thousands of homes now cover the section and it is about the geographical center of the city. All this reminds us that we are living in a different kind of a world from that with which our fathers and mothers had to contend and our national life has changed largely from a rural to an urban one. Then the country controlled the nation then, now it is the city that controls it and frequently the change is not for the better. People could then express their wills at the polls, now the manipulation of the votes by political gangs has become such a menace that there often seems to be no hope for reform, honesty in administration or economy with the people's money. The sweeps of the "Wets" and the repeal of laws protesting the Sabbath are examples of the kind of politics that has its strangle hold on the nation.

REACTION TO THE APPEAL OF THE BOARD OF PUBLICATIONS

Reedley, Calif.
June 6, 1933

It is both interesting and encouraging to note the reactions to the appeal for help to our Publication which I made in our church papers recently. In that appeal I stated that we had a debt of $8,000.00 caused by the deficits on our periodicals: that each church ought to take up an offering during this month for our Publication, and that these offerings ought to average 30 cents per member.

The following are some of the personal replies which I received:—

1st—If the Mission Boards and the conferences would pay for the space they use in your papers you would not have these large deficits each year.

2nd—Your appeal reaches the wrong people, that is, those who read the church papers and it makes them indignant. One said to me recently, "Alright I'll give 30 cents and discontinue my subscription."

3rd—Your appeal in the papers is in vain. Your Board should write a letter to the pastor of each church and request him to read it to his congregation. Our pastor has not mentioned your appeal to the congregation, nor do I think that he will do so.

4th—Don't appeal to our people in cents. Thirty cents hinders and kills more than it helps. Some should give $5.00, some $10.00, some $50.00, some $100.00 or more.

Now all these suggestions are encouraging because they show that our people are interested in our Publication, and want it to prosper, and all are worthy of consideration, especially the last.

I read in today's paper that the Mother Church of Christian Science issued a statement that the $4,000,000.00 for their new Publication House had been contributed and they thanked their people for their liberality. We too need a Publishing House for our own, not of $4,000,000.00 but of several thousand. For the truth that our denomination declares to the world, that war is a crime against humanity and a sin against God is of greater importance than that the world should believe that sin and suffering are not real but errors of the mortal mind. Why then not start at this time in connection with the offering this month the creation of a fund for the securing of our own printing press and Publishing House? Perhaps there are many who would like to make a larger contribution to such a permanent improvement and help to our Publication.

But some timid soul will say: "How dare you suggest such a thing in this time of depression? My reply is—The depression is almost over and because of the depression, I am convinced that if we had the money we could buy a printing press and a business location considerably cheaper now than the price we would have to pay in a few years from now.

May the pastors of our churches not forget the offering to be taken for Publication this month and urge their people to give liberally. At the close of the month our treasurer will make a complete report of such offerings. Let those whom God has blessed with worldly goods make a larger contribution to a fund for our own Publication House, and send it our treasurer, Bro. E. W. Baumgartner, Berne, Indiana, and such contributions too will be reported by him at the end of the month.

Sincerely,

H. J. Krehbiel,
Chairman of Board of Publication.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D. .... Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance $1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

UNITED PRAYER FOR REVIVAL

Can a sincere and zealous follower of Christ be found, who is not burdened with the condition of the church and the need of a spiritual revival? When the missionary enterprise is suffering and when the home base is uncertain in its spiritual power, then a strong, positive and virile testimony for Jesus Christ is needed.

The church moves on, someone says. Yes, it moves, but progress is often so slow that it takes a keen observer to see it. Depression days have hit the church as well as other enterprises. Still a careful observer made the statement that the church has suffered less by 30% than other kinds of business. This sounds encouraging. Still there is very much room for improvement.

Shortly before the death of William Booth, the great Salvation Army leader, someone gave to him a cup of tea. Mr. Booth took a sip and handed the cup back to the host with these words: "Tea is no good unless hot. It is the same with religious meetings. They are no good unless they are hot." If we apply this statement honestly to our meetings, many of us would have to admit —that we need a spiritual revival.

God's Word plainly and repeatedly tells us that we should pray for renewed spiritual power and devotion. In Zechariah 8:20-23 we have a clear hint of what shall take place in the church. Believers from one place are to enlist the interest of others to pray for a spiritual revival. Pentecost, through which we have just passed was the result of earnest, united and continued prayer. "And when they had prayed, the place was shaken where they were assembled together: and they were filled with the Holy Ghost, and they spake the word of God with boldness." The result of that revival is recorded in the book of Acts. If the church of today truly unites in fervent prayer for a revival, the church will experience a repetition of that which has gone before. What a blessing we can bring to our fellowship when we truly pray!

About ten months ago, the writer chanced to read an interpretation of "The Great Revival" of 1800. The facts were so simple but so effective that a similar prayer program was set up.

The Revoluntionary War closed 1783. The years following revealed the havoc that the war had brought to the spiritual life in the churches. The moral and spiritual breakdown was seen everywhere. George Washington saw the serious condition and said that he had more fears for the safety of the republic than he had during the darkest days of the Revolutionary War. During a period of two years 1793-1795 the Methodists are said to have lost 11,600 members. Infidelity was on the increase. Lawlessness was noticed in every section of the land, especially in the Western frontier. "Illumination Societies" were organized to overthrow Christianity. Thomas Paine and others were openly scoffing at the Bible.

When things come to such a state, then God can manifest His power, if men turn to Him. In the latter part of 1794, twenty-three ministers from the Eastern States of the Union came together and agreed that they would systematically pray for a revival, and that they would invite other ministers with their churches to join them. They agreed to set apart the first Tuesday of each month as a special day for prayer and that all those so desired should set aside the first Tuesday, in January 1795, as the day on which to start their campaign of prayer for a revival. Immediately in every section of the land "Praying Societies" were started. In many local churches "Aaron and Hur" societies were formed prayerfully to support their pastors.

God heard and answered—The Great Awakening came. And if we band ourselves together as groups in the General Conference, God will hear and answer today.

A small beginning has been made. In December this plan to set aside part of the first Wednesday of each month for definite prayer for a spiritual revival, was presented to the Ministerial Union composed of fifteen churches. The suggestion was immediately accepted and at the same meeting one of the ministers present invited the group to come to his church on the first Wednesday in 1933 for a two hour period of prayer and devotion.

The April meeting was set for the first Wednesday, and on that day the group again went into definite prayer for a spiritual revival. The writer cannot speak for all the other churches, but he knows that in one church a goodly part of the first Wednesday Prayer meeting of each month, is devoted to this one end—a spiritual revival. Already visible fruits of these prayers are seen.

What blessings could and would flow forth from the Throne of Grace, if many of our General Conference churches would unite in prayer for a spiritual revival!

Wednesday, July 5th and Wednesday, August 2nd are before us. Shall we unite on these days for such prayer? The General Conference is always a period of great blessings, but who can tell what would happen if we all united in earnest prevailing prayer for a spiritual revival!

Surely the Master gave us the best prayer program, Acts 2:8. Let the prayer start at home, the churches in the community, then in the larger area of our home land, after this let us pray for the churches and missionary efforts in our neighboring lands, and then, "unto the uttermost part of the earth."

Will you and your friends join in united prayer for spiritual revival? Articles and replies in our church papers would be encouraging.

A. J. Neuenschwander,
Upland, California.

OVER "ROOF-OF-THE-WORLD" INTO INDIA TO ESCAPE BRUTISH RUSSIAN TORTURES

That conditions in Russia are intolerable has been proved once more by an interesting bit of news that has just reached F. J. Wiens.

In a letter written May 10, Missionary P. J. Wiens of Birra, via Janjgir, C. P., India, reports that a certain Mr. J. Dueck, his wife and 7-year-old daughter had escaped from Russia into India and were at that time (end of April) stranded at Gilgit, the last British outpost in India.

Only the barest details of their escape were given. Having escaped from Russian territory into Chinese Turkestan, they travelled via Kashgar across the high mountain passes into British India. The fact that there are Mennonite missionaries in India made them decide to cross the high snow blocked passes into India rather than try to reach the coast of China.

Few people aside from those who know their geography have ever heard of Gilgit. About a year ago the National Geographic Society published a series of articles on the Citreon-Hardt expedition which tried to penetrate this almost inaccessible corner of Asia with specially constructed light caterpillar mountain cars. They reached Gilgit after almost unheard of hardships encountered in traversing teacherous trials that twist and turn along barren hillsides where the track is often suspended over high precipices or crosses and recrosses the ice-cold mountain torrents that pour down from some of the highest mountain peaks in the world. The expedition cars could get no farther than Gilgit. From there on the rest of the journey across the Korakorum Mountains and the Pamirs had to be made on foot or by riding on sturdy hill ponies and yaks.

What hardships this small family must have endured! Gilgit lies a short distance from the Pamirs, the so-called "roof-of-the-world" where India, China and Russia meet. The only way to get from Kashgar to Gilgit is by way of two high passes each well over 15,000 feet high and passable for only a few short months in early spring and late summer and early fall. Each year a few caravans cross by this route into India in spring and return in fall. They usually lose a considerable number of animals and even men in making the treacherous ascent to the descent from the passes. Only the hardiest of explorers and sportsmen attempt the crossing. How a destitute Mennonite family, including a little, seven-year-old girl, could survive the hardships of such a trip is almost unbelievable. They will have an interesting story to tell when they reach the Mennonite missionaries in India.

Herewith follows the short account as taken from Missionary P. J. Wiens' letter to his son.

"There is a family, J. Dueck, that has come into India, having escaped from Russia via Kashgar and Chinese Turkestan. They are now at Gilgit a distance beyond Srinigar, Kashmir, and they want to come to our mission till his brother in Canada can get permission to let him come there and also get the funds to let him come to Canada.

"I went to see the deputy commissioner about this matter, and, as they are in India already, there seemingly will be no difficulty of their staying here for a while, as the government may decide on. We do not know those people at all. They must have gotten P. W. Penner's address as our secretary and had written a letter to him. Mr. Penner is now carrying on correspondence regarding those Duecks.

"They are three persons only, Mr. and Mrs. Dueck and a 7-year-old girl. The English official at Gilgit is taking care of them while there, and, when they come here, we all will unitedly take care of them. Perhaps each family having them for a time to stay with each one. The deputy commissioner said th at we could write them to come and then he would see to the other things necessary in the matter. Whether we will have to pay the transportation has to be seen.

"They may have an interesting story to tell because they belong also to those voiceless millions of sufferers in Russia. Have just read a report of one escaping from Russia via Persia in the Menno Blatt of Paraguay. There is a lot of suffering in Russia."

In travelling from Gilgit to Srinigar, capital of Kashmir the Duecks will have to cross two more dangerous passes. From Srinigar there is a regular bus service to Rawalpindi in the Punjah. At Rawalpindi they reach the railroad and it will be only a matter of four days by train until they reach Champa, headquarters of the General Conference Mennonite Mission in India. It is quite probable that one of the missionaries may be delegated to escort them from Kashmir to Champa.—Berne Witness.

PICTURES! PICTURES!!

Dear Coworkers in Prayer and Pictures:—

You should know that your pictures have been much appreciated. We again issue the call for a new lot this year.

These pictures have not been used as mere decorations in homes,—nor in a hit and miss fashion for occasional preaching jaunts. They have been collected, sorted, filed, and then worked over to fit in with carefully worked out courses of Training Bible. They become the tools for Bible Study in Village Bible Schools for Hindus and Christians. As such they are just as necessary as text books in the grade schools.

Three years ago in 1930 we had 3 such Bible Schools. In 1931 there were 13 in operation. In 1932 there were operated 29 Village Bible Schools in as many different villages. We will not rest content until we have blanketed hundreds of square miles in which every man and every woman and every child above eight shall have available for them a chance to learn God's Word every year from 3 to 4 weeks.

Generally, upwards of 75% of the homes in any given village are reached. We want your pictures to serve as our chief text book in this work. They become the vehicle of God's Word for illiterate masses. The big ones are used in the courtyard class rooms. The smaller ones are systematically pasted in books to leave as a testimony a "peg for memory" after the school closes. Though these pictures become the text book, we would not plead so persistently, were we not assured that the Holy Spirit is after all the chief factor in this work. Experience makes us more convinced than ever of the truth of Jer. 23:29. "Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?" The hammer must strike repeatedly from 20 to 30 days, year after year. Caste is the rock. It cannot withstand the hammer. The fire is the refiner, even as in Mt. 3:11, 12.

I plead not for these pictures which hithertofore have been sent to other stations. I plead for those that have been sent nowhere. Please collect from S. S. rooms, from church basements, from cellar and attic. Clip off dead weight. Please send them in Mission Boxes to leave on August, or by mail. Mark them for Rev. Samuel T. Moyer, Basna via Raipur C. P. INDIA.

ANNOUNCEMENT

The five churches near Bluffton, Ohio, have organized and are making arrangements for the entertainment of the General Conference, August 22-30, 1933. Every effort will be made to provide for the comfort and convenience of all. Our local churches assure you of a hearty welcome to our community and to the conference. Those who wish to make arrangements early for their stay at the conference, may do so by corresponding with either—

E. S. Lape, Bluffton, Ohio, chairman of the entertainment committee or B. D. Smucker, Bluffton, Ohio, chairman of the transportation committee.

The General Committee,
Edgar Toevs,
Pandora, Ohio.

CORRESPONDENCE

Avon, South Dakota, May 26, 1933. Dear Readers of the Mennonite:—Greetings from the members of the Mission Sewing Society to the other Sewing Societies of our sister churches.

I failed to send in a report of our work of two years ago so will try to add some of both years' work.

We have had many blessings throughout the past two years and felt God's love and help in every meeting.

We meet once a month in the homes of the different members. We have 22 members, the average attendance this past year was twelve.

Two years ago we sewed for Lame Deer, Mont. One hundred different articles were sent to this station.

Our annual sale and lunch brought $50.35, October, 1931.

In November, we gave a Thanksgiving program and the offering of the evening was $9.00.

The money taken in during this year was $119.26

Now for a bit of this list year's work.

This year we had no sale but God graciously supplied our every need.

When we needed money, hearts were made willing by His love and blessing, that it was always there at the appointed time.

In July we decided to have a birthday box. Members who had a birthday to give one cent for each year.

The total birthday offerings were $8.98. The Mission "News and Notes" are read aloud at the meetings. We enjoy this very much for it brings us in closer contact with our missionaries and reminds us often to pray for them and those to whom the gospel is preached.

In September, we packed the things sewed for Busby, Mont., consisting of men's, boys', women's, girls' and babies' clothing. 76 pieces besides one blanket and one comforter were sent here.

In November, we again had a Thanksgiving program in our church, the offerings this time was $19.42.

As we had no sewing list for this year, we have been bringing scraps and cutting quilt blocks for the Indian sewing circle of the station in Hoteville, Arizona. Five quilts have been cut and sent.

We also gathered left over picture cards and picture rolls to be sent to India, 1100 cards and 6 picture rolls are ready to be sent.

Some of the money sent out is $42.00 for our native workers. $5.00 for the Christmas fund and $5.00 for India for the workers there to buy goods for their sewing society there.

At present we are making 24 knitting bags for the Indian ladies of Mrs. R. Petter's work in Lame Deer, Mont.

Money received this year,	$50.65
From our regular offerings at meetings.	
Program offering	19.42
Birthday box offering	8.98
Total offerings	79.04
Average offering per meeting	$ 4.60

Average attendance, twelve. Twenty-five visitors were present throughout the year.

Mrs. S. Ratzlaff, Sec.

O, have you not heard of that beautiful stream
That flows thro' our Father's land?
Its waters gleam bright in the heavenly light,
And ripple o'er golden sand.

This beautiful stream is the River of Life!
It flows for all nations free!
A balm for each wound in its water is found;
O, sinner, it flows for thee!

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The Work
by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

June 25

Some Social Dangers and How to Remove Them

—Romans 13:11-14.

We may think of this topic as a review lesson over the quarter just like we have in our Sunday School lessons each quarter. We will look around us and within ourselves and see if there be anything which is not in keeping with the profession we make and if there is an incongruity then we must clean house. A young minister was reproached and rebuked for certain disorderly conduct by his bishop. The young man tried to excuse himself by saying "I was not on duty at that particular time," but the bishop replied, "A clergyman is always on duty." It is that way with the Christian. "A Christian is always on duty," and if there is anything not in keeping with the spirit of Jesus Christ then it is a danger which should be removed.

In preparation for this meeting it might be well to assign some topics as follows:

1. Some evils in my life and how I mean to overcome them.
2. Some weaknesses in our society and how we will improve.
3. Some social dangers in our community and how we can remove them.
4. Some national dangers and how our our society can help.

Our Scripture text emphasises a truth which is good for us to ponder upon when Paul says to the Romans "The night is far spent, the day is at hand." Time passes very rapidly, we must labor while we may. Many of us will never live the allotted three score and ten, and as for the rest of us the best hours will soon have passed and those golden opportunities which now lie round about us will have gone. There never was a time when the demand for high idealism, social reconstruction and revitalization was greater than it is now. Cynicism and pessimism are rampant, the morale of many individuals and institutions is gone, it remains for the church and social agencies to be builders. This comes at a time when many schools and libraries, playgrounds and parks are being closed, and the financial resources of churches are much depleted. But in spite of these disadvantages we must carry on as we have never done before. May the church and her allied agencies never underestimate her opportunities and obligations, who knows but that we also "have come into the kingdom for just such a time as this" and if we fail in this hour the church will have lost the best opportunity for a generation and our people will turn elsewhere.

"Let us cast off the works of darkness and let us put on the armor of light." The world is weary of a sinful life. many are looking for something which will satisfy. They are looking toward Christianity. The ministry and all the workers of the church need to be reincarnated, we must bring to these seekers the redemption which is brought by Jesus Christ. We must leave the old haunts of sin and come into the light of Jesus Christ, we need to clothe ourselves in the garments of righteousness and live in the sunshine of the Christian life and its ideals. Too long have men been walking in rioting and drunkenness, in chambering and wantonness, in strife and envy, we need to walk honestly as in the day.

As we "put on the Lord Jesus Christ" we will find a cure for the individual sins and for social ills. The sins and lust of the flesh must then go. Neither can crime, war and unemployment be rife when men have once caught the spirit of the Man of Galilee and try to sympathize and understand and love other men as He did. "Does Jesus care, Oh yes, He cares."

Questions

1. How far-reaching is "love worketh no ill to his neighbor?"
2. To what extent is Jesus Christ a cure for the social ills of the world?
3. Is it enough when a man is moral and yet not Christian?
4. What do you think are some of our outstanding present-day social dangers?
5. What can and should the church do today to meet its challenge?
6. How can we become more consecrated devoted Christians?

Study the Scriptures

Mon.—Read I Timothy 6:17-19. Wealth without character.
Tues.—Read I Timothy 6:9-11. Pursuit of money.
Wed.—Read I John 2:15-17. Love of social advancement.
Thurs.—Read Proverbs 23:20-21. Love of strong drink.
Fri.—Read James 3:1-8. Love of gossip.
Sat.—Read Proverbs 13:11. Gambling.
Sun.—Read Romans 13:11-14. Cure for social dangers.

SAN MARCOS CHURCH—PASO ROBLES

On Easter Sunday evening the choir of the church rendered the Easter Cantata, "The Risen King," directed by Albert Jantzen and accompanied at the organ by Mrs. Herman Claassen. Since it came on the regular night for Christian Endeavor, that meeting was held first and then the Cantata followed. The church was filled with listeners who again rejoiced to hear the resurrection story.

On the following Sunday the choir rendered the same cantata in the Baptist Church at Paso Robles. After this musical number the "Cowboy Evangelist—Eilers" spoke on "God, Man and Horses." The high point of his message in connection with his comboy life, including the breaking of horses, was: "Man is of no use to God until he is fully **Yielded** to Him, just as a horse is of no use until he is broke." After the sermon about six people came forward to accept Christ as their Saviour, thereby yielding their lives to Him.

CALIFORNIA MENNONITE RETREAT —JULY 24-29.

The young people of the California churches will gather for their annual Retreat at Lake Sequoia in the Sierra, July 24-29. There will be fun, fellowship, and inspiration. Details of the program are not yet complete. Rev. D. D. Eitzen, the newly elected pastor of the L. A. Church and Sam Sutherland, head of the Bible classes for the students at U. C. L. A., will be among the faculty members. The cost for the entire time will be $4.50. All delegates, except Reedley, will receive $1.00 each toward their transportation expenses from the reserve Retreat fund. Plan now to be there.

CALIFORNIA STATE C. E. CONVENTION, LONG BEACH—JUNE 24-28

Plans are under way for one of the greatest C. E. conventions ever held in the history of the California State C. E. Union. The theme will be "Following Jesus." Among the speakers who will direct the thinking of the great convention will be Dr. Daniel A. Poling, president of the World's C. E. Union, Dr. E. Stanley Jones of India, Bishop Stamm of Kansas City, and Ai Raja Sirgham also of India. Much prayer and preparation are being put back of his convention. You may have a share in both and then come and be lifted to better understanding of "Following Jesus" in this modern world.

REEDLEY NEWS

Beginning with the first of the year a series of events have brought great spiritual blessings to the members of the church. The week of prayer was spent on the topic of "Evangelism." Evangelistic meetings started in the Methodist church and continued as Union meetings brought many to a definite decision in their Christian life. The Co. C. E. convention came early in April, brought blessings to many and resulted in the dedication of several lives to full time service for Christ. During the latter part of April the Oxford Group spent several days in Fresno and again many moved out to a new realization of what it means to follow Christ and go all the way with Him.

UPLAND NEWS NOTES

The Young People's C. E. Society has been divided into two groups. With the creation of the Senior Young People the church has now five active Christian Endeavor Societies.

A special church service was held on the night of April 14, Good Friday. Eight Intermediates were received into the church by baptism, and one by the right hand of fellowship. On Easter Sunday an informal musical program was held in place of the regular evening service.

On April 18 the Young People of the church gave a program at the Federal Labor Camp. It proved very interesting to the young people and was appreciated by the men and boys of the camp. One of the men at the camp accepted and openly confessed Jesus Christ as his Lord and Saviour as a direct result of one of the services sponsored by the church.

"Garib," the play written by one of our missionaries in India was presented by the Samaya Mission Band Sunday evening May 7. It was greatly appreciated by those who saw it. The offering taken on the occasion goes for the support of a Hindu girl.

MISS NISWANDER WRITES—

Dear Mission Friends:

Greetings with Psalm 9:10. "And they that know thy name will put their trust in thee: for thou Lord hast not forsaken them that seek thee."

On March 12th we had the pleasure of having Rev. P. R. Aeschliman with us. He brought a message both in the morning and evening. It was a blessed day. On the 26th Mr. Homer Leisy from Salem, Oregon, brought us two messages, which gave us another day full of blessings.

A series of evangelistic meetings were held at our church for two weeks before Easter. Many of the boys and girls of our mission have confessed their faith in Christ as their Saviour.

We had planned to have communion on Easter Sunday, however, when we heard that Rev. H. P. Krehbiel from Newton, Kansas would be with us over Sunday, April 23, we postponed the communion service until that Sunday.

One boy and two girls were ready for baptism, so we asked Rev. Krehbiel if he would be willing to baptize them and he consented to do so. We had a wonderful service on that Sunday morning and also in the evening.

A number of other boys and girls were also ready to be baptised, but their parents, not being Christians, have not yet given their consent to let them take that step. Will you please pray much for these people?

We are expecting to have Rev. Albert Claassen and family with us in the work at Portland with us in the work at Portland by the first Sunday in May. Our church is planning a welcome reception for them on Friday evening, May 12. May God richly bless their coming to Portland.

We wish to thank, most heartily, all of you, who have so wonderfully stood by us in the work here with your contributions and prayers. May God richly bless you all.

Yours in Christ,

Catherine Niswander.

NEWS FROM LOS ANGELES

The members of the Los Angeles church are thankful that their building was not damaged in the recent earthquake.

On April 9 the Gospel Bell Ringers composed of the Charles English family, brought a very touching and soul stirring message in music and slides. One of the Juniors accepted Christ as his Saviour at the close of the meeting. Praise God for such consecrated workers as the Charles English family.

The Sunday School now has a new record attendance. 474 were present on Easter Sunday and a short Easter Program was given by the children.

Four members of the Senior Y. P. C. E. society are active officers in the Southern Division of the Los Angeles County C. E. Union. Katherine Eymann is the editor of the "Southern Breeze" and Mrs. Violetta Schroeder is her assistant.

Six Christian Endeavorers of the church are members of the great convention chorus which sang at the Los Angeles Co. C. E. Convention at Glendale on May 5, 6, and 7.

The Ladies' Chorus gave a program on Thursday, April 20, at the Juvenile Hall.

"NOT I, BUT CHRIST"

When we repeat this statement with emphasis laid on the last word, "Christ" it puts Him before us as an ideal personage to whom we may look, not only as we look to man, no not even the closest friend, but a personage who is "All and in All." Then it puts the "I" more where it should be, namely at the feet of Christ. The "I" will not bring glory to God our Father, but will stand in the way of progress in our Christian life. If Christ is first and last in our planning and effect of life's activities, the problems and difficulties of life will become privileges.

Cooperation is very essential for success in any activitity or organization. Also in the cause of Christ we as His followers shall take heed. This must be realized that it cannot be done unless it is Christ and then I. In other words the cooperation will be not our own but Christ's. Why should it not be as the Word says, "Ye are not your own, ye are bought with a price." Praise be to God for His unspeakable Gift!

Christ having preeminence in the church will bring great glory to our Father. There really is no phase of life in the spiritual realm or material realm where Christ should not be first. In all our words, thoughts and deeds we are to practice the spirit of, "Not I, but Christ." May God help us to attain a higher level in Christian life and experience because of the truth of these words.

Rev. G. M. Baergen,
Dallas, Oregon.

SPECIAL REQUEST

Picture Rolls Wanted

Our missionary, Miss Clara Kuehney, in India, has sent a request for Bible picture rolls. She feels they would be a great help in village work. She desires particularly the following:—

Adam and Eve in the Garden; The Fall of Adam and Eve; Driven from the Garden; Cain and Abel; Noah Building the Ark; Tower of Babel; The Flood; Noah after the Flood; Abraham's Call; Jacob's Dream; David and Goliath; A few pictures of the Prophets; Birth of Christ; Christ in the Temple at Twelve; Christ Taken Captive; Christ before Pilate; Christ Crucified; Resurrection; Ascension; Pictures of parables and miracles; The Apostles and their work.

Anyone having such picture rolls and desiring to answer this call will please mail them directly to Miss Clara Kuehney, Basna, C. P. India.

DALLAS NEWS

From March 19 to April 2, the church held evangelistic meetings. Rev. J. M. Franz of Pratum and Rev. F. F. Friesen of Dallas were the speakers. The local churches helped along by furnishing special music. Good interest was shown and 14 souls came forward to take a stand for Christ. At present the pastor is giving instruction to them in Christian living.

The Easter program was very good, considering the sickness that was in the community, which prevented some from taking their part. A special program is also being arranged for Mother's Day.

MENNO CHURCH NEWS—WASHINGTON

On Easter Sunday the choir of the Menno church gave a musical program to a full house. The Easter message was the theme of the program. On April 25, the Saxophone trio of the Menno church choir assisted in Odessa Congregational church. Baptismal services were held on May 7. Four candidates were received into the church through baptism. Communion services are to be held on May 21. Several fine rains recently gave great hope for a crop this year.

COURAGE

This do I glory in, beneath the sun:
That men have lived brave lives in evil times,
Have kept glad-hearted under stress of pain,
Have fought against all odds, and, not despairing,
Have fallen and died exulting. So may I
Keep an undaunted spirit all my days,
Lose not the larger view, hold fast the joy,
And with high courage come unto my grave.

—Edith Colby Banfield.

THE S. S. LESSON

July 2

Third Quarter
Some Early Leaders of Israel

JOSHUA. Josh 1:1-9; 23:1, 2, 14.

Golden Text: Be strong and of good courage . . . for Jehovah thy God is with thee whithersoever thou goest. Josh. 1:9.

The book of Joshua is the important link in the history of God's people connecting them with all that follows in the Old Testament. Without it there would be great difficulty in understanding what follows. There is comparatively little told of the wanderings of Israel during the forty years in the wilderness. It was a period of sinning and disciplining for sin. Also, it was a period in which the grace of God was manifested toward unworthy children.

Joshua, as the servant of Moses, and, as one of the spies, has a conspicuous part in the wilderness experiences. He, it was who, with Caleb, had faith enough to believe that the Promised Land was waiting only to be possessed though the difficulties seemed great. One of the outstanding characteristics of Joshua was his absolute confidence in Jehovah.

Having proved his worth as a dependable servant under Moses, God advanced him to higher responsibilities. The way to any advancement is through faithfulness to the tasks in hand. In the Lord's work this is as true as in anything else. Joshua proved himself to be a man who could stand with the few when it came to an emergency and so he was also the man whom others would follow when it came to leadership. It is not the will of the majority that is always the true way. Times come when there must be the few who dare and are fearless in the cause of the Lord no matter what may be the attitude of others.

Moses was dead. Joshua could not fill the place of Moses, but he could fill his own place. To every person there are tasks peculiarly his own. This task must be filled in his own way not in the way others have met their duties. Joshua was just as much a unique character as Moses had been. Moses was the pioneer, Joshua was the one appointed of God to follow in the way begun by his great leader. Joshua could not do what Moses had done neither could Moses have done as Joshua did. To each his own task and to each his own individual responsibility.

The "goodly land" was a vast territory. When God gives he gives in large measure. It was waiting for Israel to occupy. Much that we miss is what we fail to take. Today, we have much more waiting for us. When Jesus sent forth his disciples it was to all the world. This included all places and all people. The only reason why the Gospel has not triumphed in many places is because the people of God have not gone up to take possession. True, there were nations who would oppose the march of Israel. There is always opposition to the plans of God shown by the enemies of God, but opposition only makes strong and increases faith if this opposition is fearlessly and bravely met and conquered. The promise to win is for those who have the will to win.

In reading the earlier portions of the book of Joshua one cannot help noting how often there is emphasis on being strong, fearless and brave. It is helpful and interesting to go through the Bible to note how often God's people have been told to "fear not." To the one who has faith there is no such thing as fear. Fear defeats and plays into the hands of the devil. Why should any of God's children fear? Has He not assured a final victory? Has He not the power to overcome everything that is evil? Has He not, in multitudes of cases, shown to those who fear not that He is with them? Has not our Lord said He will be with his own to the end of the age? In Paul's description of the Christian soldier we note that armor is provided so long as the enemy is faced. There is no armor provided for the back. God has no use for the coward. Under Christ our victories do no more depend upon the use of the sword. We have a mightier weapon in the greater power of love. As Joshua conquered the nations of Palestine with the sword so God's army today is to be victorious over them with the might of the Gospel which is the might of love.

The Book of the Law was to be the guide for the life and acts of Joshua. It was God's law not man's. No man is a law unto himself unless one follows the code that came from God one is on the road that leads to defeat and destruction. He was to have the law before him continually. The reason why there are so many failures in life and in nations is because the Bible is neglected. Though it is now the most printed book in all the world we also find that it is the most disregarded book. Disregarding the Bible only means that the will of God is ignored or deliberately disobeyed. Not only was he to have the book in hand, he was to have it in mind. There is a vast difference in having the Bible and having the Bible in mind. Meditation on the word must be followed by obedience to it. We meditate rightly on the Word when we approach it reverently and with the object of finding what God wants us to do. It is the only guide book that is complete for it directs life from its beginning to its end—and it rightly directs life. The best of guide books are not free from error, but the Word cannot contain error or falsehood. A life lived as the Word directs is the only kind of a life that God can approve.

The testimony of Joshua at the ends of his life is positive. To the promises of God he can give a testimony of absolute fulfillment. We have larger promises than Joshua ever had. These include salvation through faith and the assurance of answered prayer as well as the comfort that our Lord is with us always. Like Joshua, we all come and go, but the world goes on and each succeeding generation has its own peculiar tasks and responsibility. The only sure way of living right is to have the Word continually before us, meditating upon it and obeying it.

MIDDLE DISTRICT CONFERENCE MINISTER'S RETREAT AT THE GRACE CHURCH PANDORA, OHIO, JUNE 21-22.

Wednesday Afternoon—1:30 P. M.

Hymn
Devotions—Exposition of I Cor. 3:6—15. Rev. Edgar Toevs
Period of Prayer
Topic—Laborers Together with God. (15 minutes each)

1. In Building the Brotherhood. Rev. Lester Hostetler
2. In Nurturing the Children. Rev. E. S. Mullett.
3. In Guiding the Young People. Rev. A. R. Keiser
4. In Winning the Unsaved. Rev. P. A. Kliewer

Discussion

Evening Session 7:00 P. M.

Hymn
Devotions—Exposition of Philippians 2:1-11. Prof E. J. Hirschler
Period of Prayer
Pastoral Problems. (Each pastor presenting a problem)

Thursday Forenoon 9:00 A. M.

Hymn
Devotions—Exposition of Luke 4:16-22. Rev. C. H. Suckau
Period of Prayer
The Task of the Middle District Conference. Dr. S. K. Mosiman
Round Table Discussion

1. The Organized Work of the Conference
2. A Conference Brotherhood
3. The Program of the Annual Conference Sessions

CONTRIBUTIONS

FOREIGN MISSIONS RECEIPTS FOR MAY, 1933

Men. Ch. Hanston, Kans., $7.85; Menn. Ch., Wayland, Ia., $46; Bethel Choir, Mt. Lake, Minn., $30.25; Zion Ch., Belmont, Kans., $5.60; Hillsboro Menn. Ch., Hillsboro, Kans., $28.21; West Swamp S. S., Quakertown, Pa., $26.09; West Swamp Ch., Quakertown, Pa., $90.14; Catherine Roth, Quakertown, Pa., $100; East. Dist. Conf. S. S., Conf., $10; Bergthal Ch., Corn, Okla., $8; Second Menn. S. S., Beatrice, Nebr., $75; Grace Ch., Lansdale, Pa., $30.07; Louise Regier, Elbing, Kans., $50; E. D. Conf. from Upper Milford Ch., $8.50; Allentown Ch., $10; Germantown Ch., $11.44; Upper Milford Ch., $19.46; West Swamp Ch., $9.95; Ebenezer Ch., Gotebo, Okla., 23.08; Salem S. S., Freeman, S. D., $37.50; First Menn. S. S., Reedley, Calif., $33.50; Goessel Menn. Ch., Goessel, Kans., $18.50; Saucon Ch., Coopersburg, Pa., $5; First Menn. Ch. Men's Glee Club, Pretty Prairie, Kans., $13.10; Grace Ch., Pandora, O., $55.77; Bethel Sunday School, Inman, Kansas, $18.94; Flatland Church, Quakertown, Penn., $22.07; First Menn. Ch., Newton, Kans., $20; Johannestal S. S., Hillsboro, Kans., $30.33; Bethany Ch., Quakertown, Pa., $27.56; New Hopedale Ch., Ringwood, Okla., $9.20; Bethel College Ch., Newton, Kans., $29.11; Zion Ch. Donnellson, Ia., $50; Henry Bestvater, Newton, Kans., $10; West Zion C. E. Soc., Moundridge, Kans., $50; Hillsboro Menn. Ch., Hillsboro, Kans., $28.21; Miss. Soc. Pretty Prairie, Kans., $5; Bethel Ch., Mt. Lake, Minn., $30; Menn. Ch., Pratum, Ore., $26.14; Bergfelder Ch., Mt. Lake & Delft, Minn., $54; Mrs. Frank Busenitz, Whitewater, Kans., $100; Menn. Ch., Halstead, Kans., $25.16; Herald Ch., Bessie, Okla., $8.95; West Zion Ch., Moundridge, Kans., $30; Ebenezer Ch., Mt. View, Okla., $6; Brudertal S. S., Hillsboro, Kans., $54.27; Friedensfeld Ch., Liberal, Kans., $13; Hebron Ch., Buhler, Kans., $27.74; Grace Hill Ch., Whitewater, Kans., $27.34; Tabor Ch., Goessel, Kans., $18.53; Hoffnungsfeld Ch., Moundridge, Kans., $25; First Menn. Ch., Berne, Ind., $165.88; St. John Ch., Pandora, O., $13.70; A. M. Ch., Milford, Nebr., $25; First Menn. S. S., Bluffton, O., $100; First Menn. Ch., Philadelphia, Pa., $17.65; Bethel College Y. W. C. A., Newton, Kans., $40; David Goertz Est. Hillsboro, Kans., $69.62; Eight O'clock Stitchers Club, St. James, Minn., $15.65; Friends, Whitewater, Kans., $50; Menn. Ch., Butterfield, Minn., $5.55; First Menn. Ch., Upland, Calif., $40.89; H D. Voth, Escondido, Cal., $10; Bethesda Ch., Henderson, Nebr., $65.88; First Mennonite Church, Aberdeen, Idaho, $68.29; Mennonite Church, Butterfield, Minn., $11.70; Menn. Ch., Pulaski, Ia., $8.41; Sew. Soc., Lena, Man., $10; Gnadenthal S. S., Plum Coulee, Man., $10; Menn. S. S., Aberdeen, Sask., $10.50; Friend, Newton, Kans., $25; Dr. A. M. Lohrentz, McPherson, Kans., $15.07; E. D. Young People's Union through Rev. S. F. Pannabecker, $200. Total, $2478.35.

Balance in Bank May 1, 1933		$ 104.20
Receipts for General Fund	$1908.16	
Receipts for Orphans, etc.	285.50	
Receipts for Special Accts.	284.69	2478.35
Total Receipts and Bank Balance		$2582.55
Paid on Orders		2391.30
Balance		$ 191.25
Canadian Gifts remitted direct to India	$55.50	
Dr. A. M. Lohrentz Mex. 75.35 to China 15.07		70.57
Balance in Bank June 1, 1933		$ 120.68

(On June 1, 1933, the Board owes for all the second quarter allowances which amount to approximately $15,000.00, with the exception of 30% of the salaries paid to the Missionaries in the Homeland.)

Respectfully submitted,
J. E. Regier, Treas.

EMERGENCY RELIEF CONTRIBUTIONS

May, 1933.

Russia: Lydia G. S. Paulus, Los Angeles, Cal., $11; A. Warkentin, Newton, Kans., $15; Mennoville Menn. Ch., El Reno, Okla., $3.86; First Menn. Ch., Berne, Ind., $10; Miss Mary Hege, Newton, Kans., $20; First Menn. Ch., Bible School, Newton, Kans., $5; W. P. Rempel, Pasadena, Cal., $15; First Menn. Ch., Newton, Kans., $10; Brudertal Ch., Mead, Kans., $16.80; Mrs. Anna Andres, Newton, Kans., $4; Mrs. D. J. Regier, Moundridge, Kans., $3; John Neufeld, Moundridge, Kans., $15; Jacob P. Jantzen, Beatrice, Nebr., $10; J. P. Tieszen, Marion, So. Dakota, $6.50; J. W. Lorenz, Hutchinson, Kans., $6; Herrman A. Wiebe, Whitewater, Kans., $20; John Becker, Newton, Kans., $5; C. C. Epp, Hutchinson, Kans., $5; Mrs. Frank Thimm, Beatrice, Nebr., $5; Edward Esau, Whitewater, Kans., $10; Ebenezer Ch., Mountain View, Okla., $6; Beatrice Menn. Ch., Beatrice, Nebr., $81.95; Anonymous, Norheim, Mont., $2; P. M. Claassen, Newton, Kans., $10; Anonymous, Canton, Kans., $3; Elisabeth Voran, Littlefield, Tex., $5; Peter B. Martens, Buhler, Kans., $10; Swiss Menn. Ch., Whitewater, Kans., $24; Katie Friesen, Newton, Kans., 10; Maria Reimer, Newton, Kans., $10; Elise Wiebe, Newton, Kans., $10; A. P. Froese, Buhler, Kans., $20; Gertrude Jantzen, Paso Robles, Cal., $15; H. Becker Estate per J. E. Regier, Trustee, $30; J. G. Pankratz, Canton, Kans., $5; Hoffnungsau Ch., Inman, Kans., $38.03; Bethel College Menn. Ch., $6; Mrs. Joh. L. Heidebrecht, Buhler, Kans., $15.60; Mrs. Richert, Newton, Kans., $1; P. V. Unrau, Inola, Okla., $7; Gerhard Wiens, Newton, Kans., $15; A. T. Neufeld, Inman, Kans., $5.75; German Bible Class, Bethel College Ch., Newton, Kans., $40; D. D. Buller, Canton, Kans., $5; Mrs. Anna Andres, Newton, Kans., $4; Bergthal Ch., Pawnee Rock, Kans., $17.77; C. R. Voth, Canton, Kans., $5; H. H. Koehn, Avon, So. Dak., $5; Anna Neufeld, Newton, Kans., $10; John Reimer, Whitewater, Kansas, $10.00; Mary Bestvater, Newton, Kansas, $10.00; Mennonite Aid Plan, Jacob Dyck, Treasurer, $8.36; Elise K. Regier, Elbing, Kansas, $25.00; Tabor Ch., Goessel, Kans., $8.20; Franz Pauls, Buhler, Kans., $26; John Rahn, Upland, Cal., $10; N. J. Goosen, Freeman, So. Dak., $10; Rev. John F. Epp, Henderson, Nebr., $5; B. A. Claassen, Paso Robles, Cal., $5; Maxwell H. Kratz, Philadelphia, Penn., $10; Lehigh Menn. Ch., Lehigh, Kans., $3.27; J. B. Epp, Meno, Okla., $10; Friedenstal Gemeinde, Tampa, Kans., $53.46; P. A. Sperling, Moundridge, Kans., $3; Mission S. S. Class, Bergthal Ch., Pawnee Rock, Kans., $15; Jacob Linscheid, Jr., Butterfield, Minn., $5; Mission Soc., Upland, Cal., $15; Mission Soc., Upland, Cal., $8; John Voth, Elbing, Kans., $7.50; C. E. Krehbiel, Newton, Kans., $13; Jacob P. Goering, McPherson, Kans., $2; C. A. Krehbiel, Donnellson, Ia., $10; C. H. Friesen, Buhler, Kans., $5; Peter H. Dirksen, Moundridge, Kans., $10; H. R. Schmidt, Goessel, Kans., $5.

General Fund: First Menn. Ch., Philadelphia, Pa., $5.29; Bethel College Menn. Ch., Newton, Kans., $16; Emmaus Gemeinde, Whitewater, Kans., $100; West Zion Menn. Ch., Moundridge, Kans., $32; Rev. John F. Epp, Henderson, Nebr., $1; Bruderthal Gemeinde, Marion, Kans., $27.55; Bethel Menn. Ch., near Fortuna, Mo., $9.19; First Menn. Ch., Upland, Cal., $9.08.

Canada: Christian Ch., Moundridge, Kans., $31.50.

Harbin: Anonymous, $20; per J. M. Regier.

May 1, Balance and Reserve		$ 599.00
Received for Russia	$906.05	
Received for Gen'l. Fund	200.11	
Received for Canada	31.50	
Received for Harbin	20.00	1157.66
Total		$1756.66
Paid out during month		1073.00
June 1, 1933, Bal. and Reserve		$ 683.66

Gratefully acknowledged,
C. F. Claassen, Treas.

Brave men are needed for Christ today.
Out where the battle is long;
Forth at the summons, the call obey,
Quit you like men, be strong!

Seeking not ease nor applause of men,
Enter the fight against wrong;
Suff'ring defeat but to rise again,
Quit you like men, be strong!

What tho' you suffer, do not complain,
Cheer your faint heart with a song;
Let not your courage grow slack and wane,
Quit you like men, be strong!

JOTTINGS

Mennonites of Aberdeen, Idaho, are conducting a Summer Bible School with three teachers in charge. There are about 60 children in attendance.

Dr. J. E. Hartzler, former president of the Witmarsum Theological Seminary, was the speaker at the graduating exercises of Findlay College, Findlay, Ohio, held June 15.

Pentecost was observed in the Bethany church, Freeman, S. D., with a special baptismal service at which nine young people were received into church membership through the sacred rite.

Mrs. P. A. Kliewer of Bluffton, Ohio, while on a trip west visited friends on the Cheyenne Reservation in Montana where she and her husband Rev. P. A. Kliewer, served for a time as missionaries at our Lame Deer mission.

Sixteen Bethel College students received degrees at its annual commencement. Dr. Ernest E. Leisy, of the Southern Methodist College at Dallas, Tex., and a former Bethel student and teacher delivered the commencement address.

At its annual Commencement, Bluffton College conferred 51 degrees on members of the graduating class. Dr. Clarence O. Lehman, of the class of 1916, gave the Commencement address. Visitors from many states attended the exercises.

On Sunday, June 4, members of the Arlington, Kansas, Mennonite church celebrated the arrival of colonists from Polish Galatia 50 years ago. Mennonites who came to America at that time from this country are located in Arlington and Hanston, Kan., Butterfield, Minn., and Westbrook, Minn., and Perry, Okla.

The Bethel Deaconess Home and Hospital celebrated its 25th Anniversary last Sunday. Eight sisters were ordained as deaconesses on that occasion. The exercises were held in the First Mennonite church, Newton, Kansas. The sisters receiving the garb were: Tena Hooge, Marie Schmidt, Anna Lange, Agnes Lorentz, Anna Marie Goerz, Helen Marie Bartsch, Delores Friesen, Margaret Jane Unruh.

The Finance Committee of the Souderton, Pa., Mennonite church has been active in securing pledges toward the erection of a Sunday School building as an addition to its plants. An encouraging amount has been subscribed. The Mother and Daughter Banquet held in the church was well attended. Approximately 115 mothers and daughters attended. Mrs. Edna Hunsberger acted as toastmistress and Mabel Clymer opened the meeting with prayer and asked the blessing on the meal. Mrs. Howard Haring gave an address on a mother's viewpoint as related to her home and children. Miss Anna Ruth spoke on a daughter's viewpoint related to mothers. The main address was given by Miss Moody, librarian of the local high school. Others attending rendered special music. Other sucessful features of recent date were the Boys and Girls Sunday and Mother's Day exercises in the Sunday School.

The depression has its serious effect upon Mennonite churches. People who have lost their property during these severe times move away and are lost to the church. Among churches severely hurt is the one in Dos Palos, Calif. In city churches the same condition prevails. Hard times indeed!

One of the features of the Quakertown, Pa., Free Press, is the printing of old portaits of persons known in the community, leaving it to the readers to identify the pictures. A recent issue had the picture of Rev. W. S. Gottshall as he looked thirty years ago. Rev. Gottshall is the pastor of the neighboring East Swamp Mennonite church.

The General Conference of Mennonites in Canada will hold session in the church near Plum Coulee, Man., June 26 to 28. The program provides for the reading of seven papers on subjects vital to the conference by members of the conference. The yearly meeting of the Mennonite School Conference is to be held in Gretna, Man., July 3.

In a communication appearing in this issue Rev. A. J. Neuenschwander, pastor of the Upland, Calif., Mennonite church, tells of united programs in the churches of his community for prayer for increase in the membership. Bro. Neuenschwander writes that definite results have already been manifested in the Upland church and a number of accessions have been made to the church through these prayers.

Summer School of Sacred Music
SUGARCREEK, OHIO
June 26 to July 9, 1933
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Personal Direction of **John G. Baumgartner,**
of the voice faculty of Westminster
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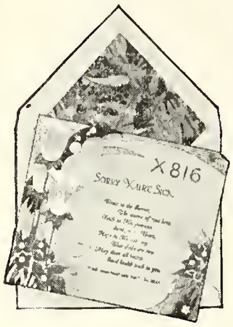


No. X816—Sorry You're Sick

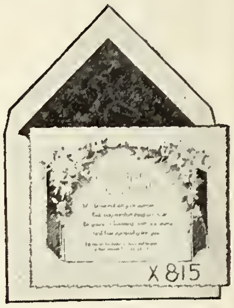
Trust in the Savior.
The source of true love,
Faith in His promises,
Sent from above.
Hope in His blessings
That daily are new.
May these all hasten
Good health back to you.
"I will restore health unto thee."
Jer. 30:17.

Flowers embossed on orange-tinted stock. Price 10c.

No. X815—Heartfelt Sympathy

Words cannot lift your sorrow.
But may comfort deep and true
Be yours in knowing Someone cares
And has sympathy for you.
"He healeth the broken in heart, and bindeth up their wounds." Ps. 147:3.

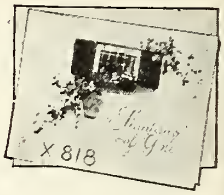
An exquisitely colored design. Gold bordered. Price 10c.

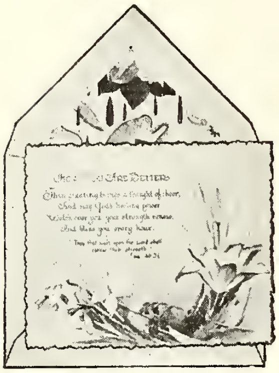


No. X818—Thinking of You

May the Giver of all things good and true
Shower His blessings down on you.
Blessings to give you cheery days,
Blessings to brighten dreary days,
Blessings that strength and courage send—
Blessings that never, never end.
"Every good and every perfect gift is from above." Jas. 1:17.

One of our loveliest folders. Birds and flowers. Price 10c.



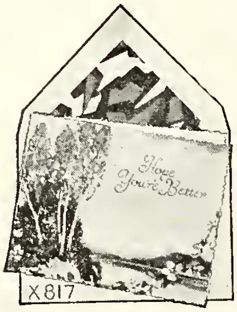


X814

No. X814—Hope You Are Better

This greeting brings a thought of cheer,
And may God's healing power
Watch over you, your strength renew
And bless you every hour.
"They that wait upon the Lord shall renew their strength." Isa. 40:31.

Price 10c



No. X817—Hope You're Better

This greeting brings a thought of cheer,
And may God's healing power
Watch over you, your strength renew
And bless you every hour.
"They that wait upon the Lord shall renew their strength." Isa. 40:31.

A beautiful folder. Deckled edges. Lined envelope. Price 10c.

5c Everyday Cards

No. X835—Sympathy from One Who Cares

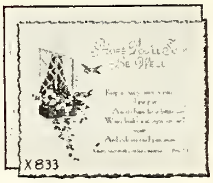
It isn't much that one can say,
Just a word to you today
To tell you that we know, we care,
Your sorrow we would gladly share.
"Casting all your care upon Him; for He careth for you." I Pet. 5:7.

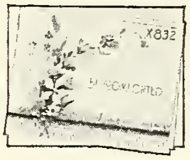
A dainty lavender card with lily-of-valley. Price 5c.

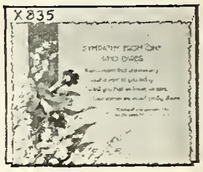
No. X833—Hope You'll Soon Be Well

Keep a cheery heart in spite of the pain,
Always hope for a better day,
When health and vigor you will regain.
And sickness shall pass away.
"A merry heart doeth good like a medicine." Prov. 17:22.

A "cheerful" number. Deckled edge. Gold border. Price 5c.






X835
Sympathy from One Who Cares

No. X832—Be Comforted

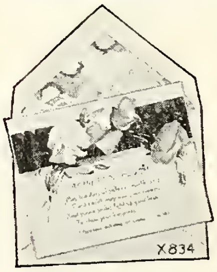
Beyond the blue, in that bright land,
So free from all sorrow and care.
Your dear one has gone to the "Home of the Soul."
To await your coming there.
"And God shall wipe away all tears."
Rev. 21:4.

Very appropriate design and colors. Gold bordered folder. Price 5c.

No. X830—God Holds Your Hand

May you cling to the hand of the Master
Each step of the upward way,
May the arms of His love eternal
Support and protect alway.
"Underneath are the everlasting arms."
Deut. 33:27.

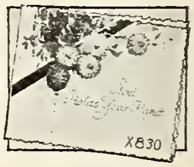
A pretty folder with encouraging sentiment. Price 5c.



No. X834—Wishing You Health

May the days of sickness quickly pass,
Good health may you soon possess.
And sunny smiles light up your face
To show your happiness
"Thine health shall spring forth speedily."
Isa. 58.8.

Colorful sweet peas. Gold border. Lined envelope. Price 5c.



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MENNONITE BOOK CONCERN
BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, JUNE 22, 1933 No. 25

EDITORIAL

Weather is sometimes freaky. Within ten days the East passed through the experience of having the hottest day and the coldest day in June within the memory of most of us. From sweltering to chilling is not as pleasant an experience as just adapting one's self to normal weather conditions. Yet, most of us passed happily through it and are ready to go on with our several occupations in the usual way. The rich may go to Florida in winter and to Maine in summer and so manage to keep themselves comfortable, but, to those of us who have neither the time or money to so accommodate ourselves, have come the experiences of enjoying both conditions just where we happen to be without finding it necessary to make long journeys. Wherever one happens to be one finds those who complain about the climate, except possibly in California or Florida where the population is given more to boosting than to considering that there are also days and sometimes many of them that are not to be bragged about. It does happen, however, that in all places, whether they are famous for their climate or not, people manage somehow to live to a ripe old age and enjoy things as they are. Perhaps we give too much attention to ourselves when it is either too hot or too cold. We need the kind of weather God sends and, in His wisdom, he sends us just the right kind needed to make our crops grow and give us the needed harvest. It is also true that most of us forget the heat of summer and the cold of winter when they are passed. We wish it were colder when it is hot and hotter when it is cold. What a wonderful kind of weather we would have were we permitted to have some say in its making! No doubt if this privilege were ours we would be glad to surrender it in a very little while.

Those of us who recall the Chicago World's fair of forty years ago, must certainly remember the World's Parliament of Religion which was distinguished for having brought together representatives of many religions who took it to be their opportunity to tell the world how inferior they thought Christianity to be and how superior their own particular religion was. Most thinking Christians regretted that such a gathering had been called and felt that those who were responsible were hauling down the flag in the face of invaders. We are not impressed with the Fellowship of Faiths that is now to have a part in the great show. Sure, this gathering is to be different. The official communication sent out makes the statement that "The word, Faith, is to be understood to include, not only all religions, but all types of spiritual consciousness or conviction"—whatever that means. To one who believes that there is one religion only and that the religion of Jesus Christ and one faith—the faith that saves, the whole affair impresses one as worldly and ungodly. It will, instead of inspiring confidence in Christianity, only be adding so much more to the unbelieving liberality that today is working so much havoc among people. We are told that among others who will attend, will be His Holiness Jagadguru Shri Shankaracha rya who is bringing with him twenty Hindu priests in their picturesque robes to assist him in his daily obligatory religious ceremonies. One thing is sure. The kind of holiness that our Lord would bless, will not be a feature in the World Fellowship of the Faiths. "What fellowship hath righteousness with unrighteousness and what communion hath light with darkness?

It is reported that during the period between January 1, 1932, and January 1, 1933, there has been an increase in farm population of over 1,000,000 persons. The depression accounts for much of this, since it is possible to exist on the farm when those remaining in the city with no resources but daily wages which stopped in millions of cases mean that starvation faces the unfortunate loser. People with limited resources have found that what they have found that what they have can be made to go farther in the country than in the city and there remains also the possibility of gardening and poultry that is out of question in the city. In many instances abandoned farms have again been taken up and are made to contribute to the living of the occupant. There is another way however, by which migration to the country works hardship. City dwellers who are unskilled in farming and gardening and having no resources become a drain to the local relief agencies. Often their coming only adds to the already overstocked labor supply. Means of earning money during periods of seasonal occupation, such as work in the harvest fields and orchards are not very promising just now. It has been announced, for instance, that Kansas will need no outside help during this year's harvest. In labor as in anything when the balance is distrubed, hardship is bound to follow. People who have originally come from the country may find that they can temporarily better themselves by returning but there is nothing very assuring to the resourceless person going into the country at this time.

Part of the President's plan for meeting the needs of the masses is to build up the navy up to its full strength. This, however, may not be so regarded by other nations, who may see in this artificial creation of prosperity, if prosperity, a threat against them. Take the "Japs," for example. They have made themselves believe that all the world looks upon them with suspicion and mistrust. They know, too, that they are not very well liked in this country and have not been liked for a long while. Hard times are a normal condition with them all the time and they will not believe that battleships are the only excuse for a great naval program. The bigger our military equipment the larger will the military party in this country become. Military people cannot believe a limit to their ambitions is safe and will use every opportunity for strengthening their position. Our President, having once held a high position in the Naval department of our Government, naturally looks at things from the standpoint of one who believes in what the naval personnel believes. There is little hope that pacifist ideas get much consideration from him. Just to build ships to give work to those whom politicians may recommend will not go far toward turning the tide of depression in which we find ourselves because of the World War.

Dr. Peter Ainslie, of Baltimore, made the suggestion that the chaplains in the Army and Navy be withdrawn "as an expression of the church's abhorrence for war"—"Fifty-six nations have signed the Kellogg-Briand pact denouncing war. The churches should not lag behind. The best was to express their agreement with the pact is to refuse to authorize their clergy to serve as chaplains at all times, not only in war but in peace." We have often wondered how any disciple of Jesus, and particularly one who has taken upon himself the responsibility of leadership in the church, could bring himself down to become a mere puppet to be used by the machine that devoted its energy to killing people and wreaking its vengeance upon helpless women and childen. If that is showing the kind of love that Jesus would inspire his whole teaching is a mockery and a sham. One cannot reconcile "Love your enemies" with war no matter to what sophistry we resort. A clerical apologist for chaplains makes the remark: "On the same principle if the churches should refuse to permit their clergy to serve as chaplains in prisons it indicates that the church condones crime." To this we would reply that our clerical friend is very much in ignorance concerning the prison chaplain. The army chaplain is one of the soldiers. He is a member of the Army or Navy and is subject to the orders from the same source. Certainly the prison chaplain does not make himself a criminal when he takes his job. The Army or Navy chaplain does make himself one of the establishment. The prison chaplain would endeavor to make prisoners give up their life of crime. Did any one ever hear of an Army or navy chaplain using his influence to have those under his care give up the service, or renounce the instruments of murder he has been trained to use?

BELIEVERS IN THE "DEHAT" (DISTRICT)

(By W. F. Unruh, Janjgir, India).

The evangelistic work that is done in the villages may not result in immediate baptisms and yet the Lord's blessing rests on it. Furthermore, the Lord often does His work in hearts of people whom we do not recognize as very close to the Kingdom.

When the Bible School was out in the Bazalpur district for about a month of evangelistic work, a student by the name of Parasram and I worked two villages. One of these was the village Parsoda. There were a number of homes in this village into which we went almost daily to teach. One of these was a Sutnami home in which there were three young married men who listened and learned very nicely. When we left the work we were not aware of it that these men had been especially touched. About a month later one of the young men took sick and after ten days died. At the time when he was so very sick they called for Rev. P. W. Penner who was at that time camping some two or three miles away from Parsoda. Brother Penner went to see the young man daily the last several days. He found the man, sick as he was, singing the songs he had learned, especially the one "Jesus Christ is my Saviour." Brother Penner prayed with him and taught him further. One of the last days he had told Brother Penner that he had prayed to Jesus all night; and the man had seemed quite peaceful and happy. When he died he had died with his hands on his chest holding a picture of Jesus in one hand and a bhajan book (song book) in the other. The people say that almost to the end he had sung "Jesus Masih mero prana bachaiya" (Jesus Christ is my Saviour.) The villagers testify that he had fully accepted Jesus as his Saviour. This man did not confess Jesus in baptism and yet we have the firm faith that he is now with Jesus in Paradise.

QUARTERLY REPORT

Champa Station, 1st quarter, 1933

Dear Brethren of the Foreign Mission Board:—

The first quarter of 1933 has passed into history and in looking back we are not discouraged, for we have definitely felt God's help and blessing. First there was touring—mostly in one locality where a number of people for some time have been interested in becoming Christians. While they have not yet come out, last reports indicate that they are seriously considering the matter.

Also the work in the church has been encouraging. The deacon and the panchayt (church board) have been given larger responsibility and they have taken these upon themselves with a good will.

P. A. Penner's arrived here on January 4. They again took complete charge of the Leper Home and the Untainted Children's homes. Drs. Bauman gave Miss Lehman charge of the Medical station. Again because of added burdens Miss Lehman gave Mrs. Isaac charge of the Bible woman's work. On March 22, the two congregations had a joint farewell service for the Bauman family. A number of missionaries from other stations were also present. The Baumans left Champa early on the 23rd. We are glad that the Baumans may go on furlough but we shall miss them very much.

Very sincerely yours,

F. J. Isaac.

IS GANDHI A CHRISTIAN?

India's greatest man since many years in the eyes of the public has been Gandhi. His fame and influence lately have been waning quite fast, nevertheless has infused sentiments into the people not to vanish anymore. Shortly after returning from the Round Table Conference in England Gandhi was arrested and sent to jail. After that many sympathizers with him. At the end of June 1932 India's authorities found it necessary to hold 28,348 men, 1,239 women, totaling 29,587 in custody. This alone already tends to show what Gandhi's influence amounts to. Just recently he has been laboring much while in jail to bring the untouchables (the very low castes) of India's multitudes to a higher standard as, mixing freely with the higher castes, allowing them to enter their temples with others for worship. After many trials he uttered this distressing statement: "The evil is far greater than even I had thought to be." Thereupon decided to undergo a 21 day fast. Hundreds admonished him to abstain from that; his physical constitution had by now suffered too much. For his cause he has gone through

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D. .... Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance $1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

various self-martyrdoms. The authorities have released him on certain conditions from jail. Among other things he has made these statements: "I am to live among the untouchables in spite of being a high class Brahmin; after this month of fasting is over, I am going to pick up the thread where I dropped it when I was arrested." This rumors still more trouble and serving another sentence. Will he through such processes achieve his end?

Gandhi associates all this with religion, pleading with God to have the burdening evil of social differences eliminated from India, his country. Undoubtedly some readers may be inclined to allow the good thought that Gandhi must be a Christian. While in America on furlough scores have asked, "Isn't Gandhi a Christian since he suffers so faithfully for his cause, reads the Gospels, knows the life of Christ, even lectures on that?" This question generally was answered semi-negatively. The author and editor, P. V. George, of South India, has culled from Gandhi's writings the following statements which answer for themselves this important question. After going through them, the reader may come to the same conviction where Gandhi had arrived surveying his great task to solve; this time regarding the inward attitude toward Christ of this great man after knowing so much about Christ, having received all such convincing instruction, viz., "The evil is far greater than even I thought it to be." The following disclosure will be a surprise to many throughout the world. These are his own expressions:—

"1—I cannot set Him (Christ) on a solitary throne, because I believe God has been incarnate again and again.

"2—In my religion there is room for Krishna (one of the most immoral gods in Hinduism), for Buddha, for Christ and Mohammed.

"3—I find a solace in the Bhagavat Gita and Upanisheds (19 books in Hinduism) that I miss even in the sermon on the mount.

"4—I came to the conclusion that all religions were right, and everyone imperfect.

"5—I do not disbelieve in idol worship—I do not consider idol worship a sin.

"6—Caste is, in my opinion, inherent in human nature—it does attach to birth. A man cannot change his caste by choice.

"7—Hinduism does not emphatically discourage interdining.

"8—I felt that to me salvation was possible through the Hindu religion.

"9—As regards as missionary activities as such, I cannot but use the language of caution. The very least I would say is that I doubt if they have benefited India.

"10—Let them (missionaries) appear before the people as they are, and let them try to rejoice in seeing Hindus become better Hindus, Mohammedans better Mohammedans.

"11—If instead of confining themselves purely to humanitarian work such as education, medical service to the poor, and the like; they (missionaries) would use these activities of theirs for proselytizing, I would certainly like them to withdraw.

"12—Christ never preached Himself."

These above statements certainly convince us positively how necessary it is for all Christians to pray for such an influential personality among the millions of India who still are groping in utter darkness and sin undescribable in words. Again we notice that only knowledge of the Christ does not spell change of heart.

P. W. Penner,
Janjgir, C. P. India.

HOW OLD ART THOU? Gen. 47:8.

S. M. Grubb

The setting behind this question is one of the striking pictures of history. Some of the world's greatest characters stand face to face. Here is Pharaoh—the mighty ruler of Egypt. Behind him is arrayed all the dignity of a civilization already venerable. The king represents a power, wealth, culture and a country surpassing everything else before it. Here stands Joseph, the man who, in spite of the barriers of caste and the fact that he had been a stolen slave and a prisoner charged with crime, as well as having been a foreigner, had risen to a power and influence almost as great as Pharaoh and in times of plenty prepared Egypt and other nations for the hour of great depression. Then, here is Jacob—a man from the wilds, a keeper of sheep and, withal, one who in his lifetime had exercised a cunning hard to be equalled that generally redounded to his own advantage, but, who now, in the mellow evening of a life that had seen its gnawing sorrows and endured heart breaking distresses, was standing before a friendly king desirous of making his declining years comfortable. Here too stand his sons—the brethren of Joseph—not much to brag about—true sons of the desert—selfish, cruel, deceitful and given to excesses, but now awed by the events that were engulfing them.

We are not left in ignorance of what transpired on that day. How old art thou? asked the king. A natural question apt to show a sympathetic attitude, one that portrays a normal regard shown for age. Pharaoh might also have asked: How young art thou? for in all of us there is something that pertains to youth as well as age. We say that a man is no older than he feels and we surely must feel that in the presence of a limitless future we are still young.

Man may be old in the ways of iniquity; ones body may be bent and worn in the service of sin, yet, there is always the possibility, so long as we live, of becoming, through Christ, a new creature—a regenerated person with a new outlook on the future. It is a process of nature that just as from the dead of winter comes the new life of spring, so, from old and dead things—but let us not be so sure of this trading old lamps for new—there is something in us, and in all nature, that combines the old with the new. New things are, after all, old things and old things are in some ways new things. In the hearts of all men there are the seeds of a new life in God which will germinate, if we but give them proper cultivation.

If we turn to the last book of the New Testament, which may have been one of the first, if not the first of the inspired writings of our dispensation, we find a remarkable representation of an eternal truth in which the wonders of figurative language have been drawn upon to reveal. The Beloved Disciple who could speak without presumption of an intimacy none of the rest knew, thus begins the description of his Lord as he saw him in the super revelation on Patmos: "His head and his hairs were white like wool; as white as snow, and his eyes were as flames of fires." Can there be a finer apprecia- of the one who is from the everlasting of the ages to the everlasting of the ages to come? The hoary head speaks eloquently of age. It is the hoary head that is the "Crown of Glory" as the writer of Proverbs puts it. In our Christ we have the one who was with the Father, when the foundations of the world were laid. He is the one who was destined to be "The Lamb slain from the foundation of the world."

What do we see in "The eyes as flames of fire" but the perpetual youth of Christ, fitted to every new condition that the present and the future bring and endowed with the fresh strength of his divine power to battle with all the might of unbelief, hatred and evil in the forms of the world, the flesh and the devil? Hell in its might must ever flee before him in the manifestation of the power of his eternal youth. Never does, and never will, the freshness of his vigor wane.

With us the story of the cvrucified Christ is the "Old, old story" that is ever "The new, new song." To know him in the power of the cross and the resurrection puts the new song into our mouths that shall finally blend into the song of Moses and the Lamb—the song that shall make heaven ring with a joy of which we of this life have only a faint appreciation.

HOW OLD ART THOU? The answer may not be in so many years, but in so many experiences. How old art thou? The answer is not so much in so many decades of a man's earthly life as in the mind of God who knew you and his purposes concerning you before you were conceived. How old art thou? The answer is in terms of sin to the one who has not known the new birth, or, in terms of righteousness and faith to the one who has been born again.

Do you know your age? Perhaps you may know the date on which they told you were born—the age when you left school to take up the serious burdens of life—the years of your married life—the age when you ventured upon the undertaking that either made or broke you. You may know to the hour the time you found your Saviour. These things are matters of human record, but they do not tell the whole story of your lives.

Let me set before you the fact that you may be ever old and yet ever young. Let me point out to you some of the experiences that come to you from the happenings of your lives. You have grown old by learning. You have aged with the cares that came upon you. You have been strengthened by the victories you have won and you have been shamed by the weaknesses you have shown and the foolish mistakes you have made.

On the other hand there is with us ever the youthful ability to be optimistic—the ability to see better things ahead and anticipate the assurance of the better things to come. We may be old in body yet young in spirit. The vigor of our minds may be fresh and aggresive, even though the years have taken from us the strength of our arms and the power of our voices. Our spirits may remain unbreakable and the eyes of our faith need not be dimmed. If I were to set before you this day something that all of us, both young and old, should have in mind I would have you join with me in saying; "I am young, yet am I old: I am old yet am I young."

Let us see how this may be applied.

I am young enough to have tasted the sorrows of life. From the cradle all of us are heirs to pain; from our childhood we have known sorrows, disappointments have been common with us from our youth up. Who of us has escaped the miseries to which the flesh is heir? The answer is, that none of us have.

I am young enough to have dreams. It was predicted for all time that "Your sons and your daughters shall prophesy and your young men shall see visions." "Where there is no vision the people perish." I am so youthful that desires take hold of me with compelling force. Many of my desires are craving beyond the power of expression. Many of them are unattainable. Some of the things I desire would be hurtful to me were they realized, yet, turned into the right direction, as they may be turned, desires in me may realize the full stature of the manhood in Christ.

I am so young that joys of some kind are possible for me at all times. These joys may bring happiness to body, mind and spirit. They may be shared with others. They may be my making or my undoing. They may contribute to the common good or they may be but the inner expression of my selfishness or of my consummate assininity. I am not so sure that I am in all things "The captain of my soul" in spite of the emphasis with which the High School valedictorian might utter the pronouncement, but, I, at least, may prepare in my youth so that whatever I am and whatever I might be, could be devoted to the service of the Captain of our Salvation, or, all may be blasted in the service of Satan.

But still I am old. I am sufficiently experienced in life to know that for whatever joy comes there is a reason, and it is largely within my power to make that joy possible. With all men, I am heir to the sorrows of life. I should be thoughtful and observant enough to know that God has not deserted me and my cup is not beyond the power of my endurance. There is a cure for every sorrow. The deeper it is, the more certain it is to the Christian that "His grace is sufficient for me" and that "The Man of Sorrow and acquainted with grief" has given the assurance, "I am with you always, even unto the end of the age."

But, say you, what about my aspirations? Do they not tumble like a house of cards? Perhaps some do fall. Why should they not? Should the loving parent permit the child, even the headstrong child, to venture into evil to its hurt? Should the blind man be permitted to walk over the cliff, even though he longs to do so? Would the fond mother permit the babe to eat the meat instead of milk, even though the child cries for it? Certainly not. Yet, in the providences of God, aspirations for things that are good for us are made possible to an extent that is almost beyond the power of the mind to grasp.

Consider the matter of age and youth in the light of success. Because of youth we worship success. Our heroes are successful men and women. The world honors the successful and ignores those who do not measure up to its standards of success. Some one has expressed the sentiment that "In the fair lexicon of youth there is no such word as fail." Progress and success seen synonymous in the parlance of earth. No one wants to leave behind him a record of failure. Yet, fortunate indeed for us, is the fact that some of the colossal successes of men have borne the marks of failure when they first appeared. It gives us courage to know that the Judge of all the earth shall do right and that he sees the ends as well as the beginning of things and overcomes the evil of failure that good may result. The progress of the world would remain static were it not for the successes that come from what men regard, in their feeble judgment, to be failures.

There are some things that will never buy success. God has given us sound bodies and minds. When sacrificed on the altar of success they spell failure. It is making a poor bargain when God-given health is thrown away in order that we may have others think that we have been successful.

Character is a priceless gem. It is the mark of the man. It is a pearl of greatest price with which all that men prize is not to be compared. It costs nothing but integrity, but when it is thrown away we lose all that deserves the respect of God and man. Youth may be prodigal of its capabilities in the search after success, but age would say to us, "Trade your character for anything and you damn yourself beyond recovery." "What shall it profit a man to gain the whole world and lose his own soul?"

In the dictionary of most men money is pronounced success. Certainly youth places a high regard on money. He has a right to procure it honestly and honorably so that he may use it in keeping with high ideals for the good of humanity. But money falls short of true wealth. For one thing it is the most uncertain of all we have. Who of us, in this day, has not had this fact forced upon him sharply and painfully? Wealth is not abundance of possessions. Having real wealth involves sharing of ones abundance with others. We may be rich in faith, rich in spirit, rich in sympathy, rich in service, rich in toleration, rich in our Christian experiences. We do not need to be surrounded with luxuries with this kind of wealth. We may be rich in contentment, possessing the better virtues of one who lives close to God and shares what God has given with others. Like Paul we may be rich when, like him, we are able to say: "In whatever state I am, I have learned therein to be content."

Youth craves for pleasures. He wants diversion. He wants to express his energy in action, he wants to have a part in the happiness that others enjoy. Well, God made a colt to romp over the pasture that his limbs might grow strong for the days of drudgery and toil. So God made youth to exercise the spirit in him. There is much to be glad about in the days when responsibilities have not yet become severe and when strength must be developed by exercise, and not immediately for work and trial. We should be old enough to know that pleasure is not the chief thing in life. To live for pleasure alone defeats its purpose. Long ago, one who had tasted all the joys of life came to the solemn moment when he had to express his verdict. His words come ringing down the sickening drone: "Vanity of vanities, all is vanity." Nothing could be more pathetic than the words Jeremiah put into the mouth of the loiterer, "The harvest is passed, the summer is past and I am not saved."

"All work and no play makes Jack a dull boy." But play is more than amusement. It may be a serious thing. It may be needed for recreation. It may give brawn to the arm and skill to the fingers. It may quicken the eye and make alert the mind. That play may be turned into the right direction so that things useful may come of it. Yes, youth loves to play, but play does not stop with the teens. There is fun for the old in play. Their play is the game of life. It must be played squarely and entered into seriously. Surely none of us is so old as to be shut out of the game of doing hard things well and seeing them bravely through until the end. If we, of older years, can place the zest of youth in the tasks that call for our energy, our honesty, and our continual application, we will still be playing the game and our happiness will consist in playing it right.

This is a beautiful old world. Things that God has made must be beautiful. To mar the beauty of things is a crime against those who have a real appreciation of it. The denuded hillside, the neglected garden, the filthy corner of the field, made so by man's neglect or lack of thought stand as an indictment of some one's lack of appreciation of God's goodness. Then again, alas, not only on distant isles, but at our very doors we too frequently see sights, "where every prospect pleases and only man is vile."

In this artificial age there is a worship at the shrine of beauty with offerings in the shape or rouge, powder, marcels, permanents and what not. Old fashioned persons once thought the painted face the badge of the harlot. Today it has become a mark of fashion, if not of respectability. Beauty parlors, beauty salves and their glaring and often not too modest advertisements in our magazines are commonplace things. America spends more on its cosmetics than on its churches, I have been told. Well, let that be as it may, we would not deny youth the privilege of being beautiful. Those of us who are bald, toothless and wrinkled would not wish such things on the younger generation too soon. Perhaps we regret not having had radio and magazines warn us of such calamities in our youth. We may be young enough to appreciate beauty but we should be old enough to realize that true beauty comes from within. There is a beauty of holiness that clothes the child of God. These is a beauty of character that portrays obedience to God. There is unrivaled beauty in love. The love that suffereth long and is kind—that envieth not—is not puffed up—doeth not behave itself unseemly—seeketh not her own—is not easily provoked— thinketh no evil—rejoiceth in the truth—beareth all things—believeth all things—hopeth all things—endureth all things.

We make mistakes. Youth is often mistaken. We sing, "The mistakes of my life have been many, it comes to me more and more." True, our mistakes are legion. Every day's path is strewn with them. Error is not a privilege. It is a shameful thing. It mars. It defeats and pollutes. But in mistakes, much as we regret them, we have a stern discipline. None of us should be so young as to ignore the lessons they teach us. We are old enough to realize that these sad experiences teach lessons to those who will be wise enough to learn. What fools we are when we persist, in spite of our years, in making them over and over again, having eyes that see not and ears that hear not.

We make friends in our youth. Few of us go on making friends indefinitely. There come times times in our lives when we realize that old and tried friends are the comfort of our lives and the brightness that comes into them. Let the young make their friends. Let them make them wisely and let them realize that the only way to make friends is to be a true friend. Friendship is never one sided. It is the give and take in the things that draw us together in love and esteem.

When we come to the time when we speak of ourselves as old let the richness of congenial companionship that friends may enjoy give us satisfactory happiness and cheer for our declining years. Above all let us so have learned the value of true friendship that we will give it our best appreciation by being faithful as true friends to those whom we number in the circle of dear ones. Never, too, must we forget that there is One who will ever be our best friend—the One who "sticketh closer than a brother" —the One who went the way of the cross for us.

God and man have one thing in common—so has youth and age—it is LOVE. Love is the greatest thing in the world. It is also the greatest thing in heaven. We begin to love before we are hardly conscious. We continue to love until our last breath departs from us. Youth knows the exuberance of love. Sometimes he is careless with it. Sometimes he loves wrongly. His love must be turned into the right direction. It ought be a love consistent with the profession of religion. Here in love we have something that concerns all our being, all our time and all our life. Living the love life it matters then little whether we be young or old. By it we glorify God and attain the highest peak of happiness.

So then, let us again ask the question, How old are you? Are you old enough to have realized that God is making it possible for you to get the highest attainment of happiness here and hereafter?

How young are you? Are you still in the stage where better things lie ahead? Are you given to optimism in the face of hard conditions? Do you hold and keep the faith that carries you on to undertake great things for God?

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

July 2

How Can We Make Our Nation More Christian?
—Acts 3:19-21

The 4th day of July and patriotism are practically synonymous in the minds of many people, but there is not a very clear idea in the minds of multitudes as to what is really meant by patriotism and how one may show himself patriotic. A large group believes that the carrying and waving of our American flag is a sure token of our patriotic spirit. We are proud of our flag for it is beautiful and full of meaning, but let us not cheapen it, for if we display it, we must fill it with content, it must have a meaning other than superficial sentiment, it must stand for something noble, for that which has been achieved in its name and for that which we will endeavor to do for our flag and country in the days which are to come. And that does not mean war and battle either, for an increasingly large number are coming to feel that there are numberless things which they can do which will bring more honor to flag and country than battles and bloody warfare. The World War did not settle a thing but it unsettled all civilization.

There is another group which feels that the appropriate way to celebrate the 4th is by noise, firecrackers and display of fireworks. I suppose we have all enjoyed having our little pistols and firecrackers as children, but what connection is there between that and true patriotism? Like our sins of titillating sensation, the joys thereof are of such brief duration that we must conclude they cost too much for the joys to be derived therefrom. Each year we read of countless accidents resulting from careless use of these fireworks. If we must have these displays it seems the part of wisdom to do as is done in many quarters, namely for large groups to gather in stadiums, ball diamonds, parks, etc. and watch gorgeous displays presented by groups of citizens or by patriotic organizations. In this way a large group is satisfied and the explosives are handled by those who understand the way it should be done.

Our C. E. topic for this day holds the real content of a meaningful patriotism. He is most patriotic who does most to make our nation more Christian. When Christianity is what Jesus meant it to be then it stands for that which is noblest and best for both individuals and nations. We are truly patriotic when we help our nation to become that which God desires it to be. "Righteousness exalteth a nation but sin is a reproach to any people." "The wages of sin is death." How can we make our nation more Christian? Let us answer this question and proceed to act in our small way and we will indeed be patriotic. We may not be making much noise of fuss doing it but we can be well assured that God will know and understand and the world will feel the difference, our nation will be better because we have lived, what better epitaph can any man desire?

A nation consists of individuals, homes, firesides, churches, schools, and all other organizations who have as their goal the betterment of life. A nation can not be Christian until individuals know what it is to be a true child of God, and experience the presence of God in everyday life. The home must be reinvested with a new power and meaning. When God placed Adam and Eve in the Garden of Eden He ordained that men live in families, the home is not an accident, neither it is a human achievement. The church sets ideals and standards and helps men live a life of the Spirit and a life of power, but it must be backed by homes which are truly Christian if it is to do its assigned work. Our schools, libraries and parks are suffering tremendously these days due to a lack of finances but these institutions are so essential if we wish to build high ideals and standards. We are not patriotic if we fail here.

Our Scripture portion is appropriate for nations as well as for individuals. A nation has its national sins, if that were not so, the nations of the world would not be confused as they now are. Jealousy, suspicion, bankruptcy, revolution, unemployment and race prejudice are rife everywhere, in all nations. We need the message of John the Baptist and also of Jesus, namely, "Repent and be converted that your sins may be blotted out." Nations like individuals must use as their motive power, love, unselfish love which emanates from God and will flow through the child of God into other individuals and also through nations. If the United States would have the moral courage and the love of God sufficient to say to other nations, "We have tried force and political chicanery but from now on we will try love, unselfishness, the Golden Rule and will have all dealings open and above board, we will junk all our armament except what is absolutely necessary for police force, believing that others will follow our example and believing that like in the case of Penn and the Indians we may trust the spirit of peace and love more than force and hate."

GOD BLESS OUR NATIVE LAND

God bless our native land,
Firm may she ever stand
Through storm and night.
When the wild tempests rave,
Ruler of wind and wave
Do Thou our country save,
By Thy great might.

For her our prayers shall rise,
To God above the skies,
On Him we wait;
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry
God save the state.

Lord of all truth and right,
In Whom alone is might,
On Thee we call;
And may the nations see
That men shall brethren be,
And form one family
God save us all. —Mahlmann.

Questions

1. What is patriotism? In what does it manifest itself?

2. What are some of the outstanding sins of our nation?

3. What are some good ways in which we may use the 4th of July to bring about good to our nation?

4. Was Jesus a loyal patriot? What were incidents proving your point?

5. Who are some men and women who are proving themselves the most patriotic?

Study the Scriptures

Mon.—Read James 5:1-6. Industry needs Christianizing.
Tues.—Read Luke 3:1-14. Call to repentance.
Wed.—Read Proverbs 14:34. Call to right living.
Thurs.—Read Colossians 3:5-14. Preach a higher moral standard.
Fri.—Read Acts 18:7-11. Elect Christians to office.
Sat.—Read I Peter 2:11-17. Living on a high level.
Sun.—Read Acts 3:19-21. How can we make our nation Christian?

NATURE AT HER BEST

This is the time of the year when everybody should have an eye alert to the wonderful beauties of nature. Some of us follow the brook, walk through the woods, others observe the many shades of green which are in evidence everywhere, others plan to spend their vacations seeing places of extraordinary beauty while still others watch the starry heavens and watch the Milky Way as well as the planets in their course. The Psalmist may have had something of this in mind when he wrote the beautiful Psalm in which he writes "The works of Jehovah are great, sought out of all them that have pleasure therein. His work is honor and majesty; and his righteousness endureth forever. (Ps. 11:2-3) A great naturalist has very ably described some of the wonders which God shows forth to all those who will have eyes and souls to enjoy them:

"The stars in the sky, the beautiful white cloud in the deep blue air, the sunset, the storm, and the gentle blowing of the scent of springflowers, the fiery vast of the summer sun and the quiet sparkling of the stars in cold winter night, the thundering of the lightning storm and the cricket's secret chirping behind the stove—all of these would say more than what you hear with the ear or see with the eye. The dark woods on the mountain side and giant oak, the popular at the brook, the hedge of thorns, the grapevines and the cornfield, the gentle violet and the sweet smelling rose—all of that is not there only for some utilitarian purpose or the pleasure of people, these are also letters of a wondrous mysterious writing, written by God and his thoughts revealed therein. The deer with its soft eyes, the nightingale in the field at the edge of the woods, the toad in the mossy ditch, the beetle, the worm, the play of the gnats over the water—yes all these and the many other living things are not only in the world to eat and to drink, to grow and at last fall over to perish or suddenly be devoured; they are living, walking and flying written characters of our Creator. God desires to be glorified and praised for all of His wonderful works.

THE NEW RECIPE

Until a year or two ago, there appeared in various periodicals parables written by William Barton which were much enjoyed by everybody. They helped to make more full the enjoyment of life and also contained wholesome lessons and suggestions of things spiritual. He called himself Safed the Sage, and his wife he named Keturah. For the interest of our readers we print one of his parables in this issue.

There was a morning when I rose from my bed, and looked at the sunrise and thanked God that I was alive, even as I do each day. And I descended and came down and ate my breakfast. And behold upon the table there were doughnuts. Now if there are doughnuts, I eat of them, but they minish not in any wise the other things that I eat, for I eat of them last.

And I said unto Keturah, hast thou bought sinkers from the market? For I had not smelled the cooking of them. And she said, I have not; for I value my peace of mind and the good will of my husband. I made these. Yea and I made them by a new recipe. And I said, wherefore wilt thou try new recipes when already thy doughnuts are perfect? And she said, It is not thus that thou dost preach, for thou dost ever exhort men to do better and better. And I said, thine aspiration to have things better and better is thine only fault. Thou dost even try to have it so with thy husband. And she said, yea and thus far I have done very well in the matter of his improvement.

So I ate of the doughnuts, and I said, behold, these are just like all of thy doughnuts. And she said, I am glad that thou dost think so, for they are so made that they absorb less fat; therefore are they the more wholesome. And I said, go not too far with me in that wholesome stunt, I can digest anything save it be health foods. And she said, my lord, when I try a new recipe, thus do I try it. I consider all things that I have been wont to use that I know are good, and if I find in the new recipe some other good things, that also do I put in.

And I said, Keturah, thou hast the finest idea of progress to be found in any cook on earth. For thou goest ahead, but thou playest not far from thy base. And I said if all reformers would learn of thee, then would the millennium come sooner.

EASTERN DISTRICT YOUNG PEOPLE'S C. E. UNION NOTES

By Dorothy W. Swartley

Our annual Convention on May 30, which was held at Schwenksville this year, was quite successful, and, as usual, something worthwhile was accomplished. Between 700 and 800 persons attended our Convention.

We "went over the top" with our pledge of $350.00 towards the Pannabecker Auto Fund, which was our goal for the past year.

A motion was made that a Peace and Temperance secretary be appointed for our Union by the incoming president.

For the coming year, it was decided to strive to raise $250.00 for the Mennonite Publication Board at Berne and also make an effort to have "The Mennonite" in 75% of our Mennonite homes.

Our main speaker of the afternoon, Rev. Percy Crawford of Philadelphia, brought us a very inspiring message and we also had a stirring talk from Dr. Harvey Bauman, recently returned missionary from Champa Station, India.

The new officers, who were installed by our Conference president, Rev. A. S. Rosenberger, are as follow:

President—Lloyd Weiss, Bally, Pa.
Vice President—John Fretz, Lansdale, Pa.
Recording Secretary—Easter Hunsberger, Deep Run, Pa.
Corresponding Secretary—William Slim, Second Church, Philadelphia, Pa.
Treasurer—Walter Nace, First Church, Philadelphia, Pa.
Missionary Secretary — Marie Heffentrager, Bally, Pa.
Intermediate Supt.—Mary Rosenberger, West Swamp, Pa.
Junior Supt.—Mrs. Harvey Kulp, Souderton, Pa.

The following Conferences were held and proved to be very interesting and instructive:

Missions—Led by Mr. Willis Lederach, Bridgeport, Pa.
Problems of Everyday Living—Led by Prof. Herman L. Bishop, Lansdale, Pa.
Preparing Our Programs—Led by Earl Israel, Allentown, Pa.
Intermediate—Led by Rev. Robert Gottshall, Norristown, Pa.

The resolutions presented by the Resolutions Committee and accepted at our afternoon session were as follows:

We, the young people of the Eastern District Conference Mennonite Church of North America, being assembled in Thirty-Eighth Convention at the Eden Mennonite Meeting Grounds, Schwenksville, May 30, 1933, do humbly and sincerely express our appreciation for the Providence of God, for the gracious blessings that He had given in a favorable day, in the generous hospitality of the members of the congregation on whose ground we gather, and for the consecrated leadership whose devoted and untiring efforts have been fittingly rewarded in this day's fellowship.

We further express ourselves in these resolutions:

1. Having noted a deepening of the devotional life of our young people through the use of the prayer fellowship card and the faithful service of the prayer fellowship secretary, do commend its continuation.

2. Having enjoyed blessed fellowship through the several joint meetings and rallies through the past year, do urge that this policy be continued by the incoming officers.

3. Recognizing the increasing problem of leisure time for our young people, we recommend that they find worth while pursuits and feel that an increased interest in the Word of God and its study would afford a fitting example.

4. Adhering to the principles of our forefathers in believing that the only lasting way of settling difficulties, individual, national and international, is through the use of love rather than force, we thus reaffirm our stand for peace.

5. Regretting the general disregard for the Lord's Day, we urge our young people to so spend the day as to maintain an atmosphere in harmony with the spirit of meditation and devotion.

6. Realizing the increasing need for sacrificial giving, we admonish our young people to begin practicing some definite plan of stewardship.

7. Noting the increasing tendency toward admonition of the TEMPERATE use of alcoholic beverages, we recommend that our young people follow the only true means of temperance, namely, TOTAL ABSTINENCE.

8. Desiring to foster a closer friendship among our young people, we suggest that individual societies visit each other as it is convenient and that the executive committee continue to strengthen our fraternal bond by such means as come to their attention.

9. Being convinced of the spiritual value of the Retreat to our young people, we would like to see every society represented.

10. Noting the increasing strain of competition and its effects upon capital and labor and the endency of the one to exploit the other, we recommend that both the employer and employee at all times remember the commands of our Lord and that the Golden Rule become the increasing principle in the solving of this problem.

Respectfully submitted,
The Resolution Committee,
William Slim, Chairman.

The attendance banner was awarded to the Bowmansville Society who had 100% of their active members present in addition to a number of visitors. They traveled a distance of 44 miles in order to attend the Convention. Congratulations to Bowmansville!

We are sure everyone who attended the Convention felt that it was a day well spent.

THE S. S. LESSON

July 9

Caleb. Joshua 14:6-14.

Golden Text:—Blessed is the man that maketh Jehovah his trust. Psa. 40:4.

The story of the ten spies, who were sent into Canaan at the time when Israel was near to its boundries is one of varied faiths. Joshua and Caleb were men whose faith could not be shaken by seemingly hard and difficult things before them and, though the land offered certain and difficult oppositions to be met, their faith in the might of God was not shaken and their advice was to go up and possess the land. The other spies not only were frightened at the prospect that awaited any attempt to enter the land of Caanan, but inspired a like fear into the hearts of the people who, in their madness, rebelled and threatened both the spies and Moses. Because of this lack of faith on the part of the people Joshua and Caleb were the only adults who left Egypt who had the privilege of entering the Promised Land and securing a possession for themselves and their posterity. Because of his faithfulness when so many were overcome with terror Caleb received the assurance of his inheritance in Hebron. The scene of this lesson is 45 years after the events at Kadesh-barnea. A long time it would seem in our eyes, but, in his own time, God sees to it that that which he promises comes to pass. Caleb had nothing to complain about the period of waiting through he which passed because his faith was unshaken. Most of us are impatient when it comes to waiting, but, with God there is no such a thing as being limited by time. In his wisdom He bestows what he has assured. There is, too, a blessing in waiting upon God. It indicates that we believe Him and trust Him and are doing just the thing he wishes us to do. A life of waiting upon God is an inspiration to others who need the example of a strong faith to help them in their tests and difficulties. After all, it is not for a mere man to expect God to change his plans for his accommodation. When it is the will of God that we shall wait it is our duty to wait. They that wait upon the Lord shall renew their strength.

We note in Caleb that he was a descendant of Kenaz, a son of Esau, yet, he came to have a part in the inheritance promised to Israel. His family in some way become indentified with Israel and so came under the promise. In other words, he became an Israelite through faith and received the reward of faith in the realization of God's promise. The name Caleb has been interpreted as meaning "dog." The name may stand either for the base characters or the better characters of that creature. In the case of Caleb it signifies bravery, fidelity and watchfulness, characteristics that should apply to every follower of his Lord.

Caleb was a man of faith. He believed the promises that God had made with reference to Israel coming into possession of the promised land and he never for once doubted the promise, even though the inhabitants were numerous as grasshoppers, and live in strongly fenced cities, and in spite of the fact that there were giants in the land. All the might that Satan can raise against the people of God amounts to nothing to those who rely upon the assurances that God gives them. Too often we see only giants and their strongholds in great numbers when we should be seeing beyond them and realizing that they are nothing in the opposition they bring against the plans and purposes of God. Faith, we are assured, is the victory that overcomes the world. Without faith it is impossible to do anything and without it, it is certain we cannot please God.

The faith of Caleb came through training. He had been seeing how God manifested Himself for the people of God. This was a preparation for greater things He would do for them. He had safely returned from the expedition on which he was sent to spy out the land. If God cared for him then it was surely safe to believe that He would continue to care for him in other things that seemed just as dangerous, if not more so. Every victory of faith is a preparation and a training for other and greater victories.

The faith of Caleb was based on his knowledge of the Word of God God as expressed in His promises. The sure way to victory is in a knowledge of God's word. A winning faith always is built up on knowing what God has said and promised. Caleb has passed through the period on which God had shown his power in Egypt and in the desert. One wonders how the rest of his generation could have been so blind as not to see that the God, who was mightier than Egypt and its powers, would also be mightier than the lesser powers who lived in Canaan. Yet, such is human nature that too often having eyes they see not and having ears they hear not. Past dealings with God are the best assurance for depending upon Him in future trials and opportunities. He who could divide the Red Sea could certainly open the doors of Canaan to His people.

Caleb was not going blind when he anticipated the conquest of the nations who occupied the Promised Land. He had seen the wonders of God wrought many times and in many places. The sin of rebellious Israel was that they would not remember. That same sin stands in the way of many others who might come into a glorious inheritance if they would but remember that what God has done is a token of what He surely will do again—and much more.

Joshua honored the faith of Caleb and gave him his desired place because God honored Caleb and because of his faith enabled him to reap its reward. The rewards of faith are definite and substantial.

AN IMPEDIMENT IN OUR SPEECH

There is a good deal to be said for a certain reticence in speaking of religion. To parade religion is to vulgarize it and to cheapen it: and a cheapened religion is a noisome and unpleasant thing. We do well not to wear our religion on our sleeves: but that does not justify us in hiding it up our sleeves. We are after all not to hide our light under a bushel: and men ought to be able to speak together without impropriety about the great matters of life and death and eternity. We are not called to be professional buttonholers of men, having no regard to propriety of time or place. But it is no ill thing to take an opportunity to speak a good word for Jesus Christ. And there are many souls waiting, longingly, to hear it spoken. There is a story that Hugh Price Hughes went up to a man on a railway station platform and said to him: "Excuse me, sir, but I am suddenly moved to ask you what you think of Jesus of Nazareth?" And the answer he got was: "Thank you, sir, I have been waiting to have that question forced on me these twenty years." And there are people like that about. And why are they not spoken to? When last did you speak a good word for Jesus Christ to a neighbor or a stranger? Why are we so dumb? Something is holding us up. There is certainly an impediment in our speech.—Richard Roberts in The New Outlook.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR MAY, 1933

Expenses of Ex. Com. and "News and Notes"

Grace Menn. Miss. Soc., Pandora, O., $4; Zion Sew. Soc., Elbing, Kans., $.50; Bethel Sew. Soc., Hydro, Okla., $1; Mennoville Miss. Soc., Elreno, Okla., $1; Mrs. Anna Neuman, Goessel, Kans., $.25; Bethel College Ch., Mission Soc., Newton, Kans., $6; Garden Tp., Sew. Soc., Moundridge, Kans., $1.55; Agatha Regehr, Waterloo, Ont., $1.50; Mrs. Cath. Froese, Glenside, Sask., $.25; Miss Tina Dyck, Cabri, Sask., $.75; Gruental Sew Soc., Gruental, Man., $1. Total $17.80.

In Place of Sewed Clothes

Zion Sew. Soc., Elbing, Ks., Champa St., India, $10; Mission Sew. Soc. Menn. Ch., near Avon, S. D., do., $5; Mission Soc. Emmanuel Ch., Noble, Ia., Oraibi St., Ariz., $10; Emmaus Sew. Soc., Whitewater, Kans., do., $10; Gnadenberg Sew. Soc., Whitewater, Kans., do., $10; Saron Mission Soc., Orienta, Okla., Ashland St., Mont., $9.24; Bethel College Ch. Mission Soc., Newton, Kans., do. $5; Miss. Soc. Calvary Menn. Ch., Mechanics Grove, Pa., do., $5; Young Mothers Sew. Soc., Hillsboro, Kans., Lame Deer St., Mont., $5; Ladies Aid Soc., Donnellson, Iowa, do., $5.00; Ladies Aid Society, Hanston, Kans., do., $7; Tabea Sew. Soc., Tampa, Ks., do., $3; Garden Tp. Sew. Soc.; Moundridge, Ks., Busby St., Mont., $5; Menn. Sew. Soc., Hillsboro, Kans., Where needed for clothes, $35; Mission Soc., Pretty Prairie, Kans., do., $10. Total $134.24.

Miscellaneous

Intermediate C. E. Soc., W. Zion Ch., Moundridge, Kans., Two Orphans, India, $35; Ladies Aid Soc., Butterfield, Minn., Biblewoman, China, $40; Do. Gen'l. Treas. Foreign Missions, $50; Mission Soc., Summerfield, Ills., do., $30; Bergtal Sew. Soc., Corn, Okla., Champa St., India, $17; Ladies Aid Soc., Alsen, N. D., do., $2.50; Bethel Ladies Aid, Langdon, N. D., do., $2.50; Silberfeld Sew. Soc., Waldheim, Sask., Lepers Home, Champa, $12; North Star Sew. Soc., Drake, Sask., Korba St., India, $12.30; Gruental Sew. Soc., Gruental, Man., India Missions, $15; Mission Soc., Upland, Cal., Sterilizer, Basna St., India, $15; Do., Russian Relief, $15; Elise Holly, Trenton, O., do., $1; Emmaus Sew. Soc., Whitewater, Kans., Mrs. F. J. Isaac for Children's Work, $1. Total $228.30.

Grand Total $380.34.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

JOTTINGS

Thirty-three young people were graduated from the Freeman Junior College at its last commencement on June 8. Normal and regular Junior College courses are offered at Freeman.

The Alexanderwohl, Kansas, church, of which Rev. P. H. Unruh is pastor, received 23 young people into its fellowship through the rite of baptism. Revs. J. J. Banman and C. C. Wedel participated in the service.

The Northern District Conference held its annual meeting at Freeman, S. D., June 10 to 13. The program included a Minister's Conference, Addresses by visiting ministers, Young People's and Women's Missionary programs and a song festival.

The First Church, Philadelphia, has invited a member of the Gideons to occupy the pulpit on the morning of June 25. Children's Day exercises were held June 11. The Pastor, Rev. Carl Landes received a degree in education from Temple University on June 15.

Baptismal services were held in the Pretty Prairie church on Pentecost Sunday, June 4. Twenty-five persons received baptism and were admitted to church membership. A new all time record for Sunday School attendance was made for that day when 537 persons were present.

Bethel Deaconess Home and Hospital of Newton, Kansas, celebrated its 25th Anniversary, Sunday, June 11. In commemoration of this event the organization issued a beautiful illustrated pamphlet of 32 pages in which are recorded the history and activities of the Society since its organization.

Rev. and Mrs. P. J. Boehr, missionaries to China, arrived with their family at Seattle last week. They are home on their second furlough and will visit friends in the west before coming East where they expect to spend some time with Mrs. Boehr's parents, Rev. and Mrs. W. S. Gottschall of Quakertown, Pa.

Ascension Day was Mission Day at the Pretty Prairie, Kansas, church. Rev. and Mrs. J. P. Suderman, of Arizona, were the guest speakers. There was a service at 10:30, when Mr. Suderman brought a message from the Arizona field. About two hundred people joined in a basket dinner held on the church lawn. This was followed by another program when Mrs. Suderman spoke.

Five hundred singers from twenty-seven churches within a radius of 125 miles participated in the annual Mennonite Song Festival held in the First Mennonite church of Newton, Kansas. Although the mercury rose to 103 in the shade there were between 3000 and 4000 persons in attendance at the afternoon and evening programs. In order to accommodate the crowds the local church had a large tent erected on the school grounds close by and the singers sang alternately in the church and the tent.

Mennonites in the Chaco, Paraguay, beginning the cultivation of wheat. A note in their local paper tells of the first white flour being ground. This means that Russian Mennonites still have in mind their former successes with wheat culture in Europe and that they see a future for it in South America. It is a matter of history that the introduction of a new kind of wheat in Kansas by the Russian Mennonite settlers in the early 70's added millions to the wealth of this country and made the state of Kansas an outstanding wheat state.

BOOK REVIEW

Dr. Peter Ainslie, the greatly beloved Baltimore pastor and Christian leader has given the world a glimpse of the many phases of his work in a recently published book: "Some Experiments in Living." It covers a wide range of experiences that have come into his life as a pastor and outstanding citizen. Many of these experiences are unique. Some of them show the daring of a pioneer, others the wisdom of a councellor and others again the good sense of leadership. Dr. Ainslie's theology in some points is his own and cannot be accepted except as his personal opinion. His lack of sympathy with denominationalism characterizes him as a sort of a free lance who is ready to break the shackles of creed for what he believes larger opportunities. On the whole the book is informative and suggestive unfolding many of the problems with which the pastor of a great institutional church has to do. It certainly is thought provoking from its first word to its last. The book is issued by the Publication Department of Y. M. C. A., and sells for $2.00.

The Christian Philosophy, published by the author, Rev. William M. Britt, Dwight, Ill. A readable presentation of applied Christianity, sells for $1.00.

The above and any other Christian literature may be purchased through the Mennonite Book Concern, Berne, Ind.

Scripture Text Birthday Cards

10c Birthday Cards

No. B717—A Birthday of Smiles

The smile of God to light your way,
A smiling sky for you today,
A happy heart, a smiling face,
May all these gifts your birthday grace.
"O magnify the Lord with me, and let us exalt His name together." Ps. 34:3.

Rich looking parchment folder. Silver highlights. Price 10c.

No. B716—Your Birthday

May this glad day bring happiness
To last the whole year through,
With all good things you deserve
To make life glad for you.
"No good thing will He withhold from them that walk uprightly." Ps. 84:11.

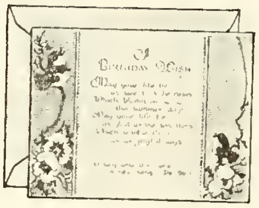
A very pretty design. Deckled edge. Lined envelope. Price 10c.

No. B718—Gifts of Gladness

'Tis only a word of greeting,
But it carries a thought of cheer.
May this birthday bring gifts of gladness
To last through the coming year.
"Every good gift and every perfect gift is from above." Jas. 1:17.

Colorful, dainty, floral designs; inside folder also. Price 10c.

5c Birthday Cards

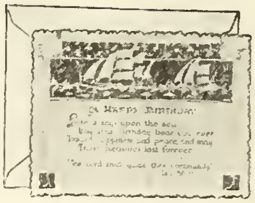


B702

No. B702—A Birthday Wish

May your life be sweet as the roses
Which bloom in the summer days.
May your life be as glad as the songsters
Which warble their joyful lays.
"O sing unto the Lord a new song." Ps. 96:1.

Price 5c.



B704

No. B704—A Happy Birthday

Like a ship upon the sea,
May your birthday bear you ever
Toward happiness and peace, and may
Those pleasures last forever.
"The Lord guide thee continually." Isa. 58:11.

Price 5c.

No. B732—A Very Happy Birthday

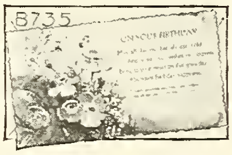
A happy, happy birthday, friend o' mine.
May God's sunshine with His blessings all combine.
Thus to make this day so glad that it shall be
A bright page within your book of memory.
"Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Ps. 37:4.

A dainty folder with sweet pea design. Price 5c.

No. B734—For a Wonderful Birthday

Much of happiness I wish you,
Much of joy in every way,
Much of everything to bring you
Just a wonderful birthday.
"If God be for us, who can be against us?" Rom. 8:31.

Pretty floral design. Gold bordered. Price 5c.



No. B735—On Your Birthday

May all the joy that life can hold
And more than wishes can express
Bring to your heart on this glad day
Abundant Birthday happiness.
"Surely goodness and mercy shall follow me all the days of my life." Ps. 23:6.

A bright bouquet of flowers on deckled card. Price 5c.

Remember Your Friends and Relatives
with a Christian Greeting Card

N. B. No orders accepted for less than 50c. Cash must accompany your order.

MENNONITE BOOK CONCERN
BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, JUNE 29, 1933 No. 26

ANNOUNCEMENT

The Middle District Mennonite Conference will be held at Dalton, Ohio, from August 17 to the 20th, 1933. **A. E. Kreider,**
Sec. Program Committee.

EDITORIAL

Above the desk of the writer there hangs a copy of Boughton's **Pilgrim Exiles.** It represents three pilgrims, a man and two women on the bleak shores of New England looking out upon the sea over which the good ship Mayflower had sailed on its return to Old England. One can hardly look upon the picture without wondering just what was in the hearts of those depicted at that time. There is no sign of regret on their faces but they do suggest emotions that carried them back in thought to the dear old homes they had left forever. Many of the readers of The Mennonite, no doubt, when they reached America in the great migration from Russia in the early 70's had deep feelings about the old homeland on the steppes of Russia even though they were happy to be on American soil. The picture repeats itself over and over again in Mennonite history. The long journeys of our ancestors in William Penn's time, the migration from Prussia into Russia, brought about similar feelings. In recent years the story has been repeated in other parts of the world. The exiles happy to find security in Canada, in Brazil or in Paraguay nevertheless think of the old days, now forever gone, when they were happy amid the fields of yellow grain in South Russia. But our pioneers in New England gave us the American Commonwealth more than any other group that came to our shores. Their character and their strong religious convictions were the blessings they passed down to posterity. So too we may expect that the exiled Mennonites in many countries, driven there by those against whom they wish to hold no bitter feelings, may under providence be instruments for bringing those good things to their posterity for which they will rise up and call them blessed.

How long should the minister preach? In some quarters there is a very definite period established by long practice. Again, the service of the church should not alone be monopolized by the preacher. The worshippers should have at least a part in the music or in listening to the music of the choir. In the old days, in some sections of the country, one hour was deemed the proper measure of the time given for the sermon. As the minister began the sexton stepped up to the pulpit and placed an hour glass in a conspicuous place. When the sands had completely passed through to the lower part of the glass the sexton again appeared and reversed the glass. This was a sign to the preacher that his time was up and to the listeners that it was soon time to go home. Today, when a minister preaches over the radio he is limited to a split second in the use of his time and somehow, even though the period lasts but a half an hour, we manage sometimes to hear some pretty good sermons. We have known men who have been able to limit their message and yet give an impressive and helpful one. We have listened to others who occupied a great deal more time and yet have held the attention of their hearers to the end. In our student years we were privileged to hear to one of the great preachers of the day. When the sermon was over we were amazed to find that he had occupied considerably more than two hours. But that sermon gave the impression that we had heard a classic, not only of brilliancy, but of deep thought and stirring experiences as well as having been prayed into existence. It is unfair to the message to expect it to be brought in less time than one spends in getting ready to attend the service. It is also unfair on the part of the preacher to expect his hearers listen to a long discourse that has been wrung out of his sleeve without deep and prayerful preparation. If the sermon has no definite object or if it does not stir emotions or bring edification to the hearer it is but a bit of professional exercise that had better not have been preached. An old rule that is well to keep in mind in the preparation of a sermon provides the following points: 1. State a fact or prove a point. 2. Draw a picture or illustrate and 3. Make an appeal. Or in other words; Prove, Paint, Plead.

It once happened that a minister delivered an address in an out-of-the-way place occupying twenty minutes. A native approached him and asked, "How long did you go to school?" "Twenty years," replied the minister. To which the other replied, "I have only gone to school six months in my whole life and yet it would be easy for me to talk two hours instead of twenty minutes." No doubt the better educated man might also have talked two hours or he might have gone on talking indefinitely but he was in a position to apply quality instead of quantity. The most effective of the great speeches have generally been short ones. Lincoln's address at Gettysburg would have been spoiled had it taken ten minutes more to deliver. The addresses of Paul as reported in the Book of Acts were short and meaty, the one that gained the quickest result was a single sentence, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

Perhaps in emphasizing the sermon we have given too little attention to the ministerial calling other than preaching. The Gospel is to be brought to men through teaching and the minister is the teacher of God's word and a large part of his opportunity for teaching comes to him while on the pulpit. He may have oratorical qualifications of a high degree but he should frequently forego his oratorical ambitions in the interest of the edification of the saints. His messages should include many expository discourses. To do this effectively requires more time than just preaching. It also requires a deep study of the word and an understanding of these who come under his voice. We regret that in our day the expository sermon is rare. There are several reasons for this, the outstanding one is that the expositor must take it for granted that the hearer has a good foundation to build upon in a more than usual knowledge of the letter of Scripture. No teacher can apply the truths he has to unfold unless the pupil is familiar with the lesson as the text book gives it. Many church goers are like the students who goes to class without having read over the lesson for the day. It is possible for him to gather a few crumbs but it is entirely impossible for him to partake of the meat that is set before him. Were there more real students going to church the minister would be in a better situation for unfolding the deep things of God. We feel that with this knowledge of the Word there would come a greater hunger for more of it and so the matter of limiting the study to so many minutes would be of no consideration whatever.

A WORD FROM THE CONFERENCE PRESIDENT

The Lord willing, the next session of our General Conference will convene at Bluffton, Ohio, August 23-30. The program has been published. It shows that on the evening preceding the Coneference, August 22, an introductory service will be held. Every conference delegate and visitor should attend this service if at all possible. Naturally many are thinking of the Conference session. Much preparatory work is already being done by the entertaining churches, Conference boards, committees, officers and by others. The blessings of the Conference, however, depend not only upon them, but all can contribute in some way.

It will require much PRAYER if the Conference sessions shall proceed in a peaceful and blessed way. What, shall I pray already for the Conference session that is still two months away? Yes indeed, and you cannot pray too often and too earnest. We need praying churches, that even now are praying that the Lord might bless everything that is being done by way of preparation for the Conference session, and that He might also give all those who shall attend wisdom, love and grace to conduct the affairs of Conference. My plea to every member of Conference is, Pray for the Conference session that shall convene in August and for all that shall have part in it in any way. "The supplication of a righteous man availeth much in its working."

SACRIFICE will also be necessary that the Conference sessions may prove a success. In the past few weeks the chairman has appointed a number of committees who are to do their work in part before the Conference convenes. I am glad to report that brethren are willing to sacrifice of their time, for thus far all brethren heard from have accepted the appointment. That is encouraging in view of the fact that it will require much time to do the work that is assigned to these brethren. Yet they are willing to sacrifice their time. This spirit of sacrifice carried over into the churches and to the individual members will do much towards the success of the coming Conference. That is especially true also if it is carried over to our attitude to the various treasuries. Some of them are struggling with a large debt. How much it would help the work of the coming conference if there were such a spirit of sacrifice in our churches that these debts could be paid before Conference meets. It is impossible to carry on the work of the Conference without sacrifice. Sacrifice is necessary to build Christ's Kingdom, and our Conference wants to build.

COMPLETE CONSECRATION is also very important, consecration that comes out of faith. We must have faith in the Lord Jesus Christ and in His great work of salvation. We must believe that in Him alone there is salvation for the sinner, and this faith must drive us on to consecrate ourselves completely unto Him. That is true of those who in an official capacity are engaged in the Conference work—the officers, board and committee members and the delegates; but it is true of others also. You church member, I would like to whisper something into your ear. You are a very definite part of the General Conference. When you fail the Conference suffers; when you consecrate yourself fully to Christ the Conference gains. You can be a great blessing to the Conference and to the Kingdom of God, but not without complete consecration. You delegate and visitor to the coming Conference; come to the session of General Conference fully consecrated to Jesus Christ, even now consecrate yourself fully as you think of and plan for the attendance, and then your presence will be a real asset to the Conference.

I am afraid to go to the General Conference session in August if we do not pray much, sacrifice unselfishly and out of faith in Christ consecrate ourselves fully to Him and to His cause. I go without fear, joyfully and in anticipation of a profitable session if we are not wanting in these things. God give us a blessed Conference!

P. P. Wedel, President.
June 20, 1933.

CONFERENCE REFLECTIONS

The Salem Mennonite church entertained the 41st Northern District Conference, June 10 to 13. In spite of the depression, many visitors come and most of the churches were represented. Though the heat on Saturday was almost unbearable, the night brought a cold wave, and the three conference days continued cool.

Loud speakers were provided for the three Sunday meetings and the Tuesday evening meeting, and it is estimated that there were about 2,000 people present at the closing song festival.

The visiting speakers was Rev. P. R. Lange, Buhler, Kans. His choice spiritual messages on a number of assigned subjects were a benediction upon the Conference.

The oldest minister present was Rev. J. J. Balzer, Mountain Lake, Minn. Two ministers of the Conference had passed to their reward during the year. They are Rev. H. H. Epp and Rev. Pankratz of Henderson, Nebr. Four conference ministers who were widowers have found new "help-meets" during the Conference year. They are Rev. Jacob Sawatzky, Bloomfield, Mont.; Rev. D. P. Eitzen, Mountain Lake, Minn.; Rev. Jacob A. Tieszen, Marion, S. Dak., and John C. Kaufman, Marion, S. Dak.

Seven Conference churches were reported to be without a pastor. They are: Ulen, Minn., Langdon, N. Dak., Arena, N. Dak., Volt and Lustre, Montana, Doland, S. Dakota, and Wisner, Nebraska. The report of the Evangelization Committee was an inspiration to the conference, and the hope was expressed that by their effort some of the needy fields could be supplied.

The programs of the Christian Endeavor, Sunday School, and Woman's Missionary or-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D. ....Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance............$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

ganizations were well planned, well rendered, and well attended.

Numerous statements were heard to the effect that this was the best conference ever attended, and in reference to the spirit of the business meetings, it was said that this was the most harmonious conference session in many years.

The Missionary sermons, the Conference sermon by Rev. A. W. Friesen on: "He must increase, but I must decrease," the testimonies of our home mission workers and the session on education, were high points in the witness to Christ's sufficiency.

The Song Festival on Tuesday evening, at the close of the Conference, climaxed the three days of instruction and inspiration. Seven churches rendered each two beautiful selections, closing with an impromptu Union Chorus of 110 voices led by Bro. Gerhard Toews, Henderson, Nebraska. It was established that there were more people outside than inside, the electric loud speakers making the beautiful music audible far and near. On this program, Minnesota, Nebraska and South Dakota churches were represented. Rev. Lange's fine short talk on Sacred music exalted singing as a part of worship.

The families of the Salem Church felt repaid for their efforts. The visitors were entertained in the homes for the meals as well as for the nights.

The increasing number of young people attending these conferences are a sign of the satisfaction in a spiritual way, that is brought to them by the conferences.

The Salem Church Choir received much valuable assistance from singers and groups from near by churches, so that special numbers could be brought on every session.

An efficient entertainment committee took care of the guests and a well-organized Grounds committee located the cars in parking areas. Three to four hundred cars were counted several times.

Frequently during the preceding weeks, prayers were offered in the meetings of the local church for the Lord's blessing upon the conference. We can now look back with heartfelt thanks upon the gracious divine answers to those prayers throughout the conference days. And as we look forward to the next year's meetings at the Bethel church, Mountain Lake, Minnesota, we breathe a prayer that that church may receive such a blessing as Salem church received. **P. R. Schroeder,** Pastor.

BIBLE READING GIVES LIGHT

(By P. W. Penner, Janjgir, India)

From the first it has been our effort to put the Bible into people's hands, especially the New Testament. Although only a very small percentage can read, among the women perhaps less than 3%, we are trying just the same to give them a part of the Holy Scriptures. Why are we doing this? Some might ask, is this not a misuse of the Word of God? On the average, the Hindu travels about much. We say to the respective person, he shall give the book to the visitor who perhaps can read, and let him read it to them. When a visitor comes, all the neighbors often gather, the reading is done aloud, and so larger groups hear the Word. The visitor might come from a distance and has now an opportunity to become acquainted with what is written in the Bible. To distribute the Scriptures at the dispensaries and in the hospitals proves itself to be very fruitful.

Not long ago a young alert Brahman appeared before our tent. I noticed that he seemed indifferent. I went to him and both of us sat down. During conversation it seemed that we both tried to bring up religion at the same time. During this hour he had apparently little interest in the gospels, and seemed to have come to mock at it. On the whole he impressed me as being very peculiar. But an inner voice told me I should not desist. At twilight he took leave and said, "Tomorrow at this time I shall come again." Judging by appearances, I thought, "Surely the man intends to ask all sorts of light questions and thereby make many things appear ridiculous." With Brahmans this is often the case. The man did not let my mind rest during the night, and also on the next morning my thoughts were occupied with him.

On the next day toward evening he again stood before the tent. As soon as I saw him a sigh escaped me. After a mutual friendly greeting we sat down on the chairs. In the shade of the mighty tree we sat, reminding one of Mamre.

We had scarcely sat down comfortably, when my friend began to speak of the Bible. His behavior was very different from that on the previous day. What he told surprised me. More sighs with a feeling of thanksgiving escaped me. Soon I was listening in great surprise. After a little while I broke in with the question: "Where did you get all that?" To such one speaks especially respectfully. He ignored the question completely, but went on with his exposition. Beside our tent there stood an altar, when especially the women of the village come early in the morning to bring offerings and prayer. He now broke in with the question, "Sir, what is the difference between this idolatry and that in which pictures of a certain woman and some men are being worshiped with obeisance? Can you answer me?" From this I noticed that he was referring to the Catholic mission not far from his village. The mission lies near the railroad, when going by during the day the holy Mary in natural size is prominently visible, at night many lights illumine the figure. Each passerby is instructed, must make obeisance and cross himself. An abominable figure. But back to the question. My answer was as follows, "My dear friend, I see therein only one difference. On the nearby altar there are stones which represent most immoral figures, the mere sight awakens unclean thoughts in your people of both sexes, which only too often are converted into deeds. These repulsive figures are prescribed in your holy books for the maintenance of spiritual life. The other figure shall represent the holiness and purity of a person who worships the true God. But both belong to idolatry." I had scarcely finished when he remarked, "Why then, do you speak decidedly against idolatry, which is strictly forbidden in your book, and is yet practiced by the church, only in somewhat different form? You have given yourself away. It would be better if you would leave with your contradictory teachings, and no longer lead the people astray." I had now become wise, and began to explain the great difference. Then a great light broke upon him.

Then his face brightened and he said with a friendly mien, "Five years ago you had your tent in my village, I have often visited you. One day you had gone home, your wife spoke to me, and I bought a Bible. This I am reading almost daily, and in it I find idolatry to be strictly forbidden, I do not practice it and have even given it up, find no satisfaction in it. This village right before us belongs to me. I often come here on business. Before the entrance to the village the villagers have placed larger and smaller idols, as well as in the village. All the villagers pray to them. But despite this, I the owner of the village go by. Their mockery begins to come upon me, for the people yell at me: "You are our superior and slight our Gods." But in spite of this I want to have nothing to do with it. I came to you to enquire how this is. Lately the white missionary of yonder mission came with intentions of photographing my family. Unexpectedly he appeared before my door while I was reading the Bible. As soon as I had convinced him that I was really reading the Bible he demanded it from my hands with these words: "You must not read this book, it is not for you, you do not understand it." I did not give it to him but said: "I have bought the book. It is my property to which you have no right." The man turned away angrily and has not shown himself since. I claim, that I understand that book sufficiently to know two things: there is really no difference between the idolatry of that mission and ours, and then the living God forbids both."

This young man deserves to be remembered in our prayers. Pray for "the young Brahman in Kotmi"! like the Lord interceded for Peter and said, "I have prayed for thee." The Lord will not leave this young man in the dark: he has already led him out one way. May he make progress, and our steps lead to him more frequently for further teaching and explanation.

During this conversation I noticed, that on the first day he had most likely feigned indifference, in order to prove my conduct, whether I would really make use of the preached love. But I would almost have become impatient, but the Spirit of God kept me in that hour and in the fateful conversation.

SHALL OUR CONFERENCE MEET

This question may seem out of date as correspondence and newspaper articles from India frequently are. When the Executive Committee of the missionary conference in India asked this question of the missionaries there was not a single negative answer. Why? Because we could not see our way clear to face another year of problems, difficulties, and changing mission policies without such a conference. From the standpoint of mission problems this was reason enough, but as I sense the feelings and spirit of our group there was a deeper reason; we all felt the need of fellowship in prayer.

So in response to this need we met in Champa on November 20, 1932. All of the twenty-three missionaries were present. I am sure I express the experience of all when I say that the days of conference were days of rich blessing; days in which the bond of fellowship grew stronger, the spirit of co-operation greater; days in which the power of God increased, the difficulties decreased. Can this be said of all conferences, conventions, and church meetings?

Briefly I would say that the success of this conference, as in preceding years, was due to the spirit of unity in seeking God's guidance; to the surrender of personal ideas, notions, and interests to the one great purpose. Christ and His cause; to prayer and praise; and to accepting in faith. This year we had two such days of seeking in prayer and sharing in praise, preceding the regular work of the conference. Yes it is sometimes necessary to admit wrong, make confession, and ask forgiveness, but that is possible as well as occasionally necessary.

On August 13, 1727, there was a specially called communion service at Berthelsdorf. Several years later Count Zinzendorf said the following of that communion, "We needed to come to the communion with a sense of the loving nearness of the Savior. This was the great comfort which has made this day a generation ago to be a festival, because on this day twenty-seven years ago the Congregation of Herrnhut, assembled for communion were all dissatisfied with themselves. They had quit judging each other because they had become convinced, each one, of his lack of worth in the sight of God and each felt himself at this communion to be in view of the noble countenance of the Savior." As a result they left the house of God that noon, "hardly knowing whether they belong to earth or had already gone to heaven." Secondly, "This small church (Moravian) in twenty years called into being more missions than the whole Evangelical church has done in two centuries."

The first day of our conference was spent in prayer and in defining our special need in prayer. Last year at our pre-conference meeting the following was the basis of our thought: 1. "Give a testimony of how the Lord has fulfilled a promise of the Bible when you trusted him on the basis of that promise." 2. "Kindly quote a promise of the word of God which you believe is one upon which we as a conference of missionaries should vitally rely. "For our special guidance at one of our meetings this year the following questions were asked: "What have been your vital experiences in prayer?" "What is your conviction and expectancy in prayer?" I wish I could share with you the response of each missionary.

Failure was admitted but not defeat. Christ asked the disciples to shake the dust off their feet as a sacrament of defeat, but that does not mean failure.

Prayer changes things. It even, "changes me," so that the things I think necessary become insignificant in comparison to Christ and His cause.

Pray the Lord of the harvest that He may send forth reapers. We are not the central sending agency. We are to pray that "He send."

As Livingston said, "we should talk more to God about men and not only to men about God." It is useless to pray when we do not do our part. Prayer meets needs we cannot meet otherwise. What we pray He will do, but there is one condition, that the "Father be glorified in the Son." Jno. 14:13.

No man expressed doubt as to the value of prayer. Some gave instances of prayer answered. Some had definite guidance in times of difficulty; in showing the way of life to non-Christians; in "praying out" useless workers who were a hindrance to His cause and have now left the mission.

One missionary was led to realize that her physical limitations were due to eye strains. This was corrected by glasses.

"To go further I must go deeper." Dissatisfaction with self and results in the Lord's work was expressed. Why? The opinion was expressed that although we have the Holy Spirit we limit Him by lack of full surrender. Do we have the full baptism of the Spirit? Conversion is the work of the Holy Ghost. Our prayer should be that the Spirit, through us, reveal Christ. One of the Indian workers in Champa recently said, "Many people here have heard of Christ. It is up to us to show Christ."

The above are merely a few gleanings of our last conference, a season of fellowship dear to each one of us. Upon seeing this year's conference agenda, some one said that there would not be much important work. At its close we realized that much had been accomplished and this missionary said, "Our conference is better every year."

What has been your vital experience in prayer? Will you in prayer share with us those experiences God will so graciously grant to those who in oneness of heart and purpose pray in faith? Faithfully yours,

H. E. Dester, M. D.

Nov. 30, 1932.

(Note:—This excellent article fits in very well just before our General Conference meets, because much of what he says about their Conference also fits ours. P. H. R.)

CORRESPONDENCE

Barto, Pa., June 5, 1933—The third annual Mother-Daughter Banquet sponsored by the Ladies' Bible Class of the Hereford Mennonite Church, Bally, Pa., was held on Thursday evening, June 1st in the Sunday School Room. The room was transformed into a beautiful banquet hall by using blue and green crepe papers and tall burning tapers.

Dr. Elmer E. S. Johnson, the pastor, had charge of the invocation. After the banquet there were games suitable for all to take part in.

Miss Elizabeth Roeder, the teacher of an organized Boy's Class in the New Goschenhoppen Sunday School in East Greenville was the guest speaker. She spoke of some influences that the mothers may here have over the daughters and the influence of daughters in the home. She said in part: "In the home where the Bible is the only foundation of religious faith you have a strong factor of a fellowship between mothers and daughters. If the mother begins with the child by lovingly and tenderly teaching the child to believe and to walk with God there will be less danger of that child going astray in later life. Daughters, blessed are you to walk the way of life as the Saviour of mankind once walked the earth. Home influence may be estimated from the immense force of its impression. It makes the first stamp upon the plastic nature of the child. Home is either a blessing or a curse.

"We as daughters realize that Mother is the dearest, the sweetest word in all the world. Do we honor Mother by sharing with her our pleasures as well as our disappointments? If your Mother still lives give her the flowers now, make her happy today, for tomorrow never, never comes. Mother's faithful and forgiving heart for her children is an unfaltering love, it is an unfading virtue. One of the first duties of a daughter is to make mother happy. The daughter who would make her home and her mother happy should remember that there comes next to God our Saviour the duty to her Mother who is always the first to rejoice in our joys and to weep when we weep.

The relation between brothers and sisters forms another important element in the home. Let us not rely upon others as to what our life shall be. Look first, midst, and last to God to aid us in the great task. Let our speech be always with grace, seasoned with the salt of truth, honor and benevolence. If we fail to recognize the worthiness of our parents we likewise fail to recognize Jesus as our God."

Mrs. Russell Bechtel recited a poem entitled "Mother's Bread." Mrs. Dr. Elmer E. S. Johnson sang the solo "That Old Fashioned Mother of Mine" and Mrs. Rolland Johnson recited "Mother's Day" a poem by Edgar Guest.

Dr. Johnson spoke very highly of the influence that is being exerted throughout the world by the Mothers and Daughters. He said: "The greatest power in the world today is the power of womanhood. A great deal depends upon what kind of an influence we exert. The influence that sisters can have upon their brothers is only surpassed by the influence of Mothers."

Mrs. Anna MacIver gave an interpretation of "The Songs My Mother Loved."

Miss Anna Moyer, the teacher, and Mrs. Elva Reed the president of the class spoke a few words of greetings.

The banquet was closed by forming a friendship circle and singing the first verse of "Blest Be the Tie that Binds."

Los Angeles, Calif. June 12, 1933. Editor and readers of the Mennonite:—The Sr. Young Peoples C. E. society, with a number of invited guests, enjoyed a four course progressive 5 o'clock dinner on Memorial day. Each course was served at a different society member's home, and with each course served there was given appropriate entertainment. It was a happy evening for every one present, spent in wholesome Christian fellowship.

Beginning with May 14th, the Sunday School began a five weeks program in which the closing exercises were conducted by different groups each Sunday. May 14 being Mother's Day, the ladies had charge. Appropriate songs were sung and testimonies given. On May 21st the men gave a similar program with songs by the Men's Chorus. May 28th was Young People's day. A song by a mixed octette was sung, and personal testimonies were given. On June 4th the Departmental Superintendents were given opportunity to express themselves before the Sunday School Assembly. June 11th which climaxed the program, was given over to the children who told the stories of the Bible in various ways.

The Young People and Sr. Young People C. E. societies enjoyed a joint meeting in which Cecil Jeffery, former president of the County C. E. Union, brought a very interesting and inspirational message on "What Deciding for Christ Means."

This summer as in former years there will be given a three weeks course in Bible instruction for boys and girls of school age, beginning July 5, with a staff of six teachers.

Very sincerely, **Gust Linscheid.**

Salem Church, Freeman, S. D.,—The Summer Bible School at the Salem Church near Freeman, S. Dakota, has an enrollment of about 85 children with three teachers, Katherine Kauffman, Celeste Schroeder, and Alice Graber, and Rev. P. R. Schroeder, superintendent. The church carries the expenses of the school, including teachers and text books. The course outlined by the Summer Bible School Association, Chester, Pa., is used.

The drought in Turner and Hutchinson Co., S. Dakota, is making the crop outlook very meagre. Grasshoppers are multiplying again. But praying people are asking the Lord to graciously supply the needed rain. There are a dozen Mennonite churches in this section near Freeman and Marion.

Freeman College closed June 8th with a Commencement address by Rev. P. R. Lange, of Buhler, Kans. There were about 30 graduates, the majority of whom were eligible for First Grade Teaching Certificates.

Eldon A. Graber and Ada J. Schrag, members of the Salem Church near Freeman, S. Dakota, were married May 23rd by their pastor, P. R. Schroeder.

Rev. Edward Duerksen from Alsen, N. Dakota, conducted a house Bible Study and Prayer Meeting at the home of P. P. Preheim near the Salem church, Freeman, S. Dakota, during his conference visit. It was well attended.

Rev. Albert Schultz and family, formerly from Avon, S. Dakota, and at present in charge of a Union church near Minneapolis, Minn., attended the Northern District Conference near Freeman.

Brother Erland Walter of the Salem Church near Freeman, S. Dak., is preparing for the ministry. He will preach in his home church on Sunday evening, July 2nd. Sister Hermie Preheim of the same church is again teaching in several of the American Sunday School Union Vacation Bible Schools.

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

July 9

What Is Conscience? How Teach and Train It?

—Romans 2:11-16.

In our lesson text for this week we have Paul declaring to the Romans that God is no respecter of persons. God has no favorites. To the Jew, there was no question, they had the Law and they knew they would be judged by the Law but the question was often asked as to how the Gentile would be judged. Paul declared that for no man did mere hearing and knowing justify any man. We all have sinned and have come short of the glory of God. It remained short of full forgiveness until Jesus Christ came and offered Himself as the High Priest and as the Sacrifice. This work was preformed on the cross of Calvary, the veil was rent in twain from top to bottom, there was no need of a High Priest for each believer may go directly to the throne of God through Jesus Christ for Jesus had become the final sacrifice once for all.

Whereas the Jew trusted in obedience to the Law, Paul declares in Romans that the Gentiles are a law unto themselves and that their conscience either accuses them or excuses them. There have been great differences in man's interpretation of the meaning of conscience. Some claim that conscience is a reliable guide in making any important decisions. Others feel that conscience is altogether unreliable, that man can train a conscience to permit any kind of license by what psychologists call rationalising. They say that conscience is the result of enviroment and training. Possibly as in many similar cases there is truth in both of these contentions. Conscience can be trained, it does depend upon environment, but if the individual is honest, sincere and has the mind of Christ he will be guided into truth. Webster defines conscience as "A faculty, power of principle conceived to decide as to the moral quality of one's own thoughts or acts, enjoying what is good."

Paul thought he was living a life with a good conscience when he persecuted the Christian Church, he was present at the martyrdom of Stephen but later after Jesus appeared to him on the Damascus road, he knew he had been mistaken. So we can see that conscience is not an infallible guide. It is not difficult to kill conscience. When one disobeys his best promptings it may cause some mental displeasure but if he continues in that course of action conscience may soon be quieted and come to enjoy and think perfectly proper those actions which earlier brought mental displeasure. Each one of us needs to guard carefully lest our innermost passions and desires will sear our conscience and leave us bereft of this God-given safeguard.

We can find illustrations without number however showing how conscience has been the saving factor making for Christian character and peace of mind and peace with God. It is said that each year the United States Government receives a considerable sum of money from individuals who have at some time or another defrauded the government and then later they have been converted and have not been able to rest at ease until they have made this restitution. Another instance of the work of conscience has come to us in the confession of a street boy who made the following confession to a Y. M. C. A. Secretary: "I was going up the street the other day and I was mighty hungry. As I passed the fruit store there were some apples on the stand in front of the store. I grabbed one of the apples and ran. I went in an alley and started to eat it. Just then something inside me hurt and I got scared and took the apple back and put it back on the stand." This boy had a conscience which had been trained by a good mother or someone and possibly had been consciously or unconsciously touched by Jesus Christ, and his conscience rebuked him.

Here is the test and worth of Christianity. John appealed to men to repent to turn about face from the life they had been living. Sinners can be turned from their evil and selfish life by hearing and studying the Word of God, for the Gospel is the power of salvation to every one that believeth. Unless the Gospel will turn men from sin and give them a keener sense of the right and wrong it has not accomplished in that man what Christ means that it should. Jesus was here as in all other aspects of life our supreme example. "He set His face to go to Jerusalem," He did not count the cost as being too much, He was willing to empty Himself. To be true to His ideals and His call He must go to Jerusalem. The voice of conscience called and he followed obediently. Jesus went to the cross because He had come to do His Father's will, as He says "For this cause came I forth."

Since we must build up our consciences by the training we receive in the home, the school and the church, it behooves us to seek the best and give the best to those who look up to us as their ideals. The largest factor in the training and development of conscience is to be found when a boy or girl accepts Jesus Christ as his or her personal Savior from sin. So we must continually take "stock account" of our lives and test them. The best test is by observing lives who have lived successfully and measure our lives by theirs. But above all, let us learn to know the mind of Christ and measure our lives by His.

THE BETTER WAY

It is better to lose with a conscience clean
Than to win with a trick unfair;
It is better to fail and to know you've been,
Whatever the prize was, square;
Than to claim the joy of a far-off goal
And the cheers of the standers by,
And to know down deep in your inmost soul
A cheat you must live and die.

Who wins by a trick may take the prize
And at first he may think it sweet,
But many a day in the future lies
When he'll wish he had met defeat.
For the man who lost shall be glad at heart,
And walk with his head up high,
While his conqueror knows he must play the part
Of a cheat and a living lie.

—Detroit Free Press.

Questions

1. What is meant by conscience?
2. Is conscience an absolutely reliable guide?
3. How can conscience be built up and made strong?
4. What happens when conscience is stifled and killed?
5. Give some illustrations showing how conscience works.
6. Was Jesus guided by His conscience or by the Holy Spirit? What is the relation between these two forces?
7. What factors enter into the training of conscience?
8. Give some Biblical illustrations of conscience at work.

Study the Scriptures

Mon.—Read I Cor. 8:1-13. Our Moral Standard.
Tues.—Read Genesis 42:21. Guilty knowledge.
Wed.—Read James 4:13-17. Counting the wrong.
Thurs.—Read Philippians 2:1-16. Conscience enlightened by the Christ ideal.
Fri.—Read Hebrews 5:14. Conscience trained by use.
Sat.—Read Matthew 27:3-8. Acknowledging evil.
Sun.—Read Romans 2:11-16. How teach and train conscience?

VICTORY IN JESUS

By Mrs. H. C. Bartel

A Demon-possessed Woman Delivered Through Prayer

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I Peter 5:8. Last week one day while busy with my household duties one of the Christian women living here in the mission compound came in and asked us to come and pray for her sister-in-law, who had just come from her home about eight miles out, because she was possessed by a demon. I had known her as a zealous inquirer but when I went out to where she was she ran toward the gate as soon as she saw me. Someone quickly closed the gate so she could not get out and I went toward her and, calling her my friend, asked her if she knew me. She said, "No," and gave me a pitifully troubled look. Then she ran into the kitchen and, after drinking an unusual amount of cold water, she came running out and into another room closing the door behind her. We forced it open, went in, and talked with her. She looked at the posters on the wall and, taking special notice of one that pictured the wicked going down to hell, she said, "They are of our people. One came to Job and took away his children and his possessions. That is our head." Then we talked to her about Jesus and his power to cast out devils. "Oh," she said, "we are many." We said that that made no difference, for Jesus had cast out legions, and asked her whether she would pray Jesus to deliver her. We all knelt to pray but she remained sitting while several of us prayed. All at once we saw how tears began to stream down her cheeks. Again we asked her to pray and she prayed. Then getting up she greeted us in a friendly way and recognized us all, but she said that the devil was not gone yet. We held on in prayer; the next day she still did not have complete deliverance and we prayed again. During prayer she fell down on her back like dead but after a while deliverance came and the devil had to flee. We told her to trust in the blood of Jesus and nothing else. The next day Sunday, she was in the meeting but she still seemed troubled. Monday morning she came to tell us that the devil had really left her and that she was going to go home. That same day in the afternoon her husband came. He met his wife on the way but she intended to stop with some relatives before going home so he came on here as he had planned. He told the story of how his wife became overcome by the power of the evil one, and it agreed exactly with what she told. They had become careless and indifferent in their Christian life. Meanwhile her mother passed away and being perplexed as to how to pay respect to her departed mother she went, according to heathen custom, and burned incense at her grave on the third of the first month, in spite of cold weather and muddy roads.

"After coming home," she said, "I mourned for three days and then the devil came into my heart. I hated my husband and cared not to live so I jumped into a pond to drown myself. The devil took my food and I didn't get enough to eat. The devil-worshippers (who burn incense to the devil and use the ashes of the incense for medicine) came and persuaded us to have them pray for my healing. While they prayed the devil came on my husband and his body became stiff so that he could not move. Then the devil said, 'We cannot heal you because your husband belongs to another Lord; if he will worship me then he will get well and you too.' But my husband would not yield so they couldn't help me. We tried every way and at last we turned to the Lord and I began to get better, but as soon as I became angry the devil tormented me, so I came to the East Suburb (the mission is in the east suburb of the city of Tsaohsien) to the Jesus people." We praise God for the power in Jesus' Blood.

LIGHTS AND SHADOWS OF MISSIONARY LIFE

By Miss Mary DeGarmo

It is a cold, cloudy, Sunday morning. My first thought is: I wonder how many will venture out on such a day. A number came but not so many as on the previous Sunday. How the precious Sundays come and go, so often being cloudly or cold or windy. Here the enemy of souls is just as busy as at home. Those who are not well established are often hindered by the weather from attending services.

Two of the women enquirers, on the way to service, passed by the home of the demon possessed woman in whom we are interested and for whose deliverance we are praying. They reported that she was worse and that the neighbors said it was because she had attended services at the Jesus Christ. We can only look up and say, "In thy time and way thou wilt heal, oh Lord! We are waiting for Thy salvation."

A few weeks ago in speaking of the women from a certain village who used to come so faithfully, but now seldom comes, we asked, "What is the real reason?" Someone answered, "Oh don't you know? Sometime ago they told me that they have no money for the collection and not to put something in the basket is so face-losing that they cannot come." To stop taking collection is not for the good of the Church. What can we do but cast our burden upon the Lord knowing He will have a way to help us through.

Well, praise the Lord it is not all shadow. There are many bright spots along the way. Monday morning our hearts were made to sing by the visit of the wife of a regular attendant at services. A year or so ago we met her and thought her to be disinterested in the Gospel. Today she is a believer in God as the one and only true God. She does not attend services as her hsuband is the one who attends, but from her husband she has learned of God. We asked her: "Do you pray?" She replied, "I listen how the children's father prays then I repeat after him." ("The Children's father" is the common Chinese way a wife refers to her husband. Ed.) She then mentioned several instances of God's undertaking for them a few weeks ago she had very sore eyes and could not sleep. Her husband prayed and in a short time the pain eased up and she was able to sleep. Then the little boy's case in such a striking incident of God's help. She said, "He lay eight days in a stupor. He had only a slight fever but refused food. All the neighbors said he would not get well. But God suddenly healed him." "We all believe," she continued, "our house is clean. It is several years since we invited the gods or burned incense." (To invite the gods means to buy idols to be placed in the home. Ed.)

This glad hour made us think of others of a week ago which put together in the balances outweighed the dark hours. A week ago Sunday, a Christian woman from seven miles out came to service. She had not attended all winter as the roads have been very bad. "How are the enquirers in your village?" we eagerly asked. "Have you been teaching them this new year season?" Such a rejoicing story as she poured out! There are a number ready to put away their idols, and a whole family is praying and believing because God healed the wife and mother who was demon possessed. She also told how God reproved her when she grew tired of her labors for him, (teaching the women she does of her own accord); how she became ill and after acknowledging her short comings was forgiven and now is doing what she can to help others to learn to know Him.

The next day we had another treat. A number of women from six miles away came thinking it was Sunday. They too had not been to services all winter and had miscounted the days. Well we had a little service for them here in the home so they need not go back empty. While we were visiting before the service they told us how they never fail to gather in one of their homes and worship the best they know how on Sunday. Several have taken down their idols this winter. One said, "I took mine down and burned it and I did not get a headache." It is a common belief that one gets a headache if one so much as touches an idol. In some cases a calamity befalls the family after destroying these things. One woman said, "I had a headache for days after. Was it because I had no gospel poster to put up, or did it happen that I took a cold?" Last fall we gave posters to several but put her off saying, "Next time we come we will give you one if the idol is gone." The women had learned much of the Scripture on the posters and several had memorized a little book of eight pages, twenty-four words to the page. They are all busy housewives, mostly farmer's wives; to have put forth the effort to learn shows they are in earnest.

I am sure you will want a share in the harvest from these places. Remember, "Prayer Changes Things." There is nothing more important in God's service than earnest believing prayer. We all may have a share in this service for Him. Don't you want to put these two villages on your prayer list? It will mean that according to our faithfulness we shall each share alike at the harvest.

A CORRECTION

The editor of this department has been kindly reminded by a brother concerning an error in these columns in a recent issue. The statement in question has to do with Mr. Ghandi of India who was there spoken of as a modern prophet, the editor hastens to hereby make correction by stating that Ghandi himself does not claim to be a Christian and therefore his name should not have been used in that connection.

THE S. S. LESSON

July 16

Deborah. Judges 4:4-10; 13-15; 5:1-3

Golden Text, — God is our refuge and strength, a very present help in trouble. Psa. 46:1.

The long period of the judges was an unsettled one. There was no central power to hold the nation together and local authority was weak so that every man did that which he thought was right in his own eyes. In other words, it was a period of anarchy. Israel instead of completing the driving out of the inhabitants of the land tolerated them and laid them under tribute. But soon the corrupting influences of their neighbors came to be felt, from tolerating the heathens they came to tolerate their idols and participate in their worship. God disciplined Israel by permitting their heathen neighbors to hold them in practical slavery in which they oppressed them greatly. Then they cried unto the Lord. They were like so many people who only think of God when they are in troubles out of which they cannot help themselves. Perhaps many of our miseries are disciplines by which we may be brought to think more seriously of God and pray more earnestly to Him so that He may again show His mercy and patience toward us. When Israel cried to God He heard them and sent them judges to lead them out of their troubles back to God. So long as the Judges lived and led they kept themselves in the way of God but when they were gone they soon forgot God. In this they were not unlike those who when they need a mighty power to help them, call upon God but when things go smoothly again they forget Him and go back to their ways of sin. Sometimes the judges represented only several parts of the nation. Often one section was unconcerned about the welfare of other sections. Tribal and local interests were set above national interests and the result was of course a weakened nation. This is a danger to almost any national life. Sectional interests set above national interests are dangerous, selfish and weakening. We get an idea of the unsteeled state of things in Israel at this time when it is noted that the highways were deserted and people follow the byways. No one was safe from friend or foe. Naturally the spiritual condition of the people was low. They had forgotten God and there was no binding power of religion to hold them together. Only when they were in trouble did they remember how great things God had done for them in the past.

Even in the world's worst periods there remain some faithful witnesses for God and in every emergency God has men and women waiting to entrust with a leadership if they will be heard and followed. There were many judges at different times during this period. They were men specially raised up to the special task of delivering the people from their enemies. It is significant that while, in the ancient world, women were not regarded with such high esteem, especially in national matters, that God often used women. There were at various times prophetesses and in this period of Judges we find a conspicuous place given to a woman. Some one has remarked that "When God cannot find a man he selects a woman to lead," and we may be thankful for the place of leadership that women of our day have found above any other period of the world's history. They have been conspicuous in the arts, the sciences, education, literature and even in finance and statecraft. We have come to realize that when there is work to be done for the betterment of the race there is neither male nor female.

Israel at the time of our lesson was in bondage to the dynasty of Jabib whose capital was Hazor. The great general of the oppression was Sisera, a mighty military captain who commanded two hundred chariots of iron, a mighty and effective equipment with which to oppress and keep under subjection the Israelites which he did for a period of twenty years. The case for Israel seemed hopeless. It would have been hopeless had Israel not had Jehovah to help and Deborah to inspire resistance. The northern part of the country was the most affected by the enemy and so it was in keeping that a leader should be called from among the people of that section. Deborah was located more to the south in Mount Ephraim. In calling Barak she found him to be one too cautious there seems to be no question concerning his military ability but he hesitated.

The trouble with many is that of Barak. They hesitate when they should depend not on their own strength but on the strength that God gives to meet a crisis. Ten thousand men in the face of the chariots of iron were a large army but numbers were not the main thing. A fearless and energetic warfare had to be waged. The military glory that might have been Barak's, because of his insistence of the presence of Deborah, was lost to him. However he was better than those of the tribes who did not participate in the struggle.

After all the chariots of Sisera were of no avail against the army of Israel. He was fighting against God and all his armament was useless. It is never the power of earthly might that can avail when there is fighting against Jehovah. "The battle is the Lord's." We may find courage in this when we have against us the power of the world, the flesh and the devil. There is no denying that such things have in them the power of doing great damage but they cannot win when the battle is fought with God on our side. We may see in the devil a miraculous power for evil but "The devil trembles when he sees the weakest child upon his knees."

The song of Deborah is one of the Old Testament classics. Anciently victories were celebrated with songs in praise of God. To every one who has overcome there is reason for gladness, not because of his own power, but because the Lord has given the victory so that we may say "He hath put a new song into my mouth."

JOTTING

The meeting of the Northern Conference at Freeman, S. D., was attended by a large number of visitors, the states of Nebraska, Minnesota and North and South Dakota being represented. In anticipation of the large numbers, a loud speaker was installed for the benefit of those for whom there was no room in the large church.

MARRIAGES

Ortman-Goering—On June 4, Wm. J. Ortman, of Marion, S. Dak. and Anna Goering of Pretty Prairie, Kan., were married in the First Mennonite Church, Pretty Prairie, Kansas. The three weddings were officiated by S. M. Musselman.

Krehbiel-Goering—On April 9, Herman Krehbiel, of Kingman, and Martha Goering of Pretty Prairie, Kansas, were married at the First Mennonite Church, Pretty Prairie, Kansas.

Graber-Magnuson—On March 26, Ben A. Graber of Pretty Prairie, and Esther Magnuson of Castleton, Kan. were married in the home of the bride.

DEATH

Preheim.—Mary Preheim of Monroe, Washington, was born Aug. 31, 1863, in So. Russia, came to this country at the age of 6 yrs., with her parents the Josef Flickingers and settled in McPherson Co., Kan. She accepted the Lord Jesus as her Savior at the age of 16 and was baptized by the elder Jacob Stucky. In March 1887 she was married to the now bereaved husband Jacob Preheim. For over 21 years they have lived in this community. She was one of the charter members of this church and took an active interest in its work especially in the Ladies' Sewing Society. She was a hard worker and faithful handmaid of the Lord wherever she was placed. We remember her as a faithful churchgoer. We remember how she used to come with crutches before any one else and stay for the last, not to be conspicuous with her impediment. She passed away Friday morning June the ninth after a siege of painful affliction caused by a fall. For almost two years she had but few moments in which she did not suffer more or less severely. We have reasons to believe, as the gold in the fining-pot so her faith was made more perfect through suffering. She leaves to mourn her departure, her aged husband, one adopted son, four grandchildren, two brothers and two sisters in Kansas and one sister in South Dakota and a great number of relatives and friends. Her age has come to 63 years and 9 months. She has been her husband's faithful companion for 46 years. The funeral was conducted from the Mennonite Church and her body placed in the own private lot in the Monroe cemetery. Words of comfort were spoken by S. S. Baumgartner and P. J. Boehr who happened to be the church's guests at the time.

CONTRIBUTIONS

BOARD OF EDUCATION

Received from:—

First church, Upland	$ 3.58
First church, Upland	1.48
First church, Philadelphia	1.03
First church, Upland	1.47
Smith Corner S. S.	1.50
Hereford S. S.	5.00
Deep Run S. S.	5.00
First church, Upland	1.67
Emmaus church	5.00
First church, Philadelphia	1.09
First church, Philadelphia	2.54
Menn. church, Souderton	20.00

Gratefully acknowledged,

D. H. Richert, Treas.

JOTTINGS

Rev. P. A. Kliewer and the male choir of the Ebenezer church, Bluffton, Ohio, conducted a program in the Salem church, Dalton, O., last Sunday.

The Young People's Retreat of the Eastern District is, at this writing, in session at the University Camp near Green Lane, Pa. More than a hundred young people are participating in the Retreat.

The Eden Mennonite church of Schwenksville, Pa., plans to hold a Family Day Service on the morning of Sunday, July 2. There will also be a Community Song Service in the afternoon. Rev. Freeman Schwartz is pastor of the Eden church.

Beginning July 1 a Vacation Bible School will be held in the First Church, Philadelphia. The program includes Bible-study, Singing, Hand Work, Missionary Stories, etc. The First Church has been successfully conducting such schools for a number of years.

The ministers of the Eastern District Conference and their families held their annual outing on the grounds of the Springfield Mennonite church near Pleasant Valley June 26. These events give opportunity for the families of the ministers to become better acquainted with one another.

The Men's Brotherhood of the Second Mennonite church of Philadelphia made a fraternal visit to the Brotherhood of the Zion church, Souderton, Pa., on the evening of June 22. The topic for discussion for that evening was "Christian Education." Members of both organizations participated in the discussion. A social period followed the meeting at which the visiting Brotherhood was royally entertained.

The International Society of Christian Endeavor sends out the following notice: "For obvious reasons the topic chosen by the International Young People's Commission for use of young people's societies on Sunday September 7, 1933, is not so timely as it was intended to be. It reads: "What Hinders the Full Success of Prohibition?" It is recommended that the following topic be used as a substitute, "What Shall We Do About Alcohol?"

Missionary Boehr, his wife and family arrived safely in Seattle, Wash., on the 7th of June. After repacking their baggage and sending some via water to Philadelphia and the other for their tour overland and securing a used but good and roomy Lincoln, they made their first stop at Monroe, Wash. Brother Boehr spoke Sunday morning and evening, Monday evening and Tuesday evening, and Sister Boehr spoke to the Women's Society Tuesday afternoon. The meetings were well attended and the messages and the display of Chinese hand made articles enthusiastically received. Their tour leads them toward California, stopping at Portland, Pratum and Dallas, Ore.

Last Sunday evening the various musical organizations of the West Zion church, Moundridge, Kansas, presented a musical program. The Male Chorus had given a successful hour's recital at the Buhler church on the previous Sunday. After the concert the chorus and its friends were entertained at a reception held in their honor.

The Upland, Calif., church is participating in the religious services being held in the Citizens Conservation Corps camps. There are three camps in the community, namely San Antonio, Etiwanda and Cajon. A Prayer Band in the Upland church has a definite program which includes prayer for new converts, prayer for the deepening of the spiritual life, prayer for a revival in the Christian church, prayer for the General Conference and all its boards and prayer for one or more on the prayer lists of the members of the band.

J. Arthur Schlichter, sometimes known as America's greatest prodigal but now devoting his life and efforts in the interest of righteousness gave an address at the Saucon, Pa., Mennonite church last Sunday. Mr. Schlichter was in his time the youngest lecturer on the lecture platform and one of the foremost orators of his day, but drink and morphine brought about his ruin so that he found himself a down and out "bum" until led to a better life through the efforts of Dr. Janvier, a Philadelphia minister and Mr. McIntyre of the Whosoever Gospel Mission of Germantown, Pa.

The Arlington, Kansas, church celebrated the 50th Anniversary of the arrival of the founders of the church. The program consisted of reminiscences, historical sketches, etc. A group of 23 immigrants from Galicia, Austria, arrived at Halstead, Kan., in the spring of 1883. Of this group 13 settled later in the community. Others followed later. These, with other members of the Mennonite faith, formed the nucleus around which the church was organized at Arlington. Eight of the fourteen living members of this group were able to attend this meeting and expressed their appreciation of the fact that they had found homes in America. Others expressed their gratitude by letter.

Notices have been sent out to pastors and Sunday school superintendents with reference to the Young People's Retreat to be held at Shipshewana, Ind., July 31 to August 8. It is urged that as much publicity as possible be given to the retreat in the local churches. The following have been selected as leaders at this year's retreat: Mr. Luke Horsch, Upland, Calif., "Studies in the Gospel of John"; Prof. Herbert Berkey, Bluffton, Ohio, "Finding God in His Universe"; Rev. P. E. Whitmer, Pandora, Ohio, "The Beliefs and Practices of the Mennonites"; Rev. W. B. Weaver, Danvers, Ill., "The Kingdom in the Old Testament"; Rev. W. S. Shelly, Wadsworth, Ohio, "The Christian and His Religion"; Rev. Lester Hostetler, Sugar Creek, Ohio, "The Music Hour."

Scripture Text Greeting Cards

REMEMBER YOUR FRIENDS

10c Everyday Cards

X816
Sorry You're Sick

No. X816—Sorry You're Sick

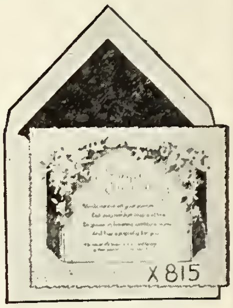
Trust in the Savior.
The source of true love,
Faith in His promises,
Sent from above.
Hope in His blessings
That daily are new.
May these all hasten
Good health back to you.
"I will restore health unto thee."
Jer. 30:17.

Flowers embossed on orange-tinted stock. Price 10c.

No. X815—Heartfelt Sympathy

Words cannot lift your sorrow.
But may comfort deep and true
Be yours in knowing Someone cares
And has sympathy for you.
"He healeth the broken in heart, and bindeth up their wounds." Ps. 147:3.

An exquisitely colored design. Gold bordered. Price 10c.



No. X818—Thinking of You

May the Giver of all things good and true
Shower His blessings down on you.
Blessings to give you cheery days,
Blessings to brighten dreary days,
Blessings that strength and courage send—
Blessings that never, never end.
"Every good and every perfect gift is from above." Jas. 1:17.

One of our loveliest folders. Birds and flowers. Price 10c.

X818
Thinking of You

X814

No. X814—Hope You Are Better

This greeting brings a thought of cheer,
And may God's healing power
Watch over you, your strength renew
And bless you every hour.
"They that wait upon the Lord shall renew their strength." Isa. 40:31.

Price 10c

Hope You're Better
X817

No. X817—Hope You're Better

This greeting brings a thought of cheer,
And may God's healing power
Watch over you, your strength renew
And bless you every hour.
"They that wait upon the Lord shall renew their strength." Isa. 40:31.

A beautiful folder. Deckled edges. Lined envelope. Price 10c.

5c Everyday Cards

No. X835—Sympathy from One Who Cares

It isn't much that one can say,
Just a word to you today
To tell you that we know, we care,
Your sorrow we would gladly share.
"Casting all your care upon Him; for He careth for you." I Pet. 5:7.

A dainty lavender card with lily-of-valley. Price 5c.

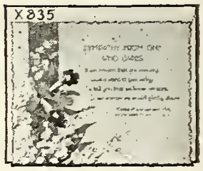
No. X833—Hope You'll Soon Be Well

Keep a cheery heart in spite of the pain,
Always hope for a better day,
When health and vigor you will regain.
And sickness shall pass away.
"A merry heart doeth good like a medicine." Prov. 17:22.

A "cheerful" number. Deckled edge. Gold border. Price 5c.

Hope You'll Soon Be Well
X833

X832
BE COMFORTED



No. X832—Be Comforted

Beyond the blue, in that bright land,
So free from all sorrow and care.
Your dear one has gone to the "Home of the Soul."
To await your coming there.
"And God shall wipe away all tears."
Rev. 21:4.

Very appropriate design and colors. Gold bordered folder. Price 5c.

No. X830—God Holds Your Hand

May you cling to the hand of the Master
Each step of the upward way,
May the arms of His love eternal
Support and protect alway.
"Underneath are the everlasting arms."
Deut. 33:27.

A pretty folder with encouraging sentiment. Price 5c.

No. X834—Wishing You Health

May the days of sickness quickly pass,
Good health may you soon possess.
And sunny smiles light up your face
To show your happiness
"Thine health shall spring forth speedily."
Isa. 58.8.

Colorful sweet peas. Gold border. Lined envelope. Price 5c.

N. B. No orders accepted for less than 50c. Cash must accompany order.

MENNONITE BOOK CONCERN
BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, JULY 13, 1933 No. 27

ANNOUNCEMENT
PACIFIC DISTRICT CONFERENCE

Since the churches of the Pacific District Conference have agreed to have a short session of their conference in connection with the General Conference, we herewith announce that this short session will be held in BLUFFTON on Tuesday, AUGUST 22 at 9:30 A.M.

It is very essential that all officers and delegates of this conference make it a point to attend this session.

J. M. Regier, president,
J. M. Franz, secretary.

EDITORIAL

There have been great efforts on the part of our national Administration to do something to raise prices in order to bring back prosperity. The numerous artificial efforts made in this direction seem to have some sort of an effect—but not always in the right direction. For example, the matter of bread is a vital one to the entire population. Great baking corporations with sufficient capital behind them have their store houses filled with flour purchased at the lowest level have had an advantage. As soon as the raising of prices became popular these concerns raised the price of bread. This price is considerable higher than it was during the war when wheat was supposed to be about the most precious item of commodity. Why is there so great a need for raising the price of bread when there is so little money on hand to buy it? The answer is that instead of the little corner bakery at which to buy one's supply as we once did, the baking of bread has become a monopoly of great corporations. These corporations engage in vast advertising campaigns that cost great sums of money. They either crush their competitors or buy them out. This also costs great sums of money. Instead of the individual baker making his living at his little shop there are great factories run for the benefit of the stockholders who must be satisfied before there is any concern given to the customer. This eats up most of the profit. Then, instead of a baker and a few helpers earning a modest living at their trade, there must be high salaried executives who command with large salaries. Becoming an executive means that one owns a large block of stock. These stock holding officers then drain a double share of the income of their establishments through their salaries and their stock. All of which means that the public is left holding the bag.

The theory that raising prices makes business and business puts money into circulation is all right if the public has money to spend. Unfortunately there are still millions without work of sufficient income for a decent living. Is raising of prices to operate so that the moneyless are to be pushed farther into the hole of despair? It would seem so. Our economists must find a way for protecting those who are still being squeezed to the last drop of blood. Industry is another way of spelling shameless greed if industry keeps on grabbing while the grabbing is good, leaving those who need food and work to get on as best they may.

We have little confidence in the move to make better times until there are jobs for those who are in dire need of them. The recent much-heralded revival in business benefits only a few so far and those helped often are the ones who stand in lesser need of employment and cash. Sure things are beginning to find a market, but the market is grabbing what is left of the last resources of many. The man or concern that has something to sell is at an advantage, but it resolves itself down to the homely philosophy of "Them that's got, gits."

Editorial mention was made a few weeks ago of the old-fashioned singing schools and their famous teachers. In this day of cheap, and often vulgar music, coming over the radio it is refreshing to note a revival in some quarters of group singing and instruction offered for its promotion. Music is a healthy recreation open to all who have the inclination to participate. It is an interest that continues for a lifetime. From this interest there comes a spiritual help for devotions in the home and in the house of God. As a social instrument we know nothing that could be of greater help and interest than the singing school. Its cultural value is something not to be ignored and its continued appeal to young and old makes its worth the while. Readers will note in The Mennonite the advertisement of a little booklet that will be found to be helpful as a manual in singing. It is so short and so simple that all may benefit by its study.

What's to become of the abandoned churches? Things as they move today are responsible for unused churches. This does not specially mean that Christianity is on the downward slide, but circumstances are such that new churches must take the place of old ones. In the city of Philadelphia there are many old churches, but many of the older ones have disappeared. For example the Old Pine Street church, where John Adams communed in the early days of the Republic, and in whose churchyard lie buried many prominent men and women of former days, stands in a community where the population is solidly Jewish. There were once thirty other Protestant churches in this immediate locality but they have either been sold to the Jews for synagogues or converted into buildings for other purposes than worship. In its literature this church calls attention to the fact that while other churches are no more this church is sufficiently endowed to maintain itself in spite of unfavorable surroundings. In other words, its money and not its patrons are keeping the church going. Few churches were so fortunate. They generally kept going until their resources disappeared and their people had dwindled to numbers insufficient to keep the organization alive. In a section known to the writer there were once fifty Protestant churches. Only one remains and that too an endowed one. Strange people of strange speech and habits dwell in this section. They are not however abandoned religiously. Roman Catholics do not abandon churches. Foreign speaking peoples have churches conducted in their own tongues and the colored people are apt to have too many separate organizations to be able to do effective work.

The problem of abandoned churches has worked to the disadvantage of other churches that hope to insure existence by building up endowments. People with means are not now so ready to contribute to such purposes when it is not certain whether the change of the community will not soon be such as to tend to the abandonment of the neighborhood by those who make up the membership and the church building will, then like many churches, be standing as the ghost of former glories.

How about those who have abandoned these churches? It cannot be said that they have lost interest in religion, though they have retired from the sections in which once their homes were located. They have gone into newly developed sections and the suburbs where they have formed the nucleus of other and more modern churches. Very often their liberality has continued to the advantage of their old congregations for years, even though they have found church homes elsewhere. Sentiment, however, does not last forever and the next generation has nothing to command its interest and support in the church of its fathers and mothers and so the time comes when the doors must be locked and the For Sale sign nailed on the building.

We doubt whether the larger denominations lose much by the change from old neighborhoods to new ones. The people only adapt themselves to new environments. With the smaller denominations, however, this does not happen to be the case. An abandoned church too often means a defunct congregation. To hold its own in a large city a denomination must practically cover the entire town with its churches. This of course cannot be the case with the less numerous denominations. They have neither the people nor the money to undertake such a thing. The significant thing about the situation is that these smaller denominations hold out longer because the loyalty of their people is such that they are more ready to put up with inconveniences and make sacrifices. Mennonites who live in large cities and more than hold their own against changes in community and population only demonstrate that their loyalty to the church of their father still has a strong hold upon them.

MRS. PETTER TELLS OF AN INDIAN FAIR

Lame Deer, Mont.
March 10, 1933

Dear Readers of the Mennonite:

The Mid-Winter Fair of the Tongue River reservation (Northern Cheyenne Indian reservation) closed this afternoon here at Lame Deer. The program was not so elaborate as last year. The Government feels the need of economizing. Outside speakers from distant points create expense. Thus local talent was sought. One representative from the Ft. Keogh Stockman School at Miles City was present and one from the Crow Indian Reservation.

The usual talks on gardening, farming stock-raising, poultry, etc., were profitable. Besides this, the St. Labre Mission School (Catholic) at Ashland, the Tongue River Boarding School at Busby and the public schools at Lame Deer, each marshalled their Indian pupils for very enjoyable programs.

On the whole, these school programs were very fine and the audience was delighted. We rejoiced to see Indian children at ease on the platform either in dialogue, in song or in drills. While the school band from Ashland produced hideous discords through five or six numbers, we all sat as though entranced, though occasionally a listener here and there in the audience could scarce repress a smile. We rather encouraged such first attempts.

The exhibits by the schools, and by the men and women of the reservation, were well arranged and very fine. We rejoiced again in the initiative of our church people. Of seventy awards in the Lame Deer district, our church people captured 60. One of our women received nine first premiums, four second and six third premiums. Her hooked rug with Indian design awakened more than local interest.

Our Lame Deer church people also captured all the special prizes. Three women won in the home improvement class, and Yellowfox got the promised buffalo robe for being the best Indian farmer in the district.

As the agent awarded the buffalo robe, he remarked, "I know no one in the district more worthy of this fine buffalo robe than Yellowfox. Every time I went down the road last summer, I found him either in his field or his garden, or irrigating from his ditch which runs through his land." The audience clapped while Yellowfox stepped forward with beaming face to accept the valued gift.

To us, as missionaries, there was an inner satisfaction in these awards for material progress. It was another evidence that the "old-fashioned" methods of doing mission work bring results in more ways that one. "Seek ye first the kingdom of God and all else shall be added unto you," becomes true for our Indians who feed on the Word of God. Yellowfox in the pulpit, Yellowfox in the field and garden is a commendable example. His own testimony again and again has been that an enlightened heart and mind through the Word of God in his language, is the incentive in his whole life.

It was very noticeable to us that the so-called educated Indians made no show equal to that of uneducated, un-schooled in this exhibit. True again, that all outward polish, outward attainments avail little when the heart is unchanged. The modern method is to work from the outside to reach the inside. The Bible method is from the inside out. "Ye must be born again." Calvin Coolidge in giving his religious views is quoted as saying, "The Church must preach a new birth, a change of heart and a change of living. I feel that too often this is not done. . . . . There is no form of education that will not fail, there is no form of government that will not fail, here is no form of reward that will not fail. . . . . I can conceive of no adequate remedy for the evils that beset society except through the influences of religion." Above all, our Indians need the Christ. We rejoice in the changes that He has wrought in the hearts of many. We plead for warm support for a program that is the keynote of real progress among all American Indians.

In His service,
Bertha E. K. Petter.

MINISTERS GATHER AT SPRINGFIELD

Among the many things that contribute to the beauty of the hills of Eastern Pennsylvania are the neatly kept church buildings and churchyards that dot their emerald sides. A great number of these have a century or two of traditional background that adds a mellowness to the richness of their historic and natural beauty.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.........Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance.........$1.50
Foreign.........$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

The Springfield Meeting House is one of these. It is nestled among the hills of upper Bucks County, just a few miles east of Quakertown. The present building, a small red stone structure of simple Mennonite architecture, was built in 1818. It is located on the southern point of a triangular plot of ground which is enclosed mainly by an iron fence, along the base of the triangle the former stone fence is still intact.

To the rear of the Meeting House, in silent dignity stands a giant oak. Its towering branches reach out in all directions as a challenge to any and all winds of circumstances that may blow upon it. Its rugged beauty and sturdy strength (it shows, in spite of its more than two hundred years of living, not the slightest mark or sign of decay) are suggestive of the honest and sincere piety that characterized the lives of those who lived and labored in that community and who there worshipped and there buried their dead.

The closely cropped grave-yard, at the base of the triangular plot, is graced by several massive bushes of English box-wood. They give testimony of life and hope to the last resting place of "the fathers," showing their taste and forethought. The tombstones are neat and of good quality. Their clear cut lapidary expresses the artistic appreciation and ability of those who placed them there. Markings exposed to the elements for a hundred or more years are as readable as those erected in the last decade.

Another thing of beauty, non-physical, is noted by the visitor—the use of this Meeting House by both branches of the Mennonite church, the conservative and the progressive. They use it on alternate Sundays. They mutually support a Union Sunday School. "Behold how good and pleasant it is for the brethren to dwell together in Unity!" Ps. 133:1.

This spot was aptly chosen for the Quarterly meeting of Ministers of the Eastern District Conference. This assembly was called on Monday, June 26. To give the group opportunity to become more intimately acquainted with one another and to better enjoy the quietude of the place, it was decided that no formal program should mark (or mar) the day.

Ministers and Deacons and their families began to gather at 2:30. Conversation and a few games engaged the time till 5 o'clock. At the call of the president, they gathered inside the meeting house for a formal discussion of certain problems of the Conference.

Each family brought its own lunch. This was spread on tables provided by the local congregation. These were so arranged as to afford protection by the sheds against the threatening rain. The Ladies Aid of the entertaining congregation furnished refreshments, coffee, cocoa, strawberries and cream.

To fittingly conclude the day, the assembly again went into the Meeting House. After a brief season of prayer, they listened to a Scriptural meditation by Elmer E. E. S. Johnson. He read "Some passages from the book of Numbers." This he followed with a delightful exposition of the spiritual truths contained in the portion read, and very pertinently applied to the problems of today. He illustrated their workings by citing both the works and life of Albert Schweitzer, famous preacher and missionary. Dr. Johnson dismissed the gathering with prayer.

The cloudy weather conditions and occasional rainfall were the only depressing effects of the gathering.

Freeman H. Swartz, Secretary.

CORRESPONDENCE

Bally, Pa., July 3, 1933. The members and friends of the Hereford Mennonite Church, Bally, Pa., extend greetings to the Editor and readers of "The Mennonite."

The past six months have been full of activities for our congregation. We started the year by having our annual service of praise which this year consisted mostly of musical talent of our church. The outstanding feature of this service was a rendition of 3 selections by a male chorus of the church.

Sunday, March 26th, was a red letter day for the Hereford Church. In the Sunday School services Mrs. Alcibiades Iglesias, who was ready to join her husband who already was working among his native people in San Blas, the Republic of Panama, spoke to us. Her pleasant smile and sweet disposition at once won her way into the lives of all those who heard her. Then, during the morning church services the Rev. Dr. Geo. H. C. MacGregor, a professor at Hartford Theological Seminary and an intimate friend of our pastor preached the sermon. Dr. MacGregor has been called home to Scotland, by the King of England, to teach at the University of Glasgow. Miss Miriam Stirl of Reading gave a talk on "The Glory of God" in the evening services. This was a talk revealing to us the magnificence of the stars—quite a fitting close for the day.

On April 2nd we had Fraulein Herta Zimmerman, who was an exchange student at the Hartford Theological Seminary, speak to us on "The Religious Life in Germany Today."

We observed our annual Spring Communion Services on Sunday morning, April 30th, at which time one member was received into our church.

One of our own boys, Mr. Herbert Berky, who is professor of Chemistry and Dean of the Science Department at Bluffton College delivered a series of 6 lectures in our church from May 7th to 12th. These lectures formed one unit and carried a distinctly religious undertone. Mr. Berky spoke in terms anyone could understand the great miracle of our existence and at the same time developed a reverence and love for its creator. These lectures were indeed a treat to the locality and Prof. Berky's stay with us was thoroughly enjoyed. They were sponsored by "The Meadow Larks" in whom Prof. Berky has taken a deep interest since their inception in December, 1930. "The Meadow Larks" is a non-sectarian organization under the able guidance and leadership of Ralph Berky, one of our church members. It is made up of young boys and girls including seniors at High School who live in this locality. They meet every week and have a short program after which they study about the different flowers, trees and anything pertaining to nature.

Our annual Children's Day Services were held in the church on Sunday evening, June 18th. This is one of the few times in which parents and friends are privileged to hear of the progress of their children and is a day long looked forward to. The offering at this service was used as our portion of the pledge to bring Drs. Harvey and Ella Bauman back to the States.

Our pastor, Dr. Elmer E. S. Johnson, had not been with us very much in the past six months due to the professorship he holds at the Hartford Theological Seminary, but after a few weeks of much needed rest which he is taking in Gloucester, Massachusetts, we hope that he shall come back renewed with strength and new vigor to carry on the burdens of the congregation. We are looking forward to having him back with us.

Our pastor again was one of the instructors at the Eastern District Retreat held at Green Lane from June 23rd to the 25th. He lectured on Church History and those of us who attended the lectures certainly gained a lot of good and could not help but be inspired at the traditional background of the Mennonites.

The Intermediate Christian Endeavor Society of this church completed a "Friendship Folio" which was mailed to China. This folio contained post card scenes of this country and pictures of boy and girl life in America, our flowers, farms and birds. They also collected 1,393 used scenic, Easter and Christmas cards which were forwarded to the Philippine Islands.

Butterfield, Minn., June 29, 1933. To the Editor and Readers of the Mennonite—We always enjoy reading the news of other congregations, and while another quarter has passed, we shall let you know that we are still working along, during this time of period we had two funerals. Isoac Enns was laid to rest the 12th of April. Rev. J. J. Balzer and Rev. D. D. Harder from Mt. Lake spoke in the English language and also in the German to a well-filled house. Mr. Enns was not sick to speak of, dropped dead while reading. There we see we should be ready to meet our Saviour at any time. The other funeral was Daniel Kintzi, who was relieved from his long suffering. While young he had infantile paralysis and since then gradually grew weaker, and more helpless. The last five years he was entirely helpless. He lived to be 32 years old and could not enjoy life like others do. He was laid to rest May 6. He was a son of Mrs. Arnold Kintzi. His mother cared for him until his death. The Lord gave her strength and health to do so.

Our Ladies Aid auction took place in April which brought us at little over $60, which goes towards missions.

June 6 will be remembered in this community. We witnessed a terrific storm which blew over many buildings, took out trees by the roots. Thanks be to the Lord no person was hurt. The Lord watched over us.

Rev. and Mrs. L. H. Linscheid and family and their parents, Mr. and Mrs. Jacob Linscheid, attended the Conference in S. Dakota; while Rev. Linscheid was absent, Harvey Nelson, from Wis. occupied the pulpit Sunday morning. On June 20th, Francis Harder and Melwin Gustafson were united in marriage at the home. Rev. J. J. Balzer from Mt. Lake married the couple, they will make their home here.

Rev. J. Eitzen delivered a sermon Sunday evening, June 11th in church which was of great interest. Louisa Linscheid is teaching Bible School in different parts of Wis. this summer.

We are having daily vacation Bible school two weeks this summer with three teachers, Harvey Nelson, Selma Linscheid, and Emma Linscheid, at the close of the term, a well rendered program was given.

The 25th of June we celebrated our mother's Mrs. John Rupp's 80th birthday, three ministers spoke and a quartet sang two songs we are glad to state mother is still spry at her age.

Mrs. Gust Miller.

Bethesda Church, Henderson, Neb., July 3. 1933. Dear Readers of the Mennonite:—On Pentecost twenty young persons who had been instructed in the principles of the Gospel by our Elder were received into the fellowship of the church by baptism upon confession of their faith. At the same time Sister Henry Epp was received into the membership through the right hand of fellowship. On the following day the Lord's Supper was observed by a goodly number of the members of the church who now number more than 600. On the evening of the same day Missionaries Mr. and Mrs. Wenger were with us and gave a very inspiring report of their work in India. Mrs. Wenger first told of the work among the women. This is the work that can best be done by women since the place women hold in that country is so different from this country. She thinks that the pagans are in some respect ahead of us here for, when difficulties among them have been adjusted no grudges are carried in the hearts of those involved. She greatly stressed prayer which, when things seemed to fail in their work, it was through prayer that wonderful blessings came from God.

Brother Wenger reported that a decided change has been made in mission work lately. It was thought best for some time to first educate the heathen and prepare them for the Gospel teaching, but now, from the very beginning they start to evangelize. The field is now more open than possibly ever before. He compared India to an elephant that is docile and easily controlled by his master but at times he becomes vicious and does great harm. India is still open for the Gospel and may easily be changed but we must work while it is still day for the night cometh when no man can work. It was a privilege to hear and see them and to learn of their work and the success that has crowned their efforts. It is our prayer that God's blessing may continue upon them and to others in the work and continue to make their efforts successful.

As usual our Vacation Bible School was opened after the close of the public schools. It will continue for four weeks. The German language is still stressed but it is a great drawback to the children who know very little of the language in which the Bible is taught to them.

A number of delegates and visitors from this place attended the Northern District Conference, held in the Salem church at Freeman, S. D. The weather was cool and pleasant during the three days of the conference. We had the privilege of being one of the delegates. The attendance was good and the interest keen. The spirit was excellent, unity and harmony prevailing in all the meetings. The reports were interesting and touching. The field of the Conference covers a large territory and the groups are small and scattered, some of them being without regular ministers. The interest centered not only in an exemplary Christ but in the saving Christ, the Son of the true God. The musical program, which was a new feature of the Conference "went over big". Over 100 singers participated representing six or seven churches from five states. The climax came when the singers appeared on the platform comprising one large chorus of 100 voices under one leader. The selections were old and familiar Gospel songs that contained sermons and Gospel messages in them. The interest of the young people was especially marked. **J. J. Friesen.**

Mountain Lake, Minn., July 4, 1933. Dear Editor and Readers—Mission and Children's Day were observed at the Bethel church on June 25th.

"We Are Debtors" was the underlying challenge in the messages given by Rev. Linscheid and Rev. Warkentin, both of Butterfield.

The word "mission" involuntarialy brings to our mind a picture of heathen lands. The fact is we have become to concentrated on foreign missions that the need at home has been neglected until we feel that real mission work is needed here as much as in the distant lands.

Along with the word mission our inevitable thoughts turn to giving. Both of these words seem to coincide, they are inseparable because one is the result of the other.

Giving may be done in more ways than one. First, give your life in service. Not all of us are called to be foreign missionaries, but those of you who are, should consider it a sacred trust and give your life in humblest consecration for the work of God.

Then secondly, give of your means. We all know financial support is a large factor in the growth or standstill of mission work. Without this support the needs of mission fields cannot be combated and as a result the missionaries will be obliged to return home, or the goodness and help toward the heathen will be stunted.

Third, but not least, is the upholding of the work as well as the laborers in earnest prayer. Through prayer much strength is received to continue to carry on the work which is so important in the building of Christ's kingdom.

May you as Mennonites, and all of us as followers of Christ try to live as missionaries for Him, and do our bit in bringing the Gospel to all nations.

Greetings from Rev. Balzer of the Bethel church of Mountain Lake.

Wadsworth, O., June 29, 1933. In the Easter number of the Mennonite we mentioned the evening service to be given by the Junior Choir. It was a surprisingly beautiful program. We are grateful to our young people who gave us so much joy on that memorable evening.

May 13 the Annual Fellowship meeting was held. A delicious supper was served. Our pastor Rev. Wilmer Shelly opened the meeting by stating the values of such an occasion. The program in charge of one of the Deacons, Mr. Harvey Freidt, was inspirational. Mrs. Monroe Lind, a member of the Woman's Bible Class, told in convincing words "what her life means to the church. A. J. Krabill, teacher of the Men's Bible Class told what the church means to his life. The discussion was intensely interesting. The program was interspersed with vocal and instrumental music by the young people. The meeting was closed by an earnest address given by Rev. Keiser of Dalton, Ohio.

The June Children's Day program was very pleasing. The program was in charge of the pianist, Donna Stewer, assisted by Louise Kouseworth and Celia Barlett.

At the church hour the pastor conducted an impressive dedicatory service for little children.

Last Sunday we celebrated the Lord's Supper instituted by our Savior.

Mrs. W. B. Schaub.

JOTTINGS

Eastern Pennsylvania has for years been celebrating family renuions at which efforts are made to bring together as many as possible of a clan at some park or other gathering place. Some of these gatherings bring together a large number of people. Generally the program provides a conspicuous place for family history. Some of these reunions are merely social gathering and others take the nature of a religious service. In the list of those announcing reunions we note such names as —Detweiler, Hunsberger, Moyer-Myers, Stauffer. The Fretz family scheduled for August 12, at the Deep Run Mennonite church where the first Fretz's are buried. This is its 45th year.

The Iowa Mennonite congregations comprising churches in Wayland, Noble, Pulaski and Donnellson held their annual get-together meeting last month in the Donnellson church. The sessions, both morning and afternoon, were well attended. At the morning session Rev. Elmer Basinger of Wayland gave the address and Rev. Niswander of Pulaski was the speaker at the afternoon session.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

July 16

Our Need of Friends. Philippians 4:10-20.

During the next three weeks we will be thinking on topics which deal with friendship. Our choice of friendships is very vital. The old saying is "Birds of a feather all flock together," that is only another way of saying that we soon become similar to the friends with whom we associate. So when we seek friends we need to be careful that we choose those with high ideals, a keen sense of justice and integrity and above all a true loyalty to Jesus Christ as the Savior of men. If that friend be one who laughs at Christian faith, ridicules Church and Sunday School avoid him as you would a rattle snake or small pox for he can be more harmful.

In the Scripture portion, Paul is writing from Rome in prison to the church at Philippi which was always so considerate and thoughtful of him and all his needs. Paul is thanking his Philippian friends that they hove not forgotten him. Even though Paul had learned that fine virtue of being content in any circumstance which happened to befall him, nevertheless he was always appreciative of friends. It seems strange and yet it is not uncommon that friends from afar were more mindful of Paul's needs than were the Roman Christians right at home. How often we are like the Romans, we are mindful of the suffering of the Russians and our brethren in India and China, and indeed we ought to help them more, but we should not be so blind to the indescribable need in areas less than fifty miles from home. What rare jewels of friendship are lost because we do not try to be a friend to the railroad workman nearby or to the colored group in an adjacent block or to the Hungarian Church in our city. Let us note the great promise which is held out to us, Paul says because they have given so unstintedly God will supply all their needs according to his riches in glory by Jesus Christ. How wonderful is this passage, it causes us to think ourselves rich as Paul felt himself, it is a wonderful feeling when one can be contented with his lot in life (but never should we be satisfied with our present attainments), Paul said, "I have all and abound: I am full, having received the things which were sent by you, an odor of a sweet smell, a sacrifice acceptable, well pleasing unto God." We indeed can feel rich when we have Jesus Christ as our best Friend, and our Savior from all sin, if we abound thus, what else matters?

The Bible is the world's greatest book, and we do ourselves wrong by not reading it more often. It can almost be thought of as a prize book of friendships. Just at random there will come to our minds such friendships like that of David and Jonathan, Ruth and Naomi, Barnabas befriending Paul (Acts 9), the story of the Good Samaritan and of the Prodigal Son, and above all Jesus' friendship of the twelve disciples, and His love to all those who will abide in Him as seen in John 14-17.

Friendships make life immeasurably richer. We all need friends for they ease the hard places in life. Youth needs friends if they be of the right kind, for a true Christian friend can draw out of one all that is best. It is indeed a great trust to be a friend for a friend may cause a person to become like the Beloved Disciple or like the worst of sinners, a Judas Iscariot.

Young People's Societies, churches and Christian colleges are good places to make life friendships. Many Christian homes have their beginning in friendships where both parties concerned saw each other as they really were, with their failings as well as with their ideals, faith, visions and hopes. Such friendships need to be encouraged, out of such friendships should come our best Christian homes in this next generation.

Questions

1. Why does a person need friends? Or is it unessential?
2. What significant lessons on friendship can be learned from the Prodigal Son?
3. Discuss some beautiful Biblical friendships.
4. What have your friends meant to you?
5. What kind of friends should we seek?
6. Compare the worth of money with the satisfactions which may come from friendships.
7. In what ways should Jesus Christ be our best Friend?

Study the Scriptures

Mon.—Read Acts 9:23-30. When Paul needed a friend.
Tues.—Read Ruth 1:19-22. A widow's need.
Wednes.—Read John 16:32. Our lonely Lord.
Thurs.—Read Ecclesiastes 4:9-11. Our mutual support.
Fri.—Read Romans 16:1-9. Unfailing friendship.
Sat.—Read Luke 15:11-16. When down and out.
Sun.—Read Philippians 4:10-20. Our need of friends.

WHAT SHALL I DO?

Just recently a young lady, graduated from high school said "These times are hard on young people," and that is true. Thousands of young people graduate from our schools and would like to go on for further preparation if finances would be available. But many homes find it impossible to help send a son or daughter to college and in many cases the young people are needed in the home to keep the farm from going into the hands of receivership. Just the other day a fine promising young man called on us asking for advice as to the possibility of his going on to medical college. He has completed his college course in one of our Mennonite colleges and is planning to invest his life as a medical missionary in one of our medical fields. He is engaged to a fine consecrated Christian nurse. He needs financial aid and needs it badly. Some one could make a great contribution to youth, to the church and to the world in helping this young man and similar worthy students in procuring the needed preparation.

There is always considerable danger when young people are compelled to break off their years of preparation, spending their time in idleness or doing what little which has been available these last few years. Unless youth has a great faith and high optimism there may set in a despondency and discouragement which may be very harmful to character. And then there is always a danger that due to an unworthy friendship, the call of some other work less worthy this youth may sidestep and never again have the courage to follow up the vocation of his first choice. To stop working in a lucrative position and spend several years in school may seem like too big a mountain to climb and the youth decides to travel the easier path.

And yet youth has succeeded best when they have been compelled to face hard times and difficult situations. Very few young people with silver spoons in their mouths have risen to places of importance. True character is attained by climbing. If you are one of those who feels he is prepared to serve and no place is open to you, do the thing near you which needs to be done and do it well. Jesus did not call his disciples out of the ranks of the idle but from those already busy. Two elements of success are first, be content with the work you are doing and second, be dissatisfied with your present attainment.

If you are one of that great multitude who is hungering and thirsting for a fuller preparation so that you may serve unselfishly and in a large way, be assured that your opportunity will come. Hard work rarely harms youth. It will not be a disgrace to wash dishes, scrub floors and beat rugs along with your mastering of Calculus, Goethe and Browning. In fact it has often been found that practical work and studies in the classroom complement each other beautifully: By so doing you will appreciate the value of nickels and pennies as well as keep the common touch with the world of men. It has been said, "You can do what you want to do if you want to do it badly enough" and we would like to add "if it is worth doing." So with Lincoln we say "Study and prepare yourself and then some day your chance will come."

CHRISTIAN ENDEAVOR TOPIC

July 23

Problems of Friendship.—I Corinthians 15:33; II Timothy 4:16.

Every worthy endeavor has wrapped up in itself some real problems in achievement. A life cannot be lived nobly without severe struggles which must be faced, neither can friendships be enjoyed without having problems which must be solved. In last week's topic we noted that friendships are pleasant, we need them in order that a full life can be lived, especially that sweet fellowship and friendship with Jesus Christ. This week it will be our endeavor to discuss the problems which arise in the high experience of being a friend to some one who is worthy of being a friend.

Questions

1. With whom should we be friends? Is there a difference between friendship and friendliness?
2. What is the requisite of friendship—Is it equality along the lines of social, financial and mental ability?
3. Should we have many friends or but a few warm friends? What is the danger in having a small circle of intimate friends?
4. How can a person who finds it difficult to make friends cultivate true friendships?
5. What are some personal qualities which make for friendship and what are some enemies to friendship?
6. Can the cost of friendship ever be too high? Should a young lady befriend a young man in order that she may save him from drunkenness or a life of unbelief?
7. Can a true friendship be formed on any other foundation than on a saving faith in Jesus Christ?

There have been some very lonely people in the world. To be alone, without friends, misunderstood is to suffer unless the person concerned has a deep undying faith in God through Jesus Christ. We have such an example in Paul when he was writing to young Timothy out of his Roman prison when he says, "At my first answer no man stood with me, but all men forsook me." That tries the soul and temper of any man but Paul had earlier learned to be content in any condition which life would bring him so we are not surprised when he adds "Nothwithstanding the Lord stood with me and strengthened me." Blessed be the man who can find sweet peace in his Lord and God even though all human kind turn away from him. "When my father and mother forsake me, then the Lord will take me up."

We also find such lonely hours in the life of our Christ. Note those soul-trying hours just after His call to the ministry, and often in the evening when the sun did set, he went apart to pray, or early in the morning before it was yet day—many were those hours when He must have felt the loneliness of being the Son of God among mankind, maltreated and misunderstood. In the offing Jesus sees that hour when all men will leave Him, we hear Him telling His disciples in those last precious hours "Behold the hour cometh and now is that ye shall be scattered, every man to his own and shall leave me alone." Ah, all of that was for me and for you. He became for us the Man of sorrows, rejected, acquainted with grief. And yet even He was not alone for He knew that the Father was with Him. So to all lonely people in all the world, to all who are hungry for an understanding friendship He says, "These things I have spoken unto you that in me ye might have peace, in the world ye shall have tribulation but be of good cheer, I have overcome the world."

We all need friends, he who is absorbed in himself becomes narrow, bigoted and selfish. The hour will come when he feels his poverty. Blessed is the man who has many friends and can practice friendship, he can say with the great poet, Emerson:

> "If thought unlock her mysteries,
> If Friendship on me smile,
> I walk in marble galleries,
> I walk with kings the while."

We quote an editorial out of the Cedar Rapids Republican entitled, Friendship.

A friend is one who knows all about another and still loves him. It is inevitable. When it becomes anything else it degenerates into pure humbug. In all the world there is nothing more comforting, more inspiring, more sublime than true friendship. It is like a mighty rock that cannot be disturbed by the waves of selfishness and the winds of chance.

He who has a friend is rich indeed. Come what may, that man can go to his friend, bare his soul and know the eternal bond of fidelity and understanding. True friendship illuminates the world with its beams, warms the creatures who appear upon the stage of life for a few fleeting years and reveals the hidden beauties of the human soul.

THE QUEST

Crossing the uplands of time,
Skirting the borders of night,
Scaling the face of the peak of dreams,
We enter the regions of light;
And hastening on with eager intent,
Arrive at the rainbow's end,
And there uncover the pot of gold
Buried deep in the heart of a friend.
—Grace Coolidge.

Search the Scriptures

Mon.—Read Proverbs 17:17. Finding true friends.

Tues.—Read Proverbs 27:5-6. When a friend rebukes us.

Wed.—Read Acts 15:36-41. When friends disagree.

Thurs.—Read II Timothy 4:9-18. When friends forsake.

Fri.—Read Proverbs 17:18.

Sat.—Read Proverbs 18:24. How to be a good mixer.

Sun.—Read II Timothy 4:1-16. Problems of friendship.

SOME MARKS OF A GOOD Y. P. SOCIETY

1. Have a regular time and place for the meeting. The best interest can usually be maintained if you meet each week.

2. Begin services promptly on time. Beginning late encourages tardiness, and does not bespeak the spirit of importance as it should.

3. A good program does not "just happen," it must be thoroughly planned and prayed over.

4. Plan to have variety in your programs, may it not be possible that an absent one can say, "At this very minute they are having sentence prayer at our Y. P. society."

5. Strive to increase your active membership. All organizations of the church ought to be auxiliaries to and feeders of the church.

6. Get every member to take some active part, aside from singing or reading a "slip" or a quotation. The purpose of the Y. P. society is to give an opportunity for expression to the Christian life.

7. Make the goal of your Y. P. Society that the majority of your members will be young people, that the meetings will be led by young people, that young people will be given an opportunity to take part. Older people should be welcomed, it is well to ask such to sometimes lead and take an active part in discussion but let it be understood that a Y. P. Society is an organization to promote the Christian life of the young people of the church and community.

8. A Y. P. Society should never be permitted to deteriorate into a debating club or a literary society. It is a Christian organization where young people worship, and all of the discussions should have a decided evangelical and Biblical centered note.

9. A Y. P. Society should have a definite organization consisting of the usual officers and the necessary committees. These officers and chairmen of committees constitute the executive group and should meet monthly.

10. A church which is not a missionary church cannot be a growing church, neither can a Y. P. society grow as it should and be as challenging as it ought to be unless it have some definite projects of Christian service which it seeks to render. This may be a missionary project or some service to your Conference, General Conference or a needed task in your immediate community. But above all, as long as we have denominations be denominationally minded and help in her tasks.

(Note: This is an arbitrary and not an official standard—how does your society rate in percentage according to this standard? We welcome in these columns your standard and any helps you may contribute, which will make for better Y. P. Societies in our churches.—Editor of Y. P. Dept.)

THE S. S. LESSON

July 30

Gideon:—Judges 7:4-7, 16-21.

Golden Text,—Jehovah is the strength of my life; of whom shall I be afraid? Psa. 27:1.

The Midianites had overrun the country. The people had to hide in caves. All their means of living was taken by the hordes. It seemed as though the nation would disappear. The reason for their trouble was their forgetfulness of God. Altars to Baal and groves were erected. The few of their leaders had lost heart. Then the call came to Gideon. He was a humble man with no means at his disposal, but God selected him to deliver the people. Undoubtedly he was by character the most fitted for leadership or he would not have been chosen. The call first came through a visit from the angel of the Lord.

The call for men appeared to meet with a respectable response but those who came for the most part were unfitted. They did not come with the confidence needed. They were fearful. God has little use for one who is fearful of results in His work. Again, as is often the case, the least efficient ones were the most likely to become the greatest boasters. God wanted his people to do their part but he wanted them to feel that it was He and not they who won the victory. Had there been any human chance of winning there would have been no thought of giving God the glory. The victory over the Midianites was won by the grace of God alone, but God used men—brave men to accomplish it.

First 22,000 were sent home. They were the fainthearted ones. Going into battle one needs to be brave and confident of the results. Lacking this confidence would only make an unruly mob easily overcome by the enemy. Those who knelt were the careless ones. In the face of battle one must not place ones self into a position where surprise is possible. No telling what an enemy might be doing when they were on their knees. The alert ones were those who lapped from the hand. They could see what was going on while they were drinking. In a crisis, efficiency is a most important quality. We are reminded of what should be our attitude in the Christian walk? We are to "walk circumspectly" that is, looking about as St. Paul advises. Altertness is frequently commanded in Scripture. We are to watch. We are to quit ourselves like men. We are to wake out of our sleep.

The three hundred were altogether seporated from the rest of the army. First they were away from those who had no heart for the battle. The bad effects of those who could discourage them by their fear would surely be fatal. Christians should ever associate themselves with those who are strong in the faith. Faith is contagious, while a lack of it has the effect of inviting disaster. Like Joshua and Caleb, we should be convinced that the victory is before us only waiting for us to go forward and take it. The separation also had to be from those who were indifferent. If they did not care while they were drinking, how could there be a certainty that they would care in the crisis of battle. Men who would win were only those who were intensely concerned. Again, the great danger in all of our spiritual struggles comes from those who fail to -give evidence that they care. The don't care attitude is exactly what is the matter in our churches today and the reason why the church makes so little advance against the forces of evil. A don't care patriotism is responsible for most of the ills of our nation. A don't care morality is sure to end in immorality and its consequent effects upon others.

The three hundred men were separated from the rest of the nation to do the work of Jehovah. They were more than just Israelites, they were God's soldiers. The task of making the world God's is not for the many but for the few who give themselves entirely over to God and are not entangled with the things of the world.

The trumpet, the light and the shout were the weapons with which the enemy was defeated. None could say that their own valor did it. None of the weapons used were things that by themselves meant much in the world, but, used by God they became irresistable weapons. Here as elsewhere there was a working out of the words of the prophet: "Not by might nor by power but by my spirit, saith the Lord."

There is a symbolic lesson to be learned from the three instruments, the trumpet, the light and the voice. The trumpet symbolizes the proclaiming power of the Gospel by which the forces of evil are discomfited. The light the Son of God as the light of the world who shall dispel -darkness. The voice symbolized the Word of God described in Scripture as the two edged sword against which sin cannot prevail.

Christians, like the handful of Gideon's, have nothing to fear concerning their insignificance. The promise is for victory. One shall chase a thousand. Like Paul they may say, "I can do all things through Christ who strengtheneth me."

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR JUNE, 1933

First Men, Ch., Bluffton, O., $47; First Men. Ch., Wadsworth, O., $7.60; First Men. S. S., Wadsworth, O., $4.60; Bethel S. S., Marion, S. D. $10.00; Miss. Soc., Pretty Prairie, Kan., $5.00; G. A. Nachtigal, Sylvia, Kan., $4.00; P. J. and Lena Waltner, Pretty Prairie, Kan., $10.00; Christian S. S., Moundridge, Kan., $27.15; Inman Men. Ch., Inman, Kan., $19.81; Bergthal Ch., Pawnee Rock, Kan., $12.60; Eden Ch., Inola, Okla., $10.00; Tabor Ch., Goessel, Kan., $22.00; Brudertal Ch., Hillsboro, Kan., $70.73; Emmaus Ch., Whitewater, Kan., $10.25; Christian Ch., Moundridge, Kan., $226.60 Garden Twp. S. S., Moundridge, Kan., $5.70; Insurance Refund, $65.80; Bethesda Ch., Marion, S. D. $10.00; Bethlehem Soc., Bloomfield, Mont., $22.00; Springfield Ch. of Pa., $20.00; Immanuel Y. P. Soc., Los Angeles, Calif., $15.00; Int.—Conf. Trust Funds, $155.00; Bethany Y. P. Soc., Quakertown, Pa., $30.00; Brudertal S. S. Hillsboro, Kan., $49.06; Rosthern C. E. Soc., Rosthern, Sask., $82.00; Eigenheim Ch., Rosthern, Sask., $4.50; Group, Vineland, Ont., $18.00; Sichar Ch., Cordell, Okla., $3.31; First Menn. Ch., Geary, Okla., $10.00; First Menn. S. S., Philadelphia, Pa., $5.59; Second Men. S. S., Beatrice, Nebr., $75.00; Philathea S. S. Class., Wayland, Iowa, $5.00; Mrs. Caroline Becker, Meno, Okla., $10.00; Tabor Ch., Goessel, Kan., $71.81; First Menn. Ch., Mt. Lake, Minn., $50.84; Bethesda Eng. S. S., Henderson, Nebr., $11.19; Bethel Ch., Inman, Kan., $25.20; Bethany Ch., Kingman, Kan., $8.07; Alexanderwohl church, Goessel, Kansas, $117.64; A. M. Ch., Milford, Nebr., $15.00; Bergthal Ch., Corn, Okla., $8.50; Hebron Ch., Buhler, Kan., $66.70; Men. Ch., Deer Creek, Okla., $23.69; Grace Hill Ch., Whitewater, Kan., $24.96; Martha K. Goerz, Newton, Kan., $30.00; Lehigh Men. Ch., Lehigh, Kan., $7.68; Int.—R. E. Loan, $90.00; Girls S. S. Class, Los Angeles, Calif., $3.00; Zion Ch., Souderton, Pa., $100.00; Bethel S. S. Wolf Point, Mont., $7.46; Swiss Ch., Whitewater, Kan., $13.68; Men. Ch., Pulaski, Iowa, $6.86; First Men. Ch., Berne, Ind., $160.61; Men. Ch., Hanston, Kan. $5.70; Bethel College Ch., Newton, Kan., $32.24; Bethel C. E. Soc., Inman, Kan. $9.29; New Hopedale Ch., Meno, Okla., $7.90; Bethesda Ch., Henderson, Nebr., $77.22; Ladies Miss. Soc., Pratum, Ore., $17.52; Hutchinson Men. Ch., Hutchinson, Kan., $18.58; Hydro Ch., Norheim, Mont., $3.52; First Men. Ch., Lostwood, N. D., $10.20; Herald Ch., Bessie, Okla., $16.74; Salem Ch., Munich, N. D., $29.68; Men. Ch., Halstead, Kan., $32.91; Salem Ch., Freeman, S. D., $100.00; Northern District Conference, $105.70; Y. M. C. A. S. S. Class, Bethel College Ch., Newton, Kan., $5.00; Mrs. M. M. Horsch, Beatrice, Nebr., $5.00; Bethel Ch., Hydro, Okla., $4.60; Bethesda Ch., Marion, S. D., $9.25; Hoffnungsau Ch., Inman, Kan., $21.03; Men. Ch., Pratum, Ore., $24.64; First Men. Ch., Upland, Calif., $30.84; Christian S. S., Moundridge, Kan., $18.30; Lizzie Schowalter Annuity, Upland, Calif., $1000.00; Leper Society, London, Eng., $162.50; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.) $94.84; Total Receipts $3759.39.

Balance in Bank, June 1, 1933		$ 120.68
Gifts for General Fund	$ 3210.01	
Gifts for Orphans, etc.	266.29	
Gifts for Special Accts.	27.84	
Gifts for Pension Fund	10.25	
Interest and rent	245.00	3759.39
Total Receipts and Bank Balance		$ 3880.07
Paid on Orders		2613.07
Balance		$ 1267.00
Can. Gifts remitted direct to India	$ 104.50	
Notes Receivable	1000.00	
Leper Soc. England Gift remitted direct	162.50	1267.00

NO BALANCE IN BANK JULY 1, 1933

(On July 1, 1933, the Board owes 70% of the April salaries and 50% of the April Children's Allowance, all of the April budgets, and all of the Third Quarter payments, amounting to approximately $25,000.00 are due.)

Respectfully submitted,

J. E. Regier, Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JUNE, 1933

Foreign Mission, Genl. Treas.

Tabor Sew. Soc., Goessel, Kan., $37.20; Ladies Mis. Soc., Reedley, Calif., $50.00; Dorcas Soc., Wayland, Iowa, $20.00; Johannestal Soc., Hillsboro, Kan., $10.30; Bethany Mission Soc., Freeman, S. D., $10.00; Dorcas Soc., Halstead, Kan., $10.00; Cornelius Jantzen, Plymouth, Neb., $10.00; Hoffnungsfeld Sew. Soc., Moundridge, Kan., $15.00; Sr. Sew. Soc., Halstead, Kan., $12.00; Bethel Mission Soc., Mt. Lake, Minn., $20.00; Gnadenberg Sew. Soc., Whitewater, Kan., $25.00; Mary-Martha Circle, Lehigh, Kan., $30.00; Ladies Aid, Medford, Okla., $25.09; Total $274.59.

Home Missions.

Ladies Miss. Soc., Reedley, Cal. Home Mis. Gen. Treas., $30.00; Mission Soc., Berne, Ind., Home Mis.

Gen. Treas., $35.00; Johannestal Sew Soc., Hillsboro, Kan., Home Mis. Gen. Treas., $10.30; Hoffnungsfeld Sew. Soc., Moundridge, Kan., Home Mis. Gen. Treas., $15.00; Sr. Sew Soc., Halstead Kan., Home Mis. Gen. Treas., $25.00; Bethany Mis. Soc., Freeman, S. D., Chicago Mission, $5.00; Mary-Martha Circle Immanuels Ch., Los Angeles, Cal., Portland Mis., $5.00; Total $125.30.

Clothing Fund:
Hoffnungsau Sew. Soc., Buhler, Kan., Birra St., India, $10.00; Mission Sew. Soc., Inman, Kan., Champa St., India, $5.00; Zoar Ladies Aid, Goltry, Okla., Basna St., India. $12.00; Mission Soc., Berne, Ind., Do., $50.00; Girls Sewing Circle, Hillsboro, Kan., Janjgir St., India, $3.00; Tabea Sew. Soc., Tampa, Kan., Do. $5.00; Brudertal Sew. Soc., Hillsboro, Kan., Do., $10.00; Miss. Soc., Berne, Ind., Do., $40.00; Mission Soc., Pulaski, Iowa, Birney St., Mont., $10.00; Tabea Sew. Soc., Tampa Kan., Oraibi St., Ariz., $5.00; Brudertal Sew. Soc., Do., $10.00; Mis. Soc., Berne, Ind., Lame Deer St., Mont., $10.00; Swiss Sew. Circle, Whitewater, Kan., Korba St., India, $10.00; Total 180.00.

Expenses of Ex. Com. and "News and Notes."
Sew. Soc., First Ch., Beatrice, Neb., $5.35; Mission Soc., Inman, Kan., $2.50; Sr. Sew. Soc., Halstead, Kan., $2.50; Tabea Sew. Soc., Tampa, Kan., $2.60; Mary-Martha Circle, Immanuels Ch., Los Angeles, Cal., $1.00; Ladies Aid Soc., Hanston, Kan., $1.90; Dorcas Mis. Soc., Halstead, Kan., $2.00; Sew. Soc., Immanuels Ch., Los Angeles, Cal., $1.25; Bethesda Sew. Soc., Henderson, Nebr., $1.50; Mission Soc. Men. Ch., near Avon, S. D., $1.50; St. Johns Aid Soc., Bluffton, O., $5.00; Helping Hand Class, Noble, Iowa, $.50; Swiss Sew. Circle, Whitewater, Kan., $2.50; Ladies Aid Soc., Pratum, Ore., $3.00; Miss Lena Schmutz, Halstead, Kan., $.25; Bethel Mis. Soc., Mt. Lake, Minn., $5.00; Eigenheim Sew. Soc., Rosthern, Sask., $3.25; East Swamp Ladies Aid, Quakertown, Pa., $5.00; Sew. Soc., Goessel, Kan., $2.00; Bethesda Sew. Soc., Marion, S. D., $2.50; Miss Nettie Becker, Marion, S. D., $.25; Mrs. B. L. Deckert, Marion, S. D., $.25; Eden Sew. Soc., Inola, Okla., $.16; Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., $2.68; Sew. Soc., Newport, Wash., $2.00; Brudertal Sew. Soc., Hillsboro, Kan., $1.50; Gnadenberg Sew. Soc., Whitewater, Kan., $2.50; Mis. Soc., Berne, Ind., $40.00; Mission Workers, West Zion Ch., Moundridge, Kan., $2.50; Total $102.94.

Miscellaneous.
Mission Soc., Upland, Calif., Two orphans, India, $45.00; Mission Soc., Upland Calif., Bible Woman, India, $20.00; Mission Soc., Upland Calif, Leper Work, India, $15.00; Bergtal Sew. Soc. Pawnee Rock, Kan., Evangelist, India, $37.00; Sew. Soc., First Ch., Beatrice, Nebr., Four orphans, India, $120.00; Somaya Mission Band, Upland, Calif., Orphan, India $30.00; Mis. Workers, West Zion Ch., Moundridge, Ks., Dr. Caroline, India, $138.00; Ladies Aid. Soc., Donnellson, Iowa, Biblewoman, China, $5.00; Bethesda Sew. Soc., Marion, S. D., Biblewoman, China, $68.05; Sew. Soc., First Ch., Beatrice, Nebr. Hospital, Basna, India, $25.00; Sew. Soc., First Ch., Beatrice, Nebr., Hospital, Basna, India, $3.00; Willing Workers S. S. Class, Herold Ch., Bessie, Okla., India Miss., $15.00; Sew. Soc., Deer Creek., Okla., Dr. Dester's Bungalow in India, $20.00; S. School Class, No. 22, Berne, Ind., Mrs. Unruh, India, $3.50; Swiss Sew. Circle, Whitewater Kan., Mrs. Isaac, India, $1.25; Bethany Mission Soc., Freeman, S. D., China Missions, $25.00; Sew. Soc., Main Centre, Sask., China Missions, $15.00; Jr., Mission Band, Berne, Ind., Hospital, China, $5.00; Brudertal Sew. Soc., Hillsboro, Kan., Hospital, China, $10.00; Mis. Soc., Berne, Ind., Do., $95.00; Brudertal Sew. Soc., Elizabeth Goertz, China, $5.00; Tabor Sew. Soc., Goessel, Kan., Oraibi, Mission, Ariz., $5.00; Tabor Sew. Soc., Goessel, Kan., Blind Hopi Woman for Bible, Ariz., $10.00; Tabea Sew. Soc., Tampa., Kan., Blind Hopi woman for Bible, Arizona, $3.00; Sew. Soc., Goessel, Kan., Lame Deer and Birney for Sick, $5.00; Sr. Sew. Soc., Halstead, Kan., Okla., Christmas, $2.50; Eden Sew. Soc., Inola, Okla., Christmas Fund, $25.00; Ladies Aid, Medford, Okla., Do., $10.00; Swiss Sewing Circle, Whitewater, Kan., Girls Home, Winnipeg, $10.00; Ladies Mis. Soc., Reedley, Cal., Gen.'l. Conf. Publ. Work, $5.00; Miss Caroline Mueller, Halstead, Kan. Russian Relief, $5.00; Willing Workers S. S. Class, Herold Ch., Bessie Okla., Rus. Relief, $15.00; Mis. Sew. Soc., Inman, Kan., Do., $28.76; Total, $825.06; Grand Total $1,507.89.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

MARRIAGES

Wall-Zerger.—Monroe Wash. Clarence Wall to Lona Zerger, at the Gus. Zerger home, by their pastor, Rev. S. S. Baumgartner. Who prefaced the wedding services with a few remarks based on Isa. 55:12.

Wagner-Krehbiel.—Alios Wagner of Colville, Wash., to Ruby Krehbiel of Lind, Wash. The ceremony took place in Lind. The pastor, Rev. M. J. Galle, officiated, June 20.

The Wadsworth, Ohio, church, Rev. Wilmer Shelly, pastor, celebrated its Children's Day with exercises including the consecration of children brought forward by their parents. June 25 was the date of its communion services. Something unusual in the congregation was a double wedding. Bertha Neifield and Henry Leatherman, Fola Leatherman and Eugene Noggle. Henry and Fola Leatherman are brother and sister. The Leatherman ancestry came from the Deep Run section in Bucks County, Penna.

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JOTTINGS

The Pacific District Conference has made arrangements for holding its meeting some time during the meeting of the General Conference at Bluffton, Ohio.

The Hereford church, Bally, Pa., is considering the matter of enlarging its plant. The need of more room for the Sunday School is keenly felt and Dr. E. E. Johnson is pastor of the Hereford church.

The annual meeting of the Central Conference of Mennonites will be held at Goshen, Ind., August 17-20. The Sunday School and Christian Endeavor sessions will be held on Saturday night and Sunday forenoon and afternoon.

Rev. and Mrs. C. H. A. van der Smissen, of Newton, Kansas, were privileged to celebrate the fortieth anniversary of their wedding. Children of Mr. and Mrs. van der Smissen, sisters from the Bethel Hospital and friends joined in making the event a delightful one.

A closing program was offered by the Bible Summer school held in the Ebenezer church, Bluffton, Ohio. The term lasted for three weeks. The attendance this year was 250, the largest in the history of the school which has operated for several years.

Miss Marie J. Regier, a returned missionary from the field in China, gave an interesting and informative talk of her work as teacher and missionary in the Bethel church, Newton, Kansas. Miss Regier's home is near Whitewater, Kansas, and she is visiting the numerous Mennonite churches in the vicinity.

Last February the church of Roaring Spring, Pa., was badly damaged by fire. Since then repairs have been made making the building a practically new one. Last Sunday the building was again open for service. The guests for the occasion who gave addresses were Rev. A. S. Rosenberger of Quakertown, Freeman Swartz of Schwenksville and D. J. Unruh, of Lansdale. The pastor of the church is Rev. Stephen Yoder.

Rev. Edgar Toevs, pastor of St. John's church, Pandora, Ohio, who is secretary of the local committee appointed to provide for the entertainment of the General Conference, Aug. 22 to 30, has the following announcement to make: The five churches near Bluffton have organized and are making arrangements for the entertainment of the General Conference. Every effort will be made to provide for the comfort and convenience of all. Our local churches assure you of a hearty welcome to our community and to our conference. Those who wish to make arrangements for their stay at the Conference may do so by corresponding with either—E. S. Lape, chairmen of the entertainment committee or B. S. Smucker, Bluffton, Ohio, chairman of the transportation committee.

Last Sunday evening the C. E. Society of the Souderton church paid a visit to the Flatland church and rendered a program.

A Summer Bible school is being conducted in the West Swamp, Pa., church. Sessions began July five and will continue for several weeks. Rev. A. S. Rosenberger is pastor of the West Swamp church.

The churches of the Eastern District conference take turns in holding services at the Mennonite Home for the Aged at Frederick, Pa. The churches that will provide for the services in July are East Swamp and Quakertown.

Rev. N. B. Grubb, pastor emeritus of the First church, Philadelphia, celebrated his 83rd birthday, July 6. Numerous flowers, letters and other tokens added to the enjoyment of the occasion. Rev. Grubb is in good health and preaches quite often when opportunity affords.

The Home Mission Committee of the Western District Conference has under its care thirteen small churches and groups in four states served by ten workers. Members of the committee are P. H. Unruh, J. J. Plenert, M. M. Horsch, A. Warkentin, J. H. Epp and C. E. Krehbiel.

Eden Church, Schwenksville, Pa., Rev. Freeman Swartz, pastor, held a Family day on July 2. The families and friends of the congregation occupied pews together during this service. There was a good attendance. The pastor preached an appropriate sermon and Rev. N. B. Grubb of Philadelphia who began his ministry in this church, was present and gave interesting reminiscences relative to the congregation of more than fifty years ago.

The West Swamp charge, Quakertown, Pa., comprising the West Swamp, Bethany and Flatland congregations, Quakertown, Pa., Rev. A. S. Rosenberger, pastor, is on summer schedule. All three churches holding union services. The appearance of Bethany church has been greatly improved with a coat of white paint and shrubbery in front of the building. Young people from all three churches attended the Retreat at Green Lane.

The Deer Creek, Okla., church is again joining with the Methodist and Christian churches of that town in union Sunday evening outdoor services during July and August, the pastors of the churches taking turns in bringing the message. The C. E. Society of the Deer Creek church is holding its meetings every Sunday evening outdoors and at the home of the different families of the church. These meetings begin at seven so that the program is completed before dark. This arrangement has met with hearty approval the past two summers.

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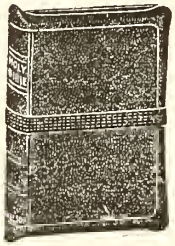

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journeyed, came where he was: and when he saw him, he had compassion *on him,*

34 And went to *him,* and bound up his wounds, pouring in oil and wine,

unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

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her husband.

11 [p]And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And [r]by the hands of the

[s] ch. 3. 11. & 4. 32.
[t] ch. 4. 18.
[u] John 9. 22. & 12. 42. & 19. 38.

the officers, and brought them without violence: [y]for they feared the people, lest they should have been stoned.

27 And when they had brought

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VOL. XLVIII BERNE, INDIANA, JULY 20, 1933 No. 28

EDITORIAL

One who examined the records of the Eastern District Conference, the oldest of our conferences that existed long before the General Conference became a realization, will discover a keen and lasting interest in Publications. It was the hope of John Oberholtzer, who more than any single individual was responsible for the founding of the General Conference, that a strong publication interest would be built up. To this end he labored continuously and energetically and at considerable sacrifice in time and money. The "Botschafter" was printed on a small press in the corner of his blacksmith shop. It was the first Mennonite periodical that had a continued circulation for several years. The financial strain was severe yet he kept on. Later on the "Volksblatt" succeeded the "Botschafter" which was again succeeded by the "Friedensbote" which finally was merged into the Bundesbote, which is the organ of our General Conference printed in German. The earlier publications had hard financial sledding, but, at this period no one would say that all that they cost in money, time and effort was wasted. There never was a time during the early period of our publications when there was the least prospect of their paying for themselves. The field was too small for such a prospect and much of the period was during times of depression. These fathers had a vision and set in to make the vision come true. They recognized the great value of religious literature in the home and saw the need of Mennonite periodicals in keeping the membership informed in matters relating to the church and combatting reading matter that was harmful. We have the example of our fathers to encourage us and inspire us to larger efforts during this time of stress. Our publications have the right to ask for the support of all of our people, even in such times as these. The value of church publications is recognized everywhere. We heard President Hoover once say that religious publications were the most potent factors for righteousness he knew. What we learn of, one after the other, of great denominational periodicals going on the rocks we can only conclude that their constituencies fell down on the job. They did not do what it was their reasonable duty to do and keep them going by continuing their subscriptions. We wonder why cults and such other unorthodox organizations keep going and manage to build up a large following. The answer is plain. They depend largely for their growth by flooding the country with their literature which is subsidized to an extent beyond anything else that commands their interests. Their people take and read their publications and diligently apply themselves toward putting them into other hands, knowing that results are certain and that they are satisfactory because readers generally are those who give thought to what they read.

Our Mennonite church should consider its publications matters of propagation and edification whose worth are all that they cost. The matter of making them and withdrawing them in part of wholly when they do not meet the cost of production simply amounts to throwing away a most valuable asset and a limiting of effort toward evangelization, growth and efficiency. It is to be hoped that our General Conference will find some way by which our papers and our publication house will be strengthened. It may mean continual struggle with financial problems, but the struggle is closely related with the problem of existence.

Artificially made prosperity seems to be the program of the day. According to the promises of the politicians our nation was to drink itself into prosperity. Several months of trial have not very strongly indicated that the return of beer means the return of jobs. We are in the midst of the experiment of raising prices to bring back prosperity. It has worked splendidly so far, in the case of those who have anythings to sell that people positively need. We cannot say that it has done much for the one without resources or near the end of his resources. Making most people poorer is no way of relieving the strain under which our country is laboring. Of course the farming class, being the largest class with similar interests, is strongly appealed to. They are, in return for a Government grant to restrict their output. We fear that this will only mean that the acres that will be withdrawn from the production of wheat or cotton will be the least productive ones on the farm and the better land will receive intensive cultivation, making it produce more than normally and thus the stream of production will, in the end, not be lessened very much if at all. With great amounts of flour on hand bought at low prices the bakers went speedily ahead and raised their prices. The other day in conversation with an undertaker we were told that the supply house with which he deals had notified him that within ten days prices would go up 10% and that discounts would be reduced from 5 to 2%. Of course the raise will be passed on to the bereaved families. The reason given to the customer by the supply house was that "The President has ordered us to raise prices." This means simply that taxing the dead is to be one of the means by which prosperity may be helped along. Of course the economic problem is a world-wide one and the man on the street has little understanding of it. But we notice that the Government that is urging employers to make work for the workless had released so many of its employees that the mails are sadly crippled. We agree that our President has one of the toughest jobs on hand that ever fell the lot to any one who occupied his chair. But we fail to see how adding to the miseries of the day by bringing back all the heartbreaking distresses for which "booze" is certainly responsible, will make us prosperous. We too fail to see how one who swore to defend and maintain the Constitution, can justify his position because of the business that might be created by upsetting the Constitution. In his recently published appeal to a certain leader of a southern state that the voters of the state cast their ballot for the "Wet" issue as a matter of party regularity he certainly did not indicate a very pronounced attitude toward maintaining and defending the Constitution of the United States. Were the events that are taking place in our White House occurring in some European country we of this country would call the head of that nation a dictator. Some are getting into the habit of doing so already.

THE HOME MISSION SITUATION

Reedley, Calif., July 6, 1933.

When reading the reports in our church papers from the different home mission fields, one always notices that they breathe a spirit of thanksgiving. It would not be at all surprising if one would occasionally find a note of discouragement, due to the stringent conditions under which the workers have to labor, but it is evident that everywhere the workers' trust in God becomes more real. They are not discouraged and the Lord blesses their labors.

During the last few years our debt in the mission treasury steadily increased, until the Home Mission Board felt compelled to make a halt. Several times the salaries had been cut lower, and still the debt increased. Mission friends all over had frequently brought real sacrifices in supporting the work, but the former pace in giving could not be maintained. Four members of the Board met in special session in Chicago last October, at which time it was decided in the future to distribute the offerings on a percentage basis, according to the workers' salaries, after the necessary expenses for the month such as interest, taxes, office expenses, etc., had been deducted. From October first, until May first our workers had received 63% of their low salaries. That the workers frequently get into a real pinch when it comes to meeting their own financial obligations, is quite evident, but they are not complaining.

How shall our home mission work be carried on in the future? Shall it be curtailed? We look for guidance from God. It is evident that He has been leading thus far. In order to give some workers better salaries we would have to drop some fields and some workers entirely.

Which shall they be? Everywhere work is so much needed and the workers labor in self-denial. We cannot engage new workers. Brother Albert Claassen and family have recently moved to Portland, to take charge of the work there, but they do not share the monthly salaries from the general treasury. The Evangelization Committee of the Pacific Conference has made special arrangements with them. For this dear family the new task is a special undertaking of faith. Their financial support is very small.

If the good Lord should fulfill the common expectation that money will soon be somewhat more plentiful, then let us heed Joseph's word to the butler: "Think of me when it shall be well with thee." The butler forgot. Let us not forget, but show kindness to our representatives in our mission fields.

Together with other important branches of the Lord's work, the cause of home mission shall also he deliberated upon at our coming General Conference. We do not ask that **you** shall decide what to do in the matter, but that you may all pray with us for definite guidance from God.

J. M. Regier.

"BEAUTY FOR ASHES"

The weather was cold and the February winds had a bite to them as they swept down through the valley in which is located the Roaring Spring. The Sabbath morning quiet was broken by the screaming of the fire-siren and the clang of bells. Worshippers gathered, but not in churches, to watch a group of volunteer firemen as they struggled with icy-house in a desperate effort to beat back the flames that were rapidly devouring the eastern end of the Roaring Spring Meeting House and were threatening, if they broke out, to sweep the town.

For a short while the battle was in doubt. Intelligence pitted element against element, water against fire, and won. But what a victory!

The whole front of the church was either eaten through or charred by the fire. The interior was blistered and blackened by the heat and the smoke. And that which escaped the scorching flames was clutched and stained by the icy grip of the water. The Meeting House was ruined. Strong men wept!

The weather was balmy. It was a typical July morning, the voice of birds filled the air. The sun had not yet released the full strength of its might upon building and field. Worshippers were again wending their way to the Meeting House. After four months of exile they were again able to gather in their own place.

Smiles broke out on their countenances as they ascended the steps. Pleasant greetings fell from their lips. Even tears glistened in some eyes as they quietly slipped into their pews. Heads bowed in silent thanksgiving. The exile was over.

With a pleasant restrained satisfaction they glanced at the renovated interior. A soft brown ceiling broke the fine gleam of the light-rays. The long lantern-like chandliers swayed slightly in the gentle breezes that entered through open doors and windows. Trowel and brush had freshened the walls and furnishings. The floors had a strong smoothness to them. New furnishing for the pulpit and choir section wiped out the strains of the ruinous fire. Indeed everywhere there was the evidence of "beauty" having been given "for ashes."

With a prayer for Divine help, Pastor Yoder and his stricken flock, beside smoldering ruins, set to the task of rebuilding. Three days later, March 1, they began to order the materials for the re-construction. One hundred and thirty-three days after the fire they, by official action, dedicated the labors of their hands and hearts to the service of God.

By united and consecrated effort in a little more than one hundred working days this courageous pastor and his congregation had so wrought that they not only restored the building but so built that its beauty and efficiency surpassed that of the former. And that without the aid of an architect or much hired labor.

The total value of the improvement and restoration is more than $5,000.00. For this work only $55 was spent for hired labor. More than 3,500 hours of volunteer labor are recorded. From six o'clock in the morning until dusk the sound of the "falling hammer" and "ripping saw" was heard. Mason and painter followed carpenter. The electrician labored there also.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St., Philadelphia, Pa.

Subscription in advance $1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

A true leader and builder was the pastor. It was he who directed the construction and assisted in the labor. He was by past experience a construction-foreman and a cabinet-maker. He not only directed but compiled the highest record of laboring hours. He is credited with more than 700 hours. He was conservative in estimates and did not waste any materials. Out of the remnants of the burnt piano he made a beautiful pulpit. A reading desk is the reconstructed form of an old pulpit long ago set aside.

Space does not permit the recording of the names of others who faithfully labored with Pastor Yoder. Some of these were women. Not only did they assist in the cleaning of the finished building and in the placing of the furniture but they also ministered to the physical needs of the working men, many of whom were for a while quartered in the house of Brother Samuel Snyder, "whose house joins hard" to the Meeting House.

On Sunday morning, July 9, the building was re-dedicated. Rev. A. S. Rosenberger, the President of the Eastern District Conference, had charge of the service. He preached the dedicatory sermon and also officially conducted the dedication. Rev. Jacob Unruh, Manns Choice, and Rev. Sylvan Lehman, Smith Corner, neighboring pastors, assisted.

Brother Rosenberger chose as his theme these words: "The Kind of a House upon which the Glory of the Lord can rest." His Scriptural basis was I Chronicles 5:20. From this passage he deducted four attributes which characterize that house upon which the Glory of the Lord can truly rest; (1) A House of Praise and Worship; (2) A House of Prayer, (3) A House of Preaching, (4) A House of Communion.

Greetings were brought by four Roaring Spring preachers. They were, Rev. S. P. Early of the Church of the Brethren; Rev. C. E. Gardiner, Pastor of the Reformed church; Rev. C. E. Naugle, pastor of the Lutheran church (the president of the local Ministerium) which was the benefactor of the stricken congregation by giving them the use of their Sunday School building for their services during the four months of re-construction; and Rev. J. W. Skillington, pastor of the Methodist church.

Other features were a paper giving a brief history of the Roaring Spring Mennonite Meeting, by Mr. Richard Havens, secretary of the congregation; a summary of the activities and features of the re-construction by the Secretary of Conference; several musical selections by the choir; and a very specific charge by Brother Yoder to the trustees setting forth their responsibilities as custodians of the building.

The privilege of preaching the first message in the newly constructed auditorium fell to the lot of Rev. Freeman H. Swartz, pastor of the Eden Mennonite Congregation, Schwenksville. He brought the message at the morning meeting. His text was Acts 18:7; his theme: "Worshippers of God."

In the evening Rev. Daniel J. Unruh, pastor of Grace Mennonite Meeting, Lansdale, preached. He chose as his theme, "Worshipping God." Scriptural basis was several passages taken from the book of Leviticus. He called the attention of the audience to the general underlying theme of the day, "Worshippers," in the morning, "The House of God," in the afternoon, and then his own, "the Manner of Worship," in the evening and the fact that these were chosen individually, not one had consulted the other concerning his message.

On Saturday evening, the Young People of the Congregation and those of the Neighboring Congregations, Altoona, Manns Choice, and Smith's Corner, gathered to hold a Rally. The first feature was a Fellowship Supper served at 5 o'clock.

As a theme for their gathering, they had chosen "Living for Jesus." Mr. Lloyd Weiss, Bally, president of the Eastern District Conference Young People's Union and Mr. John Fre

Lansdale, Vice president of the same organization, motored out to attend and address these gatherings. Five minute messages were brought by Mr. Ernest Grace, Rev. Jacob Unruh, Rev. Sylvan Lehman, and Rev. Daniel J. Unruh. A male quartette composed of Eastern men rendered several numbers.

(To be concluded.)

BROTHERHOOD TOPIC FOR JULY

Christian Citizenship

Scripture References; Matt. 22:15-22; 21:12-14; Deut. 28:1-14; Isa. 39:1-8.

Article 3 of the By-Laws of the Mennonite Brotherhood reads:

Section 1. The purpose of the Brotherhood shall be to draw its members more closely together personally and socially and to rouse and foster among them a keener interest in spiritual development, Christian service, Mennonite principles, and in matters pertaining to the advancement of Christianity and to the support and strengthening of the Mennonite Church; and to promote, assist, and support, religious, charitable, educational, social, civic, humanitarian, and benevolent causes, movements, and objects in our church, and in our communities and in the world at large.

The first part of the article deals with the duties as members of the Church and the latter portion with the duties as members of our communities.

A Christian has a very definite place in the community in which he resides and must at all times stand for the principles as outlined by Christ while He lived among men. Too often we hear of people who profess Christianity bemoan and condemn the improper conditions that exist in their local community but who do nothing to correct them.

A Christian has a very definite work to do in the community and should never be found among those who are not willing to share the responsibility of seeing that the community is properly conducted. Some of these tasks may be classified under the following headings:

1. Responsibility to see that every inhabitant hears the Gospel and the fact that Christ died for them.
2. Responsibility to see that those in charge enforce all laws without favoritism.
3. Responsibility to secure and disseminate facts regarding local conditions both moral and political.
4. Responsibility to see that the principles of Christ are applied in the dealings of one with another.
5. Responsibility to assist in Benevolent, Educational and Humanitarian enterprises and to see that these movements are conducted for the benefit of the community.
6. Responsibility to exercise the privilege of the ballot as directed by his personal convictions and to see that others have the same right.

It is the belief of the writer that every Christian in Pennsylvania should make it his personal business to see that all people have the facts on the two main issues facing the voters this year 1) the proposed repeal of the Eighteenth Amendment and (2) the repeal of the Sabbath Observance Laws. How are we facing these tasks? Are we well enough posted on the facts concerning these issues to be able to enter into an enlightening argument as to the merit of the laws?

A Christian Citizen is an asset to a community by his example of living and dealing with his neighbors. He must be willing to help in all projects worthy of his support, ready to correct conditions not in harmony with Christian principles, alert to see that his neighbors know of Christ from him and interested in the uplifting of his community.

Questions for thought;

1. Should a Christian violate a parking ordinance and when summoned for hearing, call on political leader in order to evade the penalty?

2. Does it speak well for a Christian to violate certain laws, because he does not fully agree with them?

3. Can we expect conditions, politically and morally to improve before Christians take an active part in correcting them?

4. Is my neighborhood better because of my living in it and have I done my part in improving it?

I heard the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast."

CORRESPONDENCE

Mountain Lake, Minn., July 12, 1933. To the readers of The Mennonite:—Rev. Epp of Hillsboro, Kansas, held a short series of meetings at the Bethel Church. The main thoughts woven through his sermons were based upon the fundamental principles of the Cross of Calvary and the question of our acknowledging our debt toward Christ.

There is a necessity of having a definite experience with Christ by listening to the invitation given by the voice from Heaven. Then only is God able to mold our lives into whatever vessel He desires us to be; and then alone will He be able to use us in His service.

Our lives should be centered around the cross of Christ. This to the Christian is a beacon light which guides us through problems and adversities we all face at one time or another.

In our Christian life we must strive through application of divine truth to higher thinking, deeper sympathy, greater purpose and fuller knowledge. It is through seeking and earnest striving on our part that God through His Spirit is able to guide and direct our lives.

Greetings to the Editor and Readers from Rev. Balzer and members of Bethel church.

Alma Schimnowski,
Bethel Correspondent.

Eden Church, Moundridge, Kansas, June 22, 1933. I shall try and report some of the activities and events of our community and church. The hot summer time is here and it is exceedingly hot and dry in this part of the country. We are suffering with a drought possibly unequalled. But the Lord has kept us supplied with material needs so that none of us have to go hungry. What the future will have in store for us remains to be seen. However, the promises of the Lord are true and righteous altogether, and he who trusts the Lord shall not be left in want. Maybe the Lord wishes to teach us all more earnestly to appreciate good harvests by giving us lean ones, and to make us feel that we are dependent upon Him, the giver of all good and perfect gifts.

Since the beginning of the year we have had a great amount of sickness in our midst. We also had a large number of funerals. Old and young had to follow the call of death.

Early in February (Feb. 15, 1933) Mrs. Mary Goering, daughter of Christian and Mary (Stucky) Goering was called to the beyond. She was born in the Province of Wolynian, Russia, where she also received her education. Early in life she lost her father which caused her to labor as a servant girl to provide for the family needs. She was baptized upon confession of faith in her Redeemer in 1872 and admitted into the Mennonite church. In 1874 she came to America with her relatives during the large Mennonite immigration, thus enduring the privations of pioneer life here in America. Nov. 23, 1877 she was united in marriage with Adolph Goering. To this union nine children were born, four of which survive. Five children and three grandchildren have preceded her in death, as well as her husband who passed away about 17 years ago. She had endured much because of ill health. But her joy and happiness consisted in an unwavering hope of the future. She reached the age of 75 years, 4 months and 10 days.

On Feb. 18th, 1933, Walter Flickinger, son of John and Mary (Voigt) Flickinger was called in death. He was born May 14, 1904 in Kingman County, Kansas. He went to school at Murdock, Kansas. He was baptized Sept. 5, 1920 and became a member of the Bethany Church at Kingman, Kansas. The family was soon obligated to make their home at Wiley, Colorado, because of the father's health. But on Oct. 12, 1927 his father was suddenly taken in death from the family. Walter being the oldest of the boys was constrained to help for the maintenance of the home. After the death of the father the family moved to Moundridge, Kansas. Walter transferred his membership to the Eden church in May, 1931, whose faithful member he remained till his death. Being of a strong constitution yet about two years ago symptoms of cancer appeared on his face. Various doctors were consulted and an operation was performed which proved only to be a temporary cure. For after some time this same disease made its appearance and all possible medical aid proved to be of no avail. Thus contented with what the Lord had intended for him he gave himself up entirely to the Master's will and longed for his redemption. He was bedfast four months, suffering a great deal but always contented with the hope of a better home in the beyond to which he longed to go. He reached the age of 28 years, 9 months and 7 days.

On May 21, 1933, Mrs. Freni Goering (nee Krehbiel), daughter of John and Katherine Krehbiel and wife of John Goering, a former deacon of the church, was called in death. She was also born in Wolynian, Russia, in the vicinity of Dubno. She received her education in the village of Edwardsdorf to which the family migrated. There she also joined the church and received the Holy Sacrament of Baptism, Feb. 28, 1851. Early in her life her mother was taken in death and since she was the oldest in the family many duties of a mother fell upon her. On Sept. 21, 1872 she was united in holy wedlock to John Goering. And in 1874 the family with many others came to America to establish a home where religious freedom was tolerated. Eight children were born to this union of which six survive. Her life was also full of trials. When her youngest sister died she left to her an infant boy for her motherly care. Later her daughter (Marie) was taken in death leaving a little infant girl. Over 11 years ago her husband was taken in death. Her life was also full of labor and sorrow. The deceased was a very kind mother, grandmother and great-grandmother to all. In the last years of her life she longed for her heavenly home. She was also the grandmother of the writer. She reached the age of 82 years, 2 months and 23 days.

Mrs. Katherine Kaufman (nee Goering) was called in death June 20, 1933. She reached the age of 69 years, 9 months and 26 days. She was the daughter of Jacob and Anna Goering, born in Wolynia, Russia. There she attended school. And in the year 1874 she came to America with her parents where she continued her schooling. On April 19, 1878 she was baptized upon confession of Faith in her Redeemer and united with the Mennonite Church whose faithful member she remained until her death. Jan. 15, 1881 she was united in holy wedlock to Daniel Kaufman with whom she shared life's joys and sorrows until the death of her husband, Oct. 14, 1929. The family had made their home about 8 miles southwest of Moundridge. The early pioneer days brought to her many cares and trials. But the Lord was with her and her familly and prospered the labors of their hands. She was especially blessed with good health through her entire life. Only about three months ago she fell by accident and fractured her hip. Medical aid was summoned and she was taken to Bethel Hospital at Newton, Kans., where she was carefully treated until her fracture was successfully healed. This experience caused her much pain and suffering. However upon coming to the hospital the doctors soon apprehended that she had heart trouble. And although she would have gladly returned home to her children, yet she succumbed to a heart attack. She was glad to go home. With courage she looked to the future trusting in her Saviour. Those who mourn her death are her six children, 29 grandchildren, two brothers, and two sisters, and a host of relatives and friends. Four children preceded her in death. She was a sister of Rev. C. J. Goering.

And so in review we can say that the death angel has visited us frequently. Such is the law of life. If we would only heed the lessons that should be learned when we pass through the experiences of parting with our loved ones. We have also a number of sick people in our congregation who are desiring our intercessory prayers and comfort.

On Pentecost 40 young men and women surrendered to the Lord. They were baptized upon confession of Faith and taken into the church. Communion was held the second day of Pentecost. And now in closing, "May the grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit be with the work of the Mennonite churches, in general; so that His kingdom may be built more speedily upon the earth. **Phil. A. Wedel.**

Softly and tenderly Jesus is calling,
Calling for you and for me;
See, at the portal He's waiting and watching,
Watching for you and for me.

Why should we tarry when Jesus is pleading,
Pleading for you and for me?
Why should we linger and heed not His mercies,
Mercies for you and for me?

O for the wonderful love He has promised,
Promised for you and for me;
Though we have sinned, He has mercy and pardon,
Pardon for you and for me.

O that my ways were directed to keep thy statutes! Psalm 119:5.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
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Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

July 30

Friendship with Those of Other Races.—Mark 7:24-30.

This is our third and last topic in this series of topics on Friendship. We have discussed Our Need of Friends and Problems of Friendship, and now tonight we are enlarging our borders and discuss our relationships with those of other races. We will include peoples of other nations as well as those of other races. This is a much needed lesson. We should have learned this lesson long since, namely that friendship and love are much more conducive to our getting along well with other peoples than suspicion and fear.

In our Scripture portion we find that very interesting incident of Jesus and the Syro-Phoenician woman. At certain times Jesus found it necessary to withdraw from the multitudes, and especially from his enemies. His task was to teach His disciples the fundamental principles of the Kingdom He wished to establish through them. So at this time He had gone into the coasts of Tyre and Sidon and was trying to hide Himself from the people in a certain house but Mark says, "He could not be hid." A truly great man can never keep hidden for any length of time, his help is needed and his strong personality shines forth like a light on a hill. A certain woman who was not a Jew discovered that Jesus was in this house and she had a need and came to Jesus. How natural that is, to come to Jesus when we have a need. We should be truly thankful that we have One to whom we can come, One who knows and understands our difficulties and can give us help, but if we would fellowship more with Him we could so live that some of these difficulties would never need to arise. This woman had a sick daughter and desired Jesus to come and heal her. Jesus in order to try her faith took a narrow provincial attitude saying that He had come for the Jews and must give them His first attention but this woman quickly replied that even though she and her people were underprivileged they also were worthy of some little consideration. Jesus liked her eagerness and her faith and said "For this saying go thy way, the devil is gone out of thy daughter" and we read that "when she was come to her house, she found the devil gone out and her daughter laid upon the bed."

We have always two classes of people, the privileged and the underprivileged. If we belong to the former it is to no special credit of our own that we do not belong to the latter class. How superior we white Americans feel. We live and act as though we were a special creation by a special act of God, we feel ourselves so much superior to the Chinaman for instance and yet he had a high type of civilization when our ancestors were little better than savages and roving hordes in Europe. We seem to feel that having a white skin is a token of superiority, yet is it, are we one bit superior in the eyes of God? We have not shown ourselves so wonderful. As a nation, white people have not been able to boast of such a superior civilization. In warm and intimate fellowship with the Divine, our black brother and the Oriental can teach us some very valuable lessons. Even in our ideas and religious beliefs we are priggish and intolerant. We feel that we have the truth, and anyone who differs from us must be wrong and consequently it will then become our duty to become a defender for God. Of such a type were the bloody Crusades of the twelfth century and the Spanish Inquisition of a later date, but they do not savor of Jesus' manner of living nor of the Kingdom. Perhaps there is no people who needs this lesson concerning the evils of the superiority complex more than we Americans. We are great boasters, we boast of our skyscrapers yet many of our citizens live in hovels or entirely without a home, we boast of our great wealth yet we have had our millions who were compelled to beg for that which they had no chance to earn with their own hands, we boast of our magnificent churches yet we call those who live in the next block or who do our washing and dig our ditches, we call them uncomplimentary and un-Christian names like "Wop," "Greaser," "Chink," and "dago." Every church and every Christian home should have on its walls a picture of "Jesus and the Children," where we see Christ surrounded by children from every land and race.

Ralph Waldo Emerson says, "He who has a thousand friends has not one friend to spare. And he who has one enemy will meet him everywhere." When children of differing races play together on the same street they have no consciousness of race prejudice but after they have been taught snobbishness and prejudice by their elders it becomes very difficult to again remove. Only as a result of much reason and education and the dynamic love of Jesus Christ can this spirit of hate and ill-will be quenched. Nothing will do as much to help us get along with other people as a genuine conversion which will give to us a love akin to that love which God has for all those who follow His way of life.

Love which is genuine is invincible, it is the best way to get rid of all enemies, it will cause us to get along with those who have been our personal enemies, with those who have different color skin and habits which seem strange to us and even with nations concerning whom we have become fearful and estranged. Pray for your enemy, think lovingly concerning him, never think of his fault, watch for an opportunity to do him some kind turn in an unostacious manner, keep everlastingly at it until your persistent love will meet with success.

Prayer

O God, thou great Friend of all the world, we would walk the way of friendly hearts with Thee. Teach us the way of loving, for we can be true and loyal friends only as we learn of Thee. Make us to know that the glory of love is to give, not to gain. Grant us the grace of love that serves and counts no cost. Give us love unshadowed and unmarred by stain of self. Touch Thou our eyes that we may see the loveliness beneath the unlovely, the beauty beneath the unbeautiful. Make our hearts pure so that those we love may be the stronger, truer, finer for our friendship. Shine through our lives that every friend of ours may find it easy to be a friend of Thine. Love us, our Father, and love through us. In the name of our Master Friend, Jesus Christ in whose steps we would follow. Amen. (The Girls' Year Book.)

Questions

1. What are the causes of our unfriendliness to other races?
2. From a historic viewpoint, what is the cause for different races?
3. Why is it easy to hate those who are far removed from us?
4. What were the outstanding causes of the World War?
5. What part must Jesus Christ and His gospel play in an effective world friendship?

Study the Scriptures

Mon.—Genesis 41:37-45. Joseph and Pharaoh.
Tues.—Deuteronomy 10:17-20. How to treat strangers.
Wed.—Acts 10:1-2, 44-48. Breaking barriers.
Thurs.—John 4:1-24. Jesus and the Samaritans.
Fri.—Ruth 1:4-18. David's great-grandmother.
Sat.—Galatians 3:28. All one in Christ.
Sun.—Mark 7:24-30. Friendship with those of other races.

THE REPORT OF THE MENNONITE CONVENTION

The 11th annual C. E. Convention was held at Pratum, Oregon, June 4th 1933.

The afternoon session was opened with songs and consecration service, followed by sentence prayers. An offering was also taken up, which goes to the Portland Mission.

The theme was, "Witnessing for Christ." The first topic was by Rufus Franz of Pratum. "A Witness is to testify only what he actually knows."

Music by Portland.

Topic: "A Good Witness is a Willing One," by Dallas.

Raymond Gerig of Pratum gave a recitation.

Music by the Dallas Choir.

Topic, "Why testify?" by Albany.

Music by the Pratum Sunday School Choir.

Recitation by Florence Hicks of Portland.

Topic, "Testimony to be valuable must be consistent," by Rev. Classen of Portland.

Music by Albany.

Song by congregation, dismissed by closing prayer led by Rev. King of Albany. The convention was enjoyed by a large and attentive crowd.

Miss Martha Gerig,
Sec'y. Pratum, Ore.

THE TREES SPEAK TO ME OF GOD

David Zimmerly

In my philosophy I like to think of God as "Life." This Life is a force which is everywhere present. It is limitless in space, reaching on and on, not only to the stars but beyond them, without an end. All material things are intimately associated with this force. Trees are the oldest living things in the world. In the Sequoia forests are many trees thousands of years old. They bow neither to disease nor old age. Accident alone can cause their growth to discontinue. A tree thus becomes a model of patience; living its life and doing its share in the infinite plan. The forest was man's first temple where men worshipped before they learned to hew and shape logs. Man's instinct to be free from formalism and artificiality urges that man worship in the temples God Himself built.

The design of a tree with its response to varying conditions speaks of a Designer. The seed so small, always grows to be a tree of the original design. In the spring the bud is a branch, folded compactly and so small that a microscope is necessary to see the outlines of the leaves and flowers. The bud swells and breaks; the leaves become the world's food laboratory, the flowers a beauty and inspiration to mankind.

From time immemorial the trees have served the needs of man. First for food and shelter, later for buildings and warmth and still later for many kinds of useful construction. Anything that serves man speaks of the benevolence of the creator.

I would like to close with a poem entitled "Oaks" which presents a thought inspired by these trees. This poem was written by Lewis Smith.

Oaks do not leap at spring's first joyous cry;
They have long years for wondering at the sky.

Tulips may blaze their brief hour; oaks can wait
While lesser beings, urgent for their fate,
Answer the promise of the first warm sun,
Ready for buds to burst and sap to run,
They hold themselves, untroubled, for the time
When earth's awakening shall have reached its prime.
Calmly, with many an idle twist and turn,
They seek the silence where the Pleiads burn.
Slowly they gather strength. The winds in vain
Tear at their fibres. Though they toss and strain,
They keep their majesty. Youth's heart of fire
Leaves them untouched by impotent desire.
Death and oblivion moulder at their feet,
But in their tops the summer air is sweet.

Oaks do not fret with April rushing by;
They have long years to watch the changing sky.

MORAL EFFECTS OF INSECURITY DRAMATIZED

On April 27, at Le Mars, Iowa, Judge C. C. Bradley of the District Court, veteran Iowa jurist, was dragged from his bench by a mob of angry farmers who sought to put an end to the signing of mortgage foreclosures in his court. He was, according to press reports which have shocked the state, blindfolded, manhandled, insultingly treated and almost lynched.

Accounts of the affair differ, but the following description, by a special writer for the Chicago Tribune, while it bears marks of journalistic treatment, appears to be essentially correct.

"Next the masked leader of the mob had affixed the noose and had given Judge Bradley a command.

" 'Swear,' he said, 'that you never will sign another foreclosure action against an Iowa farm.'

" 'I cannot swear that,' replied the judge.

"The rope tightened around the jurist's neck.

" 'Swear,' cried the assembled men. 'Swear.'

" 'I cannot.' Again Judge Bradley refused to swear.

"The stalwarts on the rope leaned back. The body of the judge rose, just for an instant, from the ground. The hands of the hangmen loosened. Judge Bradley collapsed. Then he revived. Again he was ordered to swear he would not sign foreclosures. Again he refused.

" 'Then pray,' cried the leader of the mob; 'pray for the farmers.'

" 'Gladly,' said the judge. 'Gladly.'

"And with his tin crown upon his head, and still blindfolded, Judge Bradley knelt in the roadway next to the pole that might have been his gibbet, and prayed.

" 'O, Lord, I pray Thee, do justice to all men,' he said in a clear voice.

"Observers reported that the simple prayer marked a change in the whole affair. Five masked men who had held the rope rushed to an automobile and sped away. Others took the blindfold from the judge, and one farmer offered him a ride to town. The judge declined and trudged away on foot."

Judge Bradley was not injured, however, and expressed only sympathy for his tormentors.

The Des Moines Register depicted the scene in a striking cartoon showing the venerable jurist being dragged by a rope down the steps from a pillared "Court of Justice," with the simple caption, "In Iowa?—Then Where Not?" The same cartoon appeared in the New York Herald Tribune on May 2.

The incident, together with other current outbreaks of violence, powerfully dramatizes the fact which the depression is making plainer every day, that a community cannot be counted on to maintain its moral standards when economic security is destroyed.

WHOSE GIRL WAS SHE?

Mother, Have YOU a Boy or Girl To Spare?

Would you consider this a strange request, if in answer to the ring of the telephone you were to hear the voice of the city undertaker say: "Can you give up your time this afternoon from two until six o'clock?" I did not ask what he wanted. I knew without asking. I had been visiting the young girl at the city hospital. I knew she had never regained consciousness sufficient to give any clue to her name and address. I knew she had passed away unnamed and unclaimed and that the remains were held at the city undertaker's, and that many mothers and fathers would come to look on the silent face to see if she were their girl. I have served many times before in this capacity between the hours of two and six.

I received seven mothers and two fathers; took them to the quiet, lonely room, turned back the sheet from the face of the young girl who had been left by parents to choose her own way. The mothers would scream, cry, wring their hands. One cried: "Oh, I pray she is my girl, then I will know where she is!" She was not her girl, but she was somebody's girl. The fathers came in quietly, with bent heads; not a word until they had looked long at the silent face. "No, she is not our girl," they said. Not all were city mothers — some were from the country. Many telegrams, long distance 'phone messages came —asking if we could or would describe the features of the little girl who had been left to choose her own way.

Mother, is your girl beside you to-night? What kind of seed is being sown in her mind and heart by the literature that is on your reading table every day? Did your mother know where you were every evening? Mine did.

When the sun went down in the west and darkness hovered over the great city I pulled the sheet over the face of the dear little girl who had been left to choose her own way, left her — unnamed and unclaimed. Mother, where is your girl to-night?

* * *

The above incident (related by Rev. Chas. J. Waehlte in "Watch and Pray") could be duplicated times almost without number throughout America — illustrative of only one of the many sins that are dragging multitudes to spiritual and even physical death. Is society at large guiltless? Is the Church guiltless? Fellow-believer, are YOU guiltless? What are You doing to help save the young people of your community from Satan's pitfalls and snares—and from death? For "the wages of sin is death."

MUSICAL MANUAL

All college students, high school and public school pupils, need the booklet of Self Instruction on Rapid Note reading and group drills, on all-important essentials in music. A boon for leaders in music and home practice. Saves money. None like it. Per copy, 15c,—Doz., 12c each,— 10c each in lots of 50.

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M. G. OBERHOLTZER, Millersville, Pa.

THE S. S. LESSON

Ruth 1:6-10; 16-22.

Golden Text,—Let us love one another for love is of God. I John 4:7.

Elimelech and Naomi lived in trying times. There was famine in the land and they, with the rest of the people, had to bear its hardship. It is a trying time always when there is a scarcity of the things we most need. But God gives strength and help to those who trust him. Were not Elimelech and his wife in the land God had given to their fathers and was it not promised to be one of milk and honey? Adversity, it seems, had badly put a crimp in their faith. It is easy to trust God when all things are favorable, but, in times of adversity, all of us too often trust in self even though we need all the more to trust in God. This family thought that they would better themselves by going to a godless land. Things far away always look best to some people. To be sure reports of things that come from afar are generally favorable because little is told of the things that are not so good. The boy who thinks that things from home are superior to those he has at home is in no position to judge because he only hears of the favorable things. There may have been bread in Moab, but, there was idolatry there and the little Jewish family were soon to find that things were not as bright as they supposed. The whole story of Naomi and her family is a parable of backsliding. They had left behind them everything that they should have held dear. Soon we find that they come to a realization of the bad bargain they had made. Death invaded the circle the husband and the sons, one after another, were carried away in death. Misfortunes seldom come singly, but the one whose trust is in God knows that the hand of the heavenly Father so directs things that better things come out of them. Here, in the land of Moab, the family had only food. Back in Canaan they had God and the scarcity of food soon passed.

Backsliding comes from forgetting what God had done for one and what he has promised to do. It also comes from setting ones affections on base or lowly things. It would seem that the only thought of these refugees was bread with no consideration to the things of more value than even bread.

Naomi and her two daughter-in-laws found themselves widows. In the East there is no more pitiful situation than that of the friendless widow. There remains no respectable way by which a living may be made. In the Bible we often note mention made of special care for the widow. It is so because the widows needed special consideration in the presence of many unfortunate conditions that made widowhood a trying condition. Here, in this family, there were three instead of one. The situation was worse by three.

God had been caring for Israel through the famine and word came that in Bethlehem there was bread and to spare. It is a way of God to give his natural blessings in abundance. If there is scarcity it is usually because men have been careless or lacked reasonable forethought. Indeed, the word Bethlehem means house of bread. Sad that there should have been a time when bread was scarce in the house of bread. But this scarcity was but a test. It proved the faith of those who saw fit to remain until God should again send food in abundance. The news of bread at home would indicate that now there was more of it there than in the country in which they sought it.

We get a picture of the rough times when every man did only what he thought "was right in his own eyes," that is, a state of anarchy, when we read the Book of Judges. But here, in the Book of Ruth, whose scene is laid in the time of the Judges we get a glimpse of family and community life of which we would be ignorant did we not have this precious little account. In the midst of hard rough times there are always the few who do not enter into the disorder of the times but maintain themselves with dignity and honor. The picture of the Book of Ruth is one of peaceful pursuit of common everyday life though there were wars and disorders all around. It is in the lives and homes of the common people that the best traditions of any nation are preserved.

The two daughter-in-laws and their affection for their mother-in-law give to us a picture of the character of Naomi. She was a lovable person to whom the love of her daughter-in-laws responded. They were impressed with all that was good in her, including her religion. The flippant jokes on mother-in-law too often belie the affections and characters of noble women to whom nothing is owed except the debt of love. It is to such mother-in-laws by unselfish sacrifices that much in many families is owed. In the New Testament we have a picture of another mother-in-law, namely, that of Peter, and in her we see to the ministry of service.

The climax of the story of Ruth and her daughters-in-law comes when they come to the parting of the way. It was a matter of choice to which Ruth and Orpah reacted differently. Ruth chose to cast her lot with one whom she knew and loved because there was something deeper than just friendship. She chose not only Naomi, but her God as well, and, so linked her destiny, not only with Naomi and Israel, but with the whole Jewish race and the Christian world. It was through an ancestry that included Ruth that we received our Saviour. Orpah chose her own nation and her own way of living and so passed out of the picture. Ruth has become immortal. So much for the choice a simple poor widow made at the crossing of the roads. In this we see the far reaching results that come from a simple little leave taking on an obscure roar that led out of Moab into Israel. Who can tell how far our own choice in little everyday occurrences will lead, especially when that choice means the acceptance of Jesus Christ as our Lord and Saviour?

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR MARCH — MAY

General Fund: — Bethany Ch., Kingman, Kan., $15.20; E. Dist. S. S. Conf., $102.90; Halstead, Kan., S. S., $9.14; A friend, Elbing, Kan., $30; Pratum, Ore., Ch., $53.61; Pulaski, Ia., Ch., $29.76; First Men. Ch., Upland, Cal., $78.23; Christian Ch., Moundridge, Kan., $63.58; A Friend, Beatrice, Neb., $10; Bethel College Ch., Newton, Kan., $18.15; Buhler, Kan., Ch., $44.13; First Men. Ch., Berne, Ind., $438.22; First Men. Ch., Wadsworth, O., $6.82; Springfield Ladies Aid, Pleasant Valley, Pa., $15; Bergtal Ch., Mt. Lake, Minn., $11.42; Smith Corner, Pa., Ch., $5; Bethel Ch., Mt. Lake, Minn., $25; Interest from General Conf., Trust Funds, $59.87; Bergtal Ch., Pawnee Rock, Kan., $17.36; Johannestal S. S., Hillsboro, Kan., $32.90; Bethel S. S., Inman, Kan., $1873; Emmaus Ch., Whitewater, Kan., $97.18; A member of First Men. Ch., Newton, Kan., $5; Ex. Com. of Gen. Conf., Mission Soc., $97.87; Hoffnungsau Ch., Inman, Kan., $6.56; St. John Ch., Pandora, O., $15.50: Alexanderwohl Ch., Canton, Kan., $11.56; Los Angeles, Calif., Ch., $28.25; Mrs. Margaret Landis, Folcroft, Pa., $1; Tabor Ch., Goessel, Kan., $23; Monroe, Wash., S. S., $7.70; Mrs. J. W. Ruth, Reedley, Cal., $10; Los Angeles, Calif., Adult C. E. Soc., $5.90; West Zion Ch., Moundridge, Kan., $26; Deer Creek, Okla., Ch., $9.69; First Men. S. S., Bluffton, O., $8; Bethel Ch., Fortuna, Mo., $10.22; Garden Twp., Kan., Ch., $5.21; Lehigh, Kan., Ch., $5.68, S. S. Class 1-3, $10; Mission Soc., of Bluffton and Pandora, O., $14.84; Herold Ch., Clinton, Okla., $2.79; Calvary Ch., Quarryville, Pa., $9.45; First Men. Ch., Paso Robles., Cal., $17.25; Bethany Ch., Freeman, S. D., $20; First Men. Ch., Aberdeen, Idaho, $11.70; First Men. S. S., Wadsworth, O., $20; Halstead, Kan., Ch., $30.60; Saucon Ch., Coopersburg, Pa., $5; Zion Ch., Belmont, Kan., $5.57; Salem, S. S., Freeman, S. D., $37.50; Bethesda Ch., Henderson, Nebr., $34.43; Grace Ch., Pandora, O., $27.89; Bethel Ch., Hydro, Okla., $4.60; Wayland, Ia., Ch., $23; Boyertown, Pa., Ch., $16.40; Grace Ch., Lansdale, Pa., $23.50; Goessel, Kan., Ch., $15; First Men. S. S., Reedley, Calif., $16.75; Zion S. S., Donnelson, Ia., $25; First Men. Ch., Geary, Okla., $12.57; First Men. Ch., Newton, Kan., $52.31; Goessel, Kan., farm, $54.76; Hebron Ch., Buhler, Kan., $13.89; Berne, Ind., Men's Chorus, $30.78; S. S. Class No. 4, $3; Butterfield, Minn., Ch., $5.85; Hoffnungsfeld Ch., Moundridge, Kan., $9; H. D. Voth, Escondido, Calif., $10; Aletta and Mattie Krehbiel, Tonawanda, N. Y., $40.

Special Gifts: — Ex. Com. of Mission Societies (Saskatoon) $5.93; Ex. Com. of Mission Societies (Winnipeg) $10.93; Johannestal C. E. Society, Hillsboro, Kan., (Hutchinson) $5.

Total Receipts	$1882.71
Bank Balance March 1	125.00
Total Disbursements,	1530.22
Bank Balance, June 1	477.49
Total Debt	$10,000

Gratefully acknowledged,

J. E. Amstutz, Treas.
Trenton, Ohio.

C. E. CONVENTION PROGRAM

August 13, 1933, Pretty Prairie, Kansas.

Main Theme: Finding Our Way in a Confused World.

Song Service	
Opening by chairman,	Harry Hege.
Special Music,	Pretty Prairie.
Topic: The Youth and the Present Economic Situation,	Prof G. R. Gaeddert.
Open Forum:	
Special Music,	Goessel.
Topic: Does Our Youth Have Sufficient Christian Education to Cope with Life Problems.	Arnold Funk.
Open Forum:	
Special Music,	Hillsboro.
Noon	
Junior Program,	Vivienne Musselman.
Business Meeting	
Special Music,	Pawnee Rock.
Play,	Elizabeth Penner.
Closing.	

The Societies are reminded of the $1,700 pledge made for the Champa, India, Hospital.

Statistical report of the churches comprising the MIDDLE DISTRICT CONFERENCE for the year 1932.

Church	Pastor	Membership													Contributions					
		In-crease		De-crease																
		Baptism	Letter	Death	Letter	Other Causes	Total Membership	Preaching Service	S. S. Enrollment	No. of Teachers	No. of Y. P. Societies	Y. P. S. Enrollment	No. of Mission Soc.	Enrollment	Congregational Purposes	Foreign Missions All Organizations	Home Missions All Organizations	Education	Other Purposes	Total
Apostolic, Trenton, Ohio	J. E. Amstutz	6	0	2	0	0	235	Weekly	75	7	0	0	1	15	$1,281.44	$ 97.94	$ 88.85	$ 196.64	$ 134.23	$ 1799.10
Bethel, Fortuna, Mo.	Clyde Dirks	0	0	1	1	0	142	2nd and 4th Sundays	143	14	1	32	1		891.63	258.54	45.78	48.47	407.01	1651.43
Chapel, New Stark, Ohio	I. R. Detweiler	*					66													
Ebenezer, Bluffton, Ohio	P. A. Kliewer	30	8	3	3	0	521	Weekly	536		3		2	140	2599.53	1231.96	174.00		216.56	4222.05
Emmanuel, Noble, Iowa	A. H. Miller	10	2	1	0	0	227	Twice ea. Sun.	156	22	2	52	1	36	1317.50	279.00	135.01		67.13	1798.64
First, Berne, Indiana	C. H. Suckau	45	3	12	8	2	1110	Twice ea. Sun.	1438	54	2	715	3	569	3844.58	5500.22	2965.19	413.00	1167.13	13890.12
First, Bluffton, Ohio	A. E. Kreider	11	6	5	7	0	430	Twice ea. Sun.	449	25	3	95	3	119	2675.00	775.10	539.30	156.30		4145.70
First, Chicago, Illinois	Wm. C. Rhea	23	7	0	0	0	91	Twice ea. Sun.	268	22	3	120	1	30	1333.92	64.00				1397.92
First, Nappanee, Indiana	E. S. Mullett	5	0	3	3	0	158	Weekly	165	11	3	75	2	40	1310.25	469.97	63.16	66.26		1909.64
First, Summerfield, Ill.	Adolf Friesen	1	0	0	0	0	156	Weekly	112	9	1	28	1	28	1110.87	180.00	160.00		356.57	1807.44
First, Sugar Creek, O.	Lester Hostetler	3	2	2	3	0	158	Weekly	312	10	1	125	1	25	1250.00	170.00	80.00	150.00	325.00	1975.00
First, Wadsworth, O.	W. S. Shelly	20	3	3	3	0	223	Weekly	145	9	1	20	1	30	2991.16	299.92	118.23		99.12	3508.43
Grace, Pandora, Ohio	Paul E. Whitmer	18	5	1	3	3	353	Twice ea. Sun.	375	23	3	120	2	100	3382.64	1228.52	463.67		108.54	5183.37
Pulaski, Pulaski, Iowa	W. W. Miller	1	0	3	1	11	196	Weekly	146	15	2	40	2	40	400.00	225.00	181.00	145.00	40.00	991.00
Salem, Dalton, Ohio	A. R. Keiser	7	0	2	5	0	234	Twice ea. Sun.	182	17	2	67	1	85	1679.21	335.97	236.15		15.00	2266.33
St. John, Pandora, Ohio	Edgar E. Toevs	5	5	3	5	**	265	Weekly	303	20	2	120	2	82	1577.74	582.41	269.23		15.00	2429.38
Wayland, Wayland, Iowa	Elmer Basinger	1	2	4	6	3	344	Weekly	319	19	2	35	1	50	2076.15	320.05	149.17		85.65	2631.02
Zion, Donnellson, Iowa	D. E. Welty	9	0	1	3	0	211	Twice Weekly	181	16	3	50	2	73	1961.20	465.36	388.29		58.45	2873.20
TOTALS		195	43	46	51	19	5054		5305	383	34	1694	27	1462	31682.82	12483.96	6057.03	1175.67	3080.39	54479.87

(*) Church reported as meeting jointly with the Presbyterian Church of that place and no figures appear to be available.
(**) Membership list revised and some names dropped.

JOTTINGS

The Middle District Conference will hold its yearly meeting at Dalton, Ohio, August 19 and 20. The pastor of the Dalton church is Rev. Austin Keiser.

The Berne, Ind., church held its semi-annual meeting last week on which occasion delegates were selected to represent the church at both the Middle District and the General Conferences.

The Berne church has a large Men's Chorus that meets regularly and, besides giving programs at home, gives each year a number of out of town concerts and the offerings received go entirely to the mission fund of the church. It sings only sacred songs.

The sermon by Prof. A. Warkentin two Sundays ago in the First Mennonite church, Newton, Kan., was of the nature of a farewell sermon. He and his family have moved to Chicago where he will continue his studies leading to a doctor's degree. Prof. Warkentin has been one of the instructors in Bethel College.

The (Old) Mennonites are preparing to enter the field in Africa. Appointments have already been made and a field is to be located, probably in the Egyptian Sudan. It is hoped that by next October definite plans can be announced for the sailing of the first workers. In the meantime, the appointees are busy in home service and in preparation for their appointed work.

The pest of grasshoppers appears again and again in some of the western communities causing considerable loss of crops to the farmers. A favorite method of control is to scatter poisoned bait in the fields flavored with orange or lemon juice. Here is one of the ways by which the surplus crop of the orange and lemon growers may be consumed by the west and middle west farmers. Never were oranges such a drudge on the market. Using the surplus to control pests offers a good way for using up this surplus.

In the Summary of The Christian Herald's Annual Census for 1932 the 16 Mennonite bodies are given as numbering 102,145 with 935 churches and 1,557 ministers. Churches whose membership goes over a million are the Roman Catholic, Baptist, Congregational and Christian, Disciples of Christ, Jewish congregations, Lutherans, Methodists, Presbyterians, and Protestant Episcopalians. The total membership of these larger denominations is 60,886,445 with 241,690 churches and 231,358 ministers. There has been a gain in membership during the year of 1,088,594. The Catholics head the list with a membership of 20,270,718. The combined Baptist churches have the largest membership of the Protestant groups. The membership of the Salvation Army is about the same as that of the Mennonites, 102,619. The four bodies of the Friends number 107,025. While the Mennonites are in 16 bodies the Methodists have 19 separate organizations, and the Lutherans 17.

The Summer Bible School of the West Swamp, Pa., charge, including the W. Swamp, Quakertown and Flatland congregations, Rev. A. S. Rosenberger pastor, had its closing exercises on the evening of July 14. This is the second year for the school.

The Salem Mennonite church of Dalton, Ohio, extends a hearty invitation to all pastors, delegates and friends to the coming session of the Middle District Conference which is to be held there, August 17-20. Everything will be done within the power of the local congregation to make the stay of the visitors pleasant.

The Berne, Indiana church, at a recent meeting, went on record as opposed to the silly practice of "belling" newly wedded couples, the practice having become a nusiance in the community. Rev. C. H. Suckau was delegated to present the matter to the local minister's association asking that members of the churches refrain from the practice.

The Annual Union Missionary Meeting held in the First church, Bluffton, Ohio, in which the Women's organizations of the neighboring Mennonite churches participated was not previously reported in The Mennonite. The societies of the several churches took part both in the music and the discussion of topics. The time being near Easter, an Easter program was rendered.

The Usher's Associations of Leidy's Reformed and Zion Mennonite churches of Souderton, Pa. sponsored an open air meeting in a grove near the town, July 16, at which Rev. Robert Fraser, a well known radio speakers and singer and his wife were featured. The program included special music. The services were broadcast through an amplifying system that made hearing possible throughout the grove.

Arrangements have been completed for the Mennonite Retreat to be held at Shipshewana, Ind. The grounds are located on a beautiful lake with inspiring surroundings. Rooms, board and privileges will cost $12.00 for the eight days. Quiet Hours, Recitations and Recreation are arranged for in the program. The subjects of instruction will be, The Beliefs and Practices of Mennonites, finding God in His Universe, Studies in the Gospel of St. John, The Christian and His Religion, The Kingdom in the Old Testament. The Musical Periods and Chorus will be directed by Rev. Lester Hostetler.

Christ receiveth sinful men,
Even me with all my sin;
He who cleansed me from all spot,
Heaven with Him I enter in.

Choice Books for Summer Reading

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The Mennonite

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VOL. XLVIII BERNE, INDIANA, JULY 27, 1933 No. 29

EDITORIAL

Subscribers occasionally send the editor clippings from local and other papers that have reference to Mennonites. Some of these are valuable as a matter of information and history and all are interesting. Often, too, the clippings have to do with matters and comments that have appeared in The Mennonite. These are welcome, as they enable us to get points of view from other slants. To all such who have been sending these clippings we offer our sincere thanks. Our Scrap Books, and there are more than fifty large ones in our collection, are among the most precious treasures we posess. We hope, as time goes on, there will be more of them filled and, as they are likely at some time to find repose in one of the Mennonite libraries, we feel that much information will be preserved for the future that would not be otherwise available. About all the information preserves about some of our churches is to be found in local papers. Of course such information is of passing interest, but, it should not be lost to those who come after us who would like to benefit by them.

Besides matters relating purely to churches, there are many notices of Mennonite people appearing now and then in the papers. Nothing is more helpful, when we want to build up the story of the church, than information about the people who made up the church. We would welcome all such references as valuable additions to our collection. Our hope is that many of our readers will interest themselves sufficiently in this matter and give us the benefit by sending them to us.

Mid Summer is generally the time of disorganization so far as religious services are concerned. In some cases the worshippers are not at home to participate in the services and, in other cases, it is just the weather. Churches that have been affected by the slump that comes with hot weather are often discouraged. There is no great inspiration to the preacher and the worshippers when only the faithful few are present, finances fall off and the program is generally disorganized. The yearly summer slump means that much of the work of the past months in creating interest will have to be done over again when the cooler months come along. It does not seem right that the greater part of the year has to be made up with efforts to recover what has been lost during the few hot weeks. In one of our churches, when Summer came, much of the work was left to go by the board. Prayer-meetings and C. E. Meetings, as well as the meetings of the Ladies' Society and the Business meetings of the Sunday School were suspended. Summer suspensions had come to be the normal thing. With the beginning of this summer something happened. Upon the announcement of the usual suspensions a group of people, mostly young people, informed the pastor that they were ready to support the meetings of the church throughout the season. They said they did not feel it right to give up just because it happened to be a little inconvenient for some. The announcement brought joy to the heart of the pastor and, all the more so, because the determination to keep right on came as a suggestion from the people themselves. The result of this sign of loyalty has been that the Prayer Meetings continued, the Sunday evening services during August were not suspended as usual and a fair audience availed themselves of the opportunity of participating in the meetings. All of this only goes to show that when there is a sincere desire for public worship on the part of some, be they but a few, there is going to be something doing in the house of God.

A brother in one of our eastern churches who has made a great reputation for himself as an amateur breeder of rare plants and, who has gotten into the habit of taking prizes at the flower shows, has been supplying his church with wonderful bouquets for the pulpit each Sunday. Some of these displays are a marvel of artistic display and a revelation of what may be done by intelligent attention to blooming plants. He says "it is a hobby." Now the difference between a hobby and a fad is that a fad is but a passing fancy while a hobby is an uncurable devotion to something in which one is keenly interested. In this case the hobby happens to be something that gives joy not only to the one devoted to it but to many others. To the worshippers it brings before their eyes something of God's beautiful creation that makes them really feel that our Creator wants all to realize that He has continually in mind our capacity for enjoying the wonderful and beautiful that His handiwork shows forth. After the service these flowers are distributed to the shut-ins, so that to them may be brought something of the wonders of creation it is not often their privilege to enjoy. One only needs to hear some of the expressions of gratitude coming from those who have enjoyed the flower to realize that all the labor and care spent in producing them had been very well worth while.

The story is told of an office boy who came to the editor of a paper to inform him that there was a tramp at the door who said that he had not tasted food for six days. "Bring him in" commanded the editor, "If we can find out how he does it we can run this paper for another week." That's just the situation with many papers. They are facing hard times on a shoestring. The marvel is that they have managed to hold out so long. We might remind the readers again that religious publications are having the severest struggle of their existance. Our own publications need all the support that can be mustered just now and one of the problems the General Conference will have to face is how to keep their papers going. That we can not keep the church paper going is unthinkable. The need for all the inspiration and help that comes through the page of the church paper is manifested along the whole line of church activity. We recall a few years ago the "Mennonitsche Blätter" the periodical of the German Mennonites was on the rocks as badly, and worse, than we are and its life was saved by great effort and sacrifice. We must prepare to make similar efforts to keep our church literature going. The need is a chalange and we ask ourselves the question, are we equal to it?

K'AI CHOW, HOPEI, CHINA

May 22, 1933.

Dear Readers:—

In these busy days we must still take time to write you a few lines. I say busy days, but they have also been days of blessing. How we praise the Lord for them. It was our priviledge to visit both the Bontel and the Kuhlman Missions. We had invitations, since last year and when these came repeated this spring, we prayed over it, and were assured by the Holy Spirit, that we should go there. The Lord prepared the way, that we could be of great blessing in those places. There are many things, that our fellow-missionaries and the churches there too, have to contend with. It is hard enough to experience opposition or even total indifference from non-Christian quarter, but to have heretic Christian groups, spiritualists and what not, come into the church circles and beguile the Christians and mislead them is almost more than can be patiently borne. The churches, that we visited greatly appreciated those days of Bible-study and fellowship.

After the Boehr family had left K'ai Chow, the missionaries of our field came together for a five day retreat. It did us all good to break loose from all kinds of toil, and become quiet before the Lord for a few days. Quiet Bible-study, discussion hours and fellowship were all greatly enjoyed by all of us. Now however we are scattered again. Since I had been asked to come to Tamingfu for two-days meetings. I decided to take some of the group back on our car. The cars have not been used so much in the last year or so because of the shortness of funds, but when missionaries with little children have to travel fifty miles on springless carts on bumpy roads, one feels in spite of all scarsity of funds to let "tin-lizzie" do the quicker job.

It was getting rather close to wheat-harvest, and so we wonder how the meetings in Tamingfu would me. Somehow the Christians had a strong desire to be there. Consequently we had good attendance. The graduates from our Bible school at K'ai Chow with one of the teachers were making an evangelistic trip through the country, and since they managed to reach Tamingfu in time for the meetings they proved a great help in singing and other parts of the meetings. Yesterday there were baptismal and communion-services held. All seemed much encouraged to go back and bring Christ before the people. Everyone seemed to say, "I want my life to tell for Jesus."

Prayfully yours, **H. J. Brown.**

CH'ANG YUEAN, HOPEI, CHINA

June 6, 1933.

Dear Editor and Readers:

Greetings from far away China.

On February the twenty-eighth we left Tamingfu on our way to Ch'ang Yüan which is our new home and field of work. We hired three Chinese carts to take our household goods and we traveled on car with Dr. Pannabecker to K'ai Chow. After staying there a few days, my Chinese evangelist and I rode on bicycles to Ch'ang Yüan, the family coming a few days later by car. We are the only foreigners here and are forty-five miles from our nearest co-workers, which are at K'ai Chow.

Soon after we came here there was a big market in town where large crowds came to buy, sell and look at the theatres which were not a few. As we had just arrived we seemed to be a part of the show and people came all day long to our house and wanted to see the foreigners and their children and also how they lived. We also had preaching service in church at that time but it is hard to hold a crowd as they keep coming and going all the time. Many tracts were distributed and some gospels sold.

We have been very busy getting our living quarters ready. When we came here we lived in two rooms upstairs abve the church and adjoining the school room where the students studied out loud making it quite noisy, the stairs also made it inconvenient for the children to go out alone and play. Last week we moved into a three room Chinese building which was used as a schoolroom before. We now have a nice little private yard for the children to play in and also a small place for a few garden things. We like our new place very much and the people seem very open for the gospel, especially the country people. We hope and pray that the Lord will be pleased to use us to lead many to learn to know Christ as their Saviour.

On May the sixth we went to K'ai Chow for Bro. and Sis. Boehr's farewell and also for the retreat. We left real early, Martha and Rolph and baggage on two rickshas, and Irene and myself on bicycle, making the forty-five mile trip in one day arriving in K'ai Chow about 8:15 P. M. On the eighth was the Bible School graduation and on the ninth the Boehr family farewell. The eleventh our foreigners retreat started and lasted five days. We had early morning devotions, and from 10:00 to 12:00 A. M. a Bible study class lead by Brother Brown, when we studied the book of Revelation. In the afternoon we had a discussion hour of different subjects presented by different ones, and in the evening we had sun-set devotional hours.

While in K'ai Chow I went to see a dead people's wedding. The young man had died five years ago at the age of eight and about the girl I do not know. The parents now arranged their wedding so that they could have a home in the hereafter. They give them all the things necessary and more to make a home and living. There were carts, horses, tables, chairs, boxes and everything else you could think of all made out of paper and kaffir corn stalks. These things were all burnt at the end of the celebration and were thus sent off to the world where the children were to use them.

On May the nineteenth we left by ox cart for home. We did not get home in one day so we stayed over night in a Chinese inn. Our first class room contained a table, a bench, and a mat on the floor was our bed. Also a flickering little lamp that gave enough light so that you could see where it was. We spread our borrowed bedding on the mat and went to sleep after a little supper. We were awakened at day-break and were off on our way arrived here at noon all glad to be home again.

The people are busy harvesting just now. They are having a good wheat crop here for which we are thankful as the people are very poor as a whole.

Yours in His Service, **August Evert.**

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St.. Philadelphia, Pa.

Subscription in advance..................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

A BRIEF HISTORY OF THE ROARING SPRING CONGREGATION

The history of the Roaring Spring Mennonite Church has its roots in traditional Mennonitism as far back as 1827, when Jacob Snyder 1st, was a Bishop in the Mennonite Church. He settled in Huntingdon County and organized a congregation among the Mennonite settlers of that county. When a number of Mennonite families established themselves near Martinsburg, Blair County, it naturally followed that a congregation was formed there under the leadership of Bishop Snyder. The sons of Bishop Snyder, Jacob 2nd, Herman and Abram, with Abram Metzler and John Durr served the Martinsburg congregation as preachers.

In 1898 Rev. Abram Snyder successfully urged the Martinsburg congregation to purchase the present church building from the Methodist Congregation seeing an opportunity for effective and constructive Christian work by Mennonites in Roaring Spring. A congregation was formed here in 1902 with Rev. John Durr as Bishop and Rev. Abram Snyder, who lived in Roaring Spring, and Rev. Jacob Hershey ministering to the small congregation. The first Board of Trustees consisted of Jacob Snyder 3rd, Abram Kauffman and Joseph Kauffman.

In 1906 Jacob Snyder 3rd, and Herman Snyder 2nd, were ordained to the gospel ministry and faithfully served the congregation. In 1912 Rev. S. D. Yoder became affilated with the group.

Since the departure of Rev. Herman Snyder and Rev. Jacob Snyder the entire burden of spiritual leadership has fallen on Rev. Yoder and he has discharged his duties to God and man with fidelity at the expense of his own comfort and strength. This year completes Rev. Yoder's forty-third in the Gospel Ministry.

There are a few things that stand out strikingly in the history of this congregation that I would like to bring to your attention in a brief summary:

1. That the congregation by its leadership and example in the community has steadfastly adhered to the fundamentals of traditions of the Mennonite Faith, "The Faith of Our Fathers."

2. The frequency with which the name Snyder appears in any account of the local congregation, no less than eight ministers of this family having served the congregation and its mother congregation in Martinsburg.

3. While the congregation has been of untold spiritual and social value to the community which it serves, its activities have not been confined to Roaring Spring and as a result its membership is widely scattered and no less than four active Mennonite congregations in other localities owe their beginning to the pioneering leadership of this congregation.

4. The faith and perseverance with which the congregation has met and overcome trials and difficulties and has continued a spiritual and numerical growth from the time of its organization until this happy day when we are rededicating this building as a "house of prayer;" according to the latest conference report it membership numbers 151.

We ask your intercession that the Heavenly Father will continue to lead and to guide that we may faithfully complete his purpose for us in this part of his vineyard.

Richard Havens,
Sec. of Cong.

Secretary's Note:—The congregation united with the Eastern District Conference at its 114th session, held in Souderton, May 1912. Rev. Silas M. Grubb was active in bringing this fellowship about.

"BEAUTY FOR ASHES"
(Concluded)

Monday afternoon and evening were used for a Ministerial Meeting. This was the third one that was held by the Executive Committee of Conference for the benefit of the pastors in the western part of our state. The president of Conference presided. The general theme selected for this meeting was "Building up a Congregation." This was ably treated in a paper prepared and read by Rev. Howard G. Nyce, pastor of the Allentown-Upper Milford charge. Rev. Jacob Unruh, Manns Choice and Rev. Sylvan Lehman, Smith's Corner, followed with brief discussions. (Abstracts of all three will later appear in these columns.) These were in turn followed by general discussion. More than a dozen ministers and laymen participated in it. Two of the local pastors, Rev. Naugle and Gardiner, visiting, were invited to give expression to their opinions. They accepted the invitation and gave several very good exhortations. The secretary's pad has numerous quotations that might later furnish some edifying thought through the medium of these columns.

The evening meeting was a preaching service. The message was brought by the Rev. Elmer Hess, pastor of the Bellville Mennonite Congregation. He chose II Timothy 4:16, as his text. In outlining his message he said that he would speak on "Practical Sanctification, Evangelization, and Evangelism."

It was a sturdy sermon. It was delivered in no uncertain tone, interspersed and interwoven with humor and a deep reading and insight into human nature. There was a staunch loyalty to the Word of God, the kind that springs from a background that has been Mennonite for centuries. Force was its dominant characteristic.

Five very sumptuous meals were served in the basement. These were prepared by the Ladies Aid. Fourteen persons from the eastern part of state were lodged and given breakfast at the homes of members of the congregation. Their hospitality was truly Mennonite!

As we sped eastward to our regular fields of service, the whirl of wheels and the rhythmic passing of the milestones accentuated the happy refrain that seemed to fill our souls and as we write echoes of these joyous notes come back to us, so that with the prophet we sing: "The Spirit of the Lord God is upon me (us); * * * * to appoint unto them that mourn in Zion, to give unto them BEAUTY FOR ASHES, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord that he might be glorified." (Isaiah 61: 1-3.)

Freeman H. Swartz,
Secretary of Conference.

Roll of Church Officers

Pastor: Rev. Stephen D. Yoder. Deacons: Mr. Daniel Snyder, Mr. Aden Kephart. Trustees: Mr. Aden Kephart, Pres., Rev. Stephen D. Yoder, Mr. Daniel Snyder, Mr. Samuel P. Snyder, Mr. Clyde Chaplin, Mr. Ernest Grace. Treasurer: Mr. Samuel P. Snyder. Secretary: Mr. Richard Havens.

"BUILDING UP A CONGREGATION"

That we might share with readers of this paper some of the interesting and edifying discussions that took place at the Ministerial Meeting in the Roaring Spring Meeting House, Monday afternoon, July 10, is the prime motive for including in one article abstracts from the papers read and a compilation of notes from the Secretary's pad.

I

An abstract of the paper read by Rev. Howard G. Nyce, pastor of Allentown-Upper Milford charge:—

The topic assigned to me can be studied from two different angles; The one, the consideration of church membership; the other, attendance at services. As a general rule we speak of our churches as congregations. I am asked, for instance, "How large is your congregation?" Usually, I reply by giving the total membership. But in reality, a congregation is a group of people gathered together for religious services.

A church is so different from all other organizations. A musical society, social club, or any other organization, have selected membership and single aims. In the church we find rich and poor, learned and unlearned, the young and old, the male and female. No such diversity exsists in any other organization.

This being the case, the first thing essential in building up a congregation is a capable leader. He must be a man who will do more than simply get his people to know the story of the Bible and the Catechism. He must be a man who has been up in the high mountain of truth and seen the far-reaching landscapes, and coming down from this mountain-top experience be able to lead his people to the place where he has been. He must study his field and learn to know his people. He must be a man who is able to bring out into full strength the latent spiritual forces and get them into action. He must be able to show his people how to live with one's fellow man and do his part, carry his share of the burden, and trust his fellow men and be trusted by them.

The next step essential in building up a congregation, is to prove to these in the community that you are really interested in them as individuals. That you are interested in their problems. That their burden becomes your burden. While I never started a new congregation, I am nevertheless convinced, that a man who is called to build up a congregation that may have been somewhat neglected or that lost its members through the leader who did not have the people on his heart, is harder to build up than the average new congregation.

In every community are to be found men who are not at all interested in religion. Such a man must be visited often. It may take some time to win that individual, but this can be done if the leader is at all tractful. Indeed, not all men can be won, but as a general rule many of them can.

Sometimes we get people interested in religion by making a sick visit. A wonderful opportunity is here given to speak to weak Christians about God, and the members of the family are usually interested in what is spoken at such a time.

Possiblity there is no better opportunity in some families to tell "the old story" then at the time of the death of a member or a friend. At such a time it is well to point out that probablly death claimed that certain individual to arouse some relative or friend, which I believe to be true in many cases. Such a time gives us the opportunity to speak about the glorious future life and the home that Jesus has promised to prepare for those who love and serve him here upon earth.

It is important that the minister is interested in every organization of his church. He should be the curator of every organization or an exifficio member of every committee, to be consulted on matters pertaining to the spiritual welfare of his congregation.

He should win the love and respect of every child in the Sunday School. I try not to overlook one child that comes to my school. I have the unique priviledge of being a pastor of a city and a country church. In my country church all the children stay for the church service. I greet them with their parents at the door. In the city school, I am sorry to say, the majority of little ones do not stay for the services, for the same reasons that they do not stay in other city churches. I usually make it my business to be at the door of our Sunday School room and greet these little ones before they go home.

The greatest burden that a pastor has, it seems to me, is to win back to the church those who were formerly interested in religious work, but have drifted away. This is part of the task of "building up a congregation." After all, is it not the most important! What does it matter how large the membership may be, if the members are not at all interested in the church. Why does this condition exsist? As a general rule there is a reason. Some young people begin to lose interest in the church as they begin to mingle with their companions. Especially, is this true, if the companions do not care for the church. More people are taken from the church through the instrumentality of companions, who are not religiously inclined than there are won to the church through Christian men and women.

The thing that causes most worriment to the minister who is trying to "build up his congregation," is how best to handle certain problems that are put before him by some of the younger people of the church. I might mention just one, namely, that of amusements of one kind or another in the church. Simply to say "no," is not sufficient. "Other churches do this or that, why can't we?" We must be very tactful for the fear or losing our young people because of this problem. It requires patience and the peace of God, to be able to explain intelligently our reasons for not allowing certain amusements.

We are glad to add new members to our roll, but this should not be the most important thought in our mind. We are to feed the flock also. If we continue to preach the gospel of Christ, we will always find someone who will be glad to come and hear the TRUTH. If we do not preach the gospel, but give a book review instead, or speak about a certain picture as some do, we may be able to draw the crowd, build up a large congregation but the condition of the souls of men will be unchanged. We dare not build up a congregation in that fashion! We must not be discouraged, even though our church does not grow as fast as we would like to see it grow. Remember, if God has called us to the field in which we labor, He had a reason for doing so. Let us do our best, and he will bless our labors. We may not see the fruit of our labors at once, we may never see it while on earth, but if we remain true to our trust, ours shall be the reward.

In describing the capable leader, earlier in this paper, I stated, "He must be a man who will do more than simply to get his people to know the story of the Bible and the catechism." By no means did I wish to imply that Catechetical instruction is not important, it is! This is often the pastor's first opportunity to speak to some of the younger people. They attend Sunday School classes regularly and are taught by their teachers. But in the Catechetical class we have before us, for the first time, a group of these young people for the definite purpose of instructing them in Bible truths.

It is our duty, as ministers, to impress those whom we wish to teach with such emphasis that anywhere, and at any time, the young people will stand to uphold the truth.

The pastor who would build up a congregation must mingle with his young people. Though he may not always agree with everything they do, he will have a better opportunity to persuade them to do the right, than he would if he held himself aloft.

Finally, let me say, in order to build up your congregation, you must at all times be Yourself, trust in the Lord, be sure you are right, and "Go Forward!"

II

The discussion presented by Rev. Jacob Unruh, pastor of Manns Choice-Napier, though given orally was developed from a rather ingeniously constructed outline. He used scriptural quotations for his main points. We include it.

I. "Rightly Dividing the Word of Truth" —(The Preacher's Part).

1. Feeding the Flock of God,
   a) Give them something worthwhile.
   b) Give them simple truths in a way that they will appreciate them.
2. Dividing the Word,
   a) Music is one way of giving out God's Word.
   b) The preaching of varied sermons—not harping on one thing.

II. "Take away the Stone"—(The People's Part).

1. Twenty earnest Christians can do more than eighty who are asleep on the job.
2. A Christian who hears the word of God rightly divided and applies it to his life will be a stepping stone instead of a stumbling block.

III. "And the Lord added daily such as should saved"—(The Lord's Part).

1. The Lord can bless his word, if it is rightly divided.
2. The Lord can bless his people, if they be put away sin out of their life.
3. The Lord will add to the Church where the word is preached and where the people obey his word.

Inconclusion note that we have also a mathematical enumeration:

1. Dividing—The preacher's part,
2. Subtracting—The people's part,
3. Adding—The Lord's part.

Rev. Sylvan Lehman, pastor in charge of Smith Corner Mission station, presented an interesting paper. It follows in brief.

In the building up of a congregation, there are many things that enter upon the work. The field wherein one labors, the type of minister on the field, and the preaching of sermons which are true to the faith, all have their part. Pastoral work or visitation has more to do with it than many persons realize. It is as important as the preaching and teaching of the Word of God from the pulpit.

(To be concluded.)

Just as I am without one plea
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

August 6

How Far Does Nature Reveal God?

Psalm 93:1-5; Luke 13:1-5.

As we meditate upon this topic our minds naturally turn to Psalm 19:1—"The heavens declare the glory of God, and the firmament showeth his handiwork." Wherever possible it would be fitting and very inspiring to plan this as an outdoor sunset service. If possible find some natural hillside with shade trees and all nature at her best where the hand of man has not marred its beauty—such a place would be a natural setting for this topic. It would be well to plan for a great worship service with some appropriate congregational singing, this may then be followed with the disussion of some questions and topics by serious minded speakers.

Suggestive Questions

1. Can nature fully reveal God?
2. Is nature the "handiwork of God," or the result of a "mechanistic Universe?"
3. To what extent may the beauties of nature help us to worship?
4. In what ways does nature teach us patience?
5. How may we see in nature the manifestation of God's power?
6. Tell about some of the Old Testament teaching about nature.
7. In what ways did Jesus use nature in His earthly ministry?

Nature does reveal God. That man who cannot experience God by observing and enjoying the beauties of nature is either lacking development of his aesthetic nature or is depraved. But nature alone does not fully show forth God or it would not have been necessary for Him to send His Son, Jesus Christ and to have given us the inspired Word as we have it in the Holy Scriptures. And then too we may know God through a living personal experience.

Blessed is the man who can say with Paul, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him."

It is not difficult to see a manifestation of God's power in nature. Note how God gathers the waters of a Niagara, and again how the sun shines on wood, and leaves, and after a great number of years man digs coal out of the bosom of the earth. And then also we can learn a lesson in patience when we see how God takes an acorn and a hundred years to form a sturdy oak.

That the Creator of the Universe is a personal God is not difficult for us to comprehend, in fact it would be diffcult to think otherwise. But that He is a God of order can be seen in the great feat accomplished in computing and measuring the size and distance of stars some many hundreds of light-years removed from us.

Search the Scriptures

Mon.—Proverbs 8:22-36. Nature proclaims a Creator.
Tues.—Romans 1:18-23. Invisible made known.
Wed.—Isaiah 40:12-26. The power of God.
Thurs.—Acts 14:8-18. Nature of God's witnesses.
Fri.—Matthew 7:9-11. May has divine qualities.
Sat.—John 1:1-18. The supreme revelation.
Sun.—Read Psalm 93. Nature reveals God—How far?

"Flower in the crannied wall,
I pick you out of the crannies;

Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, all in all,
I should know what God and man it."
Tennyson.

THE ONLY ALTERNATIVE

(Men argue much about faith and creeds, the following does not waver.—Y. P. Tditor.)

The Only Alternative

Take it or leave it. There is no other alternative. Christianity is not the complicated thing many would have us believe. It professes to be a revealed religion. As such it is nowise conditioned on human opinion. It is revelation or it is not. If it is, then it is not a matter for discussion except as to application. If it is not, then it can make no claim to recognition. If it fails to be what it pretends to be it is unworthy of further regard. It is utterly beyond the influence of mere human opinion. Its preeminent claim to acceptance is that God has spoken. Has He? Either He has or He has not. If He has, that settles it. If not, then why consider it all all? Now, the fact is, Christianity is all false or it is all true. It is no fanciful thing to be juggled with or to be used as a conjurer's wand.

Eclecticism has no more place in dealing with Bible Christianity than it has in dealing with the law of gravity. Christianity is not fanciful, it is factual. By no law of true thinking can the New Testament story of Jesus be made to be conditioned upon human acceptance. Either Jesus lived, taught, worked, and died as the Gospels declare, or He did not. Either we have salvation through the voluntary sacrifice of Jesus Christ of we have no salvation whatsoever, either from the guilt of sin or the love of sinning.

Either Christ was born of a virgin precisely as the Inspired Narrative proclaims, or no such person as Jesus is known to be historic. Either Christ rose from the dead or there is no guarantee that death does not end all. Juggling with words and trying to accept a part and deny the rest according to preference of caprice is simply ridiculous.

The erudition and the intellectuality of any man or any group of men does not qualify for an interpretation of the supernatural. It is not a question of what God Almighty might have done; the question is what did He do to save a lost world.

The Gospel is good news or the world has no good news. The very significance of the term itself would indicate that a message of extraordinary import and incomparable satisfaction has been given to the world. There it stands despite the caviling and contentions of men. Take it or leave it. Not even God can compel acceptance of it, against predetermined and persistent opposition.

There, too, Christ stands. Take Him or leave Him. It is just as simple as that. What you cannot do is this: you cannot take the Gospels in part and reject them in part. They constitute a unit of truth. This unit is unbreakable. The moment you repudiate the authority of the Bible you have no Christianity. It stands or falls with the credibility and the reliability and the authenticity of the whole.

Christianity presents the conditions and the provisions of pardon for sin. Take it and be saved, leave it and be lost. Now that is the hard, cold, simple fact. No living mortal ever did or ever will guarantee salvation apart from Jesus Christ.

If you do not believe the Bible, then make no claim to being a Christian. You may make a claim to being religious, but not to being a Christian. Christianity is wholly identified with the Gospels just as we have them. If you reject Christianity yourself, which has been such an unspeakable comfort and source of power to accounted multitudes, why is it necessary to go about unsettling the faith of those who do find salvation and peace in the acceptance of the Word at its face value?

So far not one thing has ever been presented by scientists or philosophers that has in any degree met the deep want of the human soul, conscious of its own transgressions.

When praised by the Athenians, Pericles said: "The most praiseworthy fact of my life you have not mentioned; it is this: no Athenian has ever been caused to put on mourning through any act or word of mine." There are thousands of men, blind guides of the blind, who have caused their fellowmen to put on mourning because they have robbed them of their faith. Of all banditry the very worst is that which robs a man or woman of saving faith in Jesus Christ as Lord and Saviour.

A delected Gospel is not merely a diminished Gospel, it is a destroyed Gospel. A Gospel without the supernatural is like a watch without a mainspring. It may retain the outward form, but it is not rhythmic with the spheres. It does not do the one thing a real watch does, viz., keep time.

The Christ of the Gospels is not "the Man that nobody knows." The Jesus of that book is utterly fictitious. Nobody knows such a Jesus because he never existed. The Jesus whom regenerated disciples do know is the Christ who was born of Mary, supernatural as the true Son of God; who wrought miracles, who died voluntarily on Calvary; who redeemed a lost world, who rose again from the dead, just as He had predicted, and who ascended to "The Glory which He had with the Father before the world was." This same Jesus is today the intercessor for believers, the strength of the sad, the comfort of sufferers and the companion of all who are willing to obey and trust Him. He is not the Man that nobody knows. Everyone whose life has been trustfully surrendered to the Jesus of the Gospels, "Knows Him."

And how is He known by His disciples? From the fact of His indwelling in the soul and the fact produced in life and character. "His Spirit witnesseth with our Spirit that we are the Sons of God." You can no more reject miracles and keep Jesus Christ as a Savour, than you can reject the sun in the heavens and keep the solar system. Artificial light, however brilliant, is not sunlight. It is utterly futile to waste time arguing with men who deliberately mutilate the Word of God until it is eviscerated, emasculated and fragmentary.

The gospel of modernism is no more a gospel of salvation than is Buddhism or Mohammedanism. It is merely the shell of the acorn with the potential oak missing. Until the grace of God has done its regenerating work in the heart, man is no more able to pass on the Christian dictrines than a deaf man is to pass on an oratorio, or a symphony. Neither philosophy nor science can ever give to the world healing for its hurt, nor balm for its wounds.

Speculation about the possibility of forgiveness without an atonement is just as valuable as a dissertation on the kind of a world God might have made, but did not. The fact is unalterably true, that God did provide an atonement. **The atonement He provided is clearly revealed in God's Word. It is adequate. It works. Take it or leave it. If you take it you have peace and assurance of life everlasting. If you leave it, you leave sin with its virus, leading steadily toward wreck and nothing can eliminate it or change the fact.**

Could not God have forgiven sin without the death of Christ? Certainly not, or He would have done so. There was a moral necessity. Only that moral necessity ever lifted Calvary's Cross. The fact of the Cross is incontrovertible. The full and final meaning of it is hidden within the counsels of the Infinite. No explanation beyod that of the Gospel as we have it satisfies. Jesus Christ does not need fully to be explained. He does need to be savingly known. Trust and acceptance of the Jesus of the Gospels results in clarity of vision, whereby He is spiritually visualized and sufficiently known to meet every spiritual requirement.

Once more, let us say Christianity is not theoretical, but factual. There is stands in all of its completeness and beauty. It is subject to neither revision, modification, nor improvement. It is perfect in all of its provisions. It is adequate to every human requirement. You can no more tamper with it and still leave it effective than you can qualify or limit the Infinite Personality. You may deny it if you will, but "God manifest in the flesh" and the fact that "Christ died for our sins according to the Scriptures" are unalterable facts constituting the very essence of Christianity. Take it or leave it. You cannot change it, you cannot improve it. It stands.

—Bible Champion.

PUTTING IT UP TO THE YOUNG PEOPLE

By John R. Scotford

One of the useful characteristics of our young people is their capacity to stir up older folk. The writer long ago discovered that the easiest way to attract attention to a church is to get the children of the neighborhood excited about it.

But here is a minister in Florida who has applied the same principle to church finance. J. B. Root, pastor at Sanford, Florida, writes: "When we had a conference in central Florida to present the idea of the coin-collector for denominational funds, several from our church were in attendance, including the president of the Christian Endeavor society and one of the girls of the group. The older people were rather bored by the meeting, as is often the case when finances are discussed, but the two young people took in every detail. On the way home they plied me with questions.

"The following Sunday night the president asked the Christian Endeavor members, without any suggestion from me, 'Do you know where the money comes from to run this church, to pay the janitor, the light bill, the water bill, the minister's salary, and everything else?' Then he proceeded to tell them in a very graphic way what he had learned about church finance and missions, and the reason why we were distributing coin-collectors. He sold them the idea, with the result that over eighty coin-collectors are out. Later, the same young man stood up in church and suggested to the older folk that they do as well as the younger ones. He did not speak in any bragging or offensive fashion, but in a happy, smiling way. Personally I am converted to the idea of selling your goods to the young people and then letting them overcome the sales resistance of their elders."—The Congregationalist.

PROGRAM OF THE YOUNG PEOPLE'S CONFERENCE OF THE MIDDLE DISTRICT

General Theme: The Uplifted Christ.

Scripture Basis: "And if I be lifted up from the earth will draw all men unto me."—John 12:32.

Saturday, August 19, 1933—Salem Church, Dalton, Ohio.

Sunset Hour — 6:00 P. M.

1. Worship Service, A delegate from Grace Church.
2. Salem Chorus.
3. Sunset Message, Rev. A. E. Kreider.

Evening Service — 7:30 P. M.

1. Worship Service, A delegate from St. John's Church.
2. Our Peace Message, Miss Vivienne Musselman.
3. Sugar Creek Chorus.
4. Business.
   a. Report of secretary.
   b. Nominations and election.
   c. Planning the work for the coming year.
5. Oak Grove Chorus.
6. The Meaning of the Cross, Mr. E. W. Baumgartner.

Sunday, August 20.

Afternoon Service — 2: P. M.

1. Worship Service, A delegate from Fortuna.
2. Wadsworth Chorus.
3. How may we uplift Christ in every-day Life? A delegate from Donnellson.
4. Berne Chorus.
5. How may we uplift Christ in our devotional life? A delegate from Ebenezer.
6. Berne Chorus.
7. The Uplifted Christ for our Young People. Mrs. S. F. Pannabecker.

Sunset Hour — 6:00 P. M.

1. Worship Service, A delegate from the Wayland Church.
2. Special Music.
3. Sunset Message, Rev. Jesse Smucker.

Evening Service — 7:30 P. M.

Song Service.
Devotionals.
Address—Worship in the Sunday School. Rev. Delbert Welty.
Special Music—By Salem church.
Address—Teaching the Word in the Sunday School. D. W. Bixler.
Special Music—By Salem Church.
Address—Evangelism in the Sunday School. Rev. Adolph Friesen.
Closing song.
Benediction.

Pastors and C. E. Executive Groups are urged to bring large delegations of young people for these sessions.

THE S. S. LESSON

August 6

Hannah. I Sam 1:9-11, 24:28, 2:1-2.

Golden Text,—A woman that feareth Jehovah, she shall be praised. Proverbs 31:30.

The period of the time of Samuel followed that of the Judges. We learn in the Books of Samuel something of the religious situation in Israel. The Tabernacle was at Shiloh, Eli was the high Priest. The faithful regularly went to Shiloh to worship. The worship included bringing of offerings. Polygamy was common and with it came the curse incident to the institution—jealousy and discord and favoritism in the family. It was considered that children were the sign of the favor of the Lord. The childless wife was regarded with contempt and often subjected to indignities. While polygamy was tolerated, it brought with it unhappiness. There was sure to be a favorite wife and her position often caused trouble.

In the case of Hannah and her husband however the childless wife was the favorite and her character stood out as a better one than that of her rival, yet, her position was not comforting, the child was lacking. The childless home misses something that nothing else can supply. Children are the gift of the Lord so that the joy of the home may be complete. It is through the children that all that is good in life is to be passed on to posterity. The decline of family life is to be attributed to the lack of children in the home and concern for their welfare.

That Hannah prayed in her distress was the beginning of blessing. Her trouble was an appropriate subject for prayer. To her a child meant more than personal happiness: it meant that the world should be the better for the child and her consecrating him to the Lord. In all of our miseries we find our greatest help in prayer. In answered prayer we have something that blesses us and others with us. Though she may not have realized it, her desire for a son also indicated a need for a prophet in Israel at that time.

A dear friend of the writer, now gone to eternal reward, wrote sacred music. The Christian world thanks God for the inspiration in worship that came to multitudes through the writings of J. Lincoln Hall. He once revealed the secret. His mother, who was also well known to us had prayed for his coming and consecrated him to the Lord before he was born. The Lord sent him and with him the gift of expressing holy emotions so that multitudes might be inspired and helped. God is to be thanked not only for Lincoln Hall but for Lincoln Hall's mother.

Hannah was misunderstood by Eli. Good people are often mistaken in their judgment because it is hasty. No one has the right to condemn another until he is sure of the reason for which he condemns. The world is full of unnecessary misery because of hasty judgment. The very prayer she uttered was held against her as something unbecoming because Eli did not know she was praying and had not taken the trouble of finding out. Persons in responsible places, especially when they have to do with worship, must be ready to help rather than hinder those who seek God and help from God.

The prayer of Hannah upon having her wish granted from God is one of the numerous prayers of ancient saints preserved for us in the Bible. They should be studied because they are given in song. It was an ancient custom to do so. We should ever keep in mind that our prayers and our hymns are closely akin and the sentiments expressed in song should be regarded as seriously and as binding as our prayers and pledges made to God. It is a serious thing to sing, "I'll say what you want me to say, I'll do what you want me to do, and I'll go where you want me to go." None should sing it without meaning it and the same should hold true with our other hymns that we make a part of our worship.

In this lesson we have impressed upon us some of the things that relate to motherhood. Motherhood is a divine commission. Into the hands of the mothers of the world is committed its future. The men and women of tomorrow will be largely what their mothers helped to make them. Good mothers are the inspiration of good men. Few bad men or women owe their godless careers to their mothers. Some of the noblest tributes to mothers have come from the lips of the best men who ever lived.

Hannah regarded her gift of a son as a triumph. It surely was a triumph of prayer.

She was one who rejoiced in God's salvation. The saint always finds occasion for rejoicing because he or she sees blessings in all of God's gifts. There were others mothers who were not as happy as she because in them there was no joy of salvation. The knowledge of God's power and holiness is essential in rejoicing in God and his gifts that include both temporal and spiritual gifts.

DEATHS

Slotter.—Near Bedminsterville, Pa., on May 27, 1933, William H. Slotter, formerly Superintendent of Schools of Bucks County and of late Superintendent of the Burd Industrial School, aged 90 yrs., 9 months and 22 days. Funeral services were conducted by A. M. Fretz at the school on the evening of the 31st, further services the next day in Doylestown Presbyterian church by Rev. Whiteneck. Interment in Doylestown cemetery.

Hoekman.—In Bedminsterville, Pa., on April 22, 1933, Maria L. nee Fretz, widow of Henry K. Hoekman, aged 87 years, 1 month and 3 days. Services and interment on 26th, at Deep Run. A. M. Fretz officiated.

Leatherman.—In Line Lexington, Pa., on April 24, 1933, Royden C. Leatherman, aged 46 years, 3 months and 25 days. Services on the 27th, in Huff's Funeral Home, Lansdale; interment in Montgomeryville Baptist cemetery. A. M. Fretz officiated.

Strouse.—In Plumsteadville, Pa., on April 25, 1933, Magdalena nee Leatherman, wife of Peter Strouse, aged 74 years, 1 month and 23 days. Funeral services and interment on the 29th, at Deep Run. A. M. Fretz assisted by Jacob Rush officiated.

Miller.—Mary C. Miller was born in Elkhart county, Indiana, July 24, 1863. She was the daughter of Rev. John and Mrs. Mary Nusbaum, the youngest of a family of 15 children, all having preceded her in death save one brother and one sister.

She was married in Middlebury, Ind., to Walker W. Miller July 31, 1881, and fell gloriously asleep in the home of her daughter, Mrs. S. C. Augspurger Sunday morning, July 2, 1933, at the age of 69 years, 11 months and 8 days.

To this union were born three children, Elsie, Edith and Ethel. Ethel went to her reward several years ago.

Mrs. Miller accepted Christ as her personal Savior and united with the Mennonite church at the age of 18, remaining a faithful Christian to the end. She was ever an affectionate and devoted wife and mother. The teaching life of 20 years by her companion was made lighter and more pleasant by her untiring devotion to home and family, and when in 1897 her husband felt called to preach the gospel, she cheerfully and prayerfully took her place at his side, and in her very modest and unassuming way, by her prayer and consecrated life assisted in no little way to make possible a glorious, happy, and we trust a somewhat profitable gospel ministry in Pulaski, Chicago, and Goshen, Ind.

Her health broke down in the strenuous Chicago work never again to be restored to her former self. Returning with her husband the sceond time to Pulaski, she was privileged to mingle once more and spend the closing days of her life with a people she had long since learned to love.

She leaves to mourn her departure, a husband and two daughters, Mrs. S. C. Augspurger of Pulaski, Mrs. Edith Chester of Seattle, Wash., 8 grandchildren, 7 great-grandchildren, one brother, one sister and many other relatives and friends.

Funeral services were conducted Tuesday morning, July 4, at the Pulaski Mennonite church. Rev. Niswander, assisted by Evangelist Alta Clift, had charge of the rites. Music was furnished by the men's quartet of the church.

I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy day be bright."

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED FOR THE PORTLAND, ORE., MISSION

This report covers from May 1st to and including June 20th, 1933.

L. M. Ledig, Upland, Cal., $50.00; Jno. C. Jantz, Odessa, Wash., $1.00; San Marcos Mennonite Church, Paso Robles, Calif., $5.31; Immanuel Mennonite Church, Pratum, Ore., $23.12; First Mennonite Church, Paso Robles, Calif., $15.00; First Mennonite Church, Colfax, Wash., $21.09; The Immanuel Mennonite Sunday School, Los Angeles, Cal., $15.00; Adult C. E. Society of the Immanuel Mennonite Church, Los Angeles, Cal., $6.45.

Received for the Pacific District Conference

First Mennonite Church, Reedley, Cal., $16.75; San Marcas Mennonite Church, Paso Robles, Cal., $6.55; First Mennonite Church, Upland, Cal., $18.18; First Mennonite Church, Newport, Wash., $5.10; First Mennonite Church, Upland, Cal., $13.71.

Gratefully Acknowledged,
Pacific District Conference.
By **Jno. C. Jantz**, Treas.

CONTRIBUTIONS FOR PUBLICATION BOARD FROM NOV. 18, 1932 TO JULY 5-33.

Lehigh Mennonite Church, Lehigh, Kan., $4.00; Isaac Fast, Goessel, Kan., $11.50; First Mennonite Church, Upland, Cal., $2.23; First Mennonite Church, Upland, Cal., $2.20; Immanuel Church, Galva, Kan., $12.24; Fred Ott Sr., Gypsum, Kan., .26; Apostolic

Church, Trenton, Ill., $3.04; Rev. C. van der Smissen, Newton, Kan., $.39; Hillsboro Kansas Church, $20.00; First Mennonite Church, Upland, Cal., $5.86; First Mennonite Church, Upland, Cal., $3.45; Bergthal Church, Paynee Rock, Kan., $10.00; Bethel College Church, Newton, Kan., $13.41; First Mennonite Church, Upland., Cal., $4.45; Emmaus Church, Whitewater, Kan., $8.00; Summerfield Church, Summerfield, Ill., $10.00; First Mennonite Church, Upland, Cal., $4.55; From a Friend, $1.00; Unknown, $5.00; G. A. Wachtrgal, Sylvia, Kan., $1.00; Wm. Dirks, Neppel, Wash., $.50; L. M. Ledig, Upland, Cal., $30.00; Garden Twp. Church, Moundridge, Kan., $14.00; C. E. Society, Friendensfeld Church, Turpin, Okla., $2.80; Bethel Church, Mt. Lake, Minn., $10.00; Grace Church, Landsdale, Pa., $16.19; First Mennonite Church, Paso Robles, Cal., $5.00; Zion Mennonite Church, Sauderton, Pa., $35.00; A Grandmother, $5.; Pulaski Church, Pulaski, Iowa, $35.-03; First Mennonite Church, Upland, California, $3.42; Two Unknown Friends, .60; Tabor Mennonite Church, Gossel, Kan., $8.30; Lehigh Mennonite Church, Lehigh, Kan., $2.95 Summerfield Church, Summerfield, Ill., $20.00; Eicher Mennonite Church, Noble, Iowa, $17.50; Sichar Church, Cordell, Okla., $5.10; H. T. Reimer, Holmesville, Neb., $1.50; First Mennonite Church, Reedley, Cal., $38.85; Christian Church, Moundridge, Kan., $20.00; Brudertal Church, Hillsboro, Kan., $23.10; Trenton Apostolic Church, Trenton, Ohio, $7.89; Total, $425.31.

Gratefully acknowledged,

E. W. Baumgartner, Treas.

EMERGENCY RELIEF CONTRIBUTIONS FOR JUNE, 1933

For Russia: C. W. Classen, Newton, Kan., $25; Mrs. Katharina Balzer, Buhler, Kan., $5.60; A. R. Schmidt, Buhler, Kan., $5; G. W. Harder, Whitewater, Kan., $3; Waldemar Wiens, Whitewater, Kan., $50; India Christians, Champa, India, $118.67; H. K. Ortmann, Los Angeles, Cal., $2; Eduard Esau, Whitewater, Kan., $18; C. C. Sperling, Inman, Kan., $5; Karl Badertscher, Pandora, Ohio, $10; Peter Miller, Marion, So. Dakota, $10; Karl Friesen, Beatrice, Nebraska, $20; San Marcos Mennonite Church, Paso Robles, Cal., $10; W. P. Remppel, Pasadena, Cal., $15; Mr. and Mrs. Jacob Meshberger, Okarche, Okla., $5; Mrs. P. S. Unrau, Goessel, Kan., $2; Eden Church, Inola, Okla., $15; Sichar Church, Cordell, Okla., $10; Lehigh Mennonite Church, Lehigh, Kan., $2.15; P. M. Claassen, Newton, Kan., $10; G. P. Regier, Newton, Kan., $6; Gerhard Wiens, Newton, Kan., $20; Mrs. D. S. Neufeldt, Inman, Kan., $50; Peter F. Neufeldt, Inman, Kan., $25; Mrs. K. H. Friesen, Henderson, Nebr., $1.50; John J. Unruh, Newton, Kan., $5; Anonymous, Aberdeen, Idaho, $10; Edward Esau, Whitewater, Kan., $18; John H. Wiebe, Whitewater, Kan., $6; Bergthal Church, Pawnee Rock, Kan., $17.13; Katie A. Friesen, Newton, Kan., $5; J. P. Habegger, Berne, Indiana, $5; Anna Buller, Goessel, Kan., $5; S. S. Children's Day, Grace Mennonite Church, Lansdale, Penn., $26.40; Cheyenne Mennonite Church, Thomas, Okla., $3; Arapaho Mennonite Church, Canton, Okla., $3; Emma Ringelman, Geary, Okla., $5; Maria Goertz, Canton, Kan., $10; Millers Family Reunion, Marion, So. Dakota, $36.37; C. H. Voth, Inman, Kan., $5; Anonymous, Goessel, Kan., $1; J. P. Habegger, Berne, Indiana, $5; First Mennonite Church, Berne, Indiana, $20; H. K. Penner, Beatrice, Nebr., $3; Elizabeth Schmidt, Oraibi, Arizona, $5.00; Bethel Mennonite Church, Perryton, Texas, $5; F. W. Schowalter Halstead, Kan., $5; Friesen's Family Reunion, Buhler, Kan., $11.50; John H. Schmidt, Ringwood, Okla., $1; Jos. C. Graber, Pretty Prairie, Kan., $5; Sunbeam Junior Endeavor First Mennonite Church, Newton, Kan., $2.02; N. J. Goosen, Freeman, So. Dakota, $10; Friends in Beatrice, Nebr., $3; Anonymous, Newton, Kan., $25; Two Friends, Moundridge, Kan., $10; Rev. J. W. Lorenz, Hutchinson, Kan., $3; Elise Wiebe, Newton, Kan., $20; G. A. Peterson, Hutchinson, Kan., $10; Immanuel Mennonite S. S., Los Angeles, Cal., $5; San Marcos Mennonite Church, Pasco Robles, Cal., $8.25; John P. Schmidt, Goltry, Okla., $10; Peter Penner, Wasco, Cal., $40; A Friend, Beatrice, Nebr., $5; Bethel Church, Perryton, Tex., $19.49; Ed. D. Voth, Newton, Kan., $1; Anonymous, Granville, Ohio, $1; Mr. J. J. Buhler, Buhler, Kan., $10; Mrs. B. B. Buhler, Buhler, Kan., $10; J. C. Regier, Buhler, Kan., $10; John H. Wiebe, Whitewater, Kan., $6; Eduard Esau, Whitewater, Kan., $12; First Mennonite Sunday School, Mt. Lake, $32; Sewing So., First Mennonite Ch., Beatrice, Nebr., $6; Joseph H. Georing, Moundridge, Kan., $100; Johanna Schroeder, Newton, Kan., $3; S. S. Class No. 46, Berne, Ind., $23.95; Bethel S. S., Bethel Church, Inman, Kan., $22; Refund from A. Warkentin, Chicago Trip, $50.

For General Fund: Christian Church, Moundridge, Kan., $36; Emmaus Church, Whitewater, Kan., $104.55; West Zion Mennonite Church, Moundridge Kan., $13; Brudertal Church, Hillsboro, Kan., $20.30; Cath. Dueck, Beatrice Nebr,, $.24; First Mennonite Church, Philadelphia, Pen., $2.37; First Mennonite Church, Upland, Calif., $6.86.

For Canada: Christian Church, Moundridge, Kan. $35.

For Harbin: Garden Twp. Church, Burrton, Kan., $5.50.

For Syr. Orphans' Home: C. E. Endeavor Tabor Church, Goessel, Kan., $5.

June 1, 1933, Balance and Reserve		$683.66
Rec'd. for Russia	$1123.03	
Rec'd. for Gen'l. Fund,	183.32	
Rec'd. for Canada	35.00	
Rec'd. for Harbin	5.50	
Rec'd. for Syr. Orph. Home	5.00	1351.85
Rec'd. for Cancelled checks (see 3/15)		134.28
Total		$2169.79

Paid out during month incl. U. S. Tax....$.38	$1610.34
July 1, 1933, Balance and Reserve	$ 559.45

Gratefully acknowledged,

C. F. Claassen, Treas.

JOTTINGS

In the statistical report given of the Middle District Conference the membership of the New Stark, Ohio, church, which is 66, was omitted. This makes the total of all the churches of this Conference 5120 instead of 5054.

Drs. Harvey and Ella Bauman, who are on furlough from India, having spent some time in the East with friends and relatives of Dr. Bauman, are now at the home of Mrs. Bauman in Missouri. They expect to attend the General Conference and are planning for a stop over at Berne, Indiana.

Bro. E. S. Lape, chairman of the Committee on Entertainment for the General onference, which is to meet at Bluffton, Ohio, Aug. 22-30 requests that all delegates coming to the Conference come direct to the First Mennonite church to register and be directed to their reservations. It is important that this be done both for the convenience of the visitor and the local committee.

The editor acknowledges the receipt of several papers which were read at the recent meeting of the Northern District Conference which that body wants to give a larger hearing through the church papers. Those that will appear are: Training the Sunday School Teacher by C. B. Friessen of Mt. Lake, Minn.; The Prime Requisites of a Minister by J. J. Friesen of Henderson, Neb., and Melodies for Christian Service by Mrs. S. P. Preheim of Freeman, S. D.

Newspapers have been giving publicity to the fact that in some quarters Amish farmers have been substituting tractors for horses in order to make it easier for them (The horses, not the Amish). The picturesqueness of an Amishman's garb and his clannishness may make him an object of interest or curiosity to such who do not know him very well but to his neighbors he is one generally respected. A recent article on the Amish appearing in the Mennonite Quarterly Review, if read by such who want to know more about the private lives of the Amish people, would be informative. Their ancestors were among the noblest witnesses of the faith in Reformation times and their industry, their ability to attend strictly to their own business and their thrift are things that make them a valuable asset to any community.

The Committee appointed by the General Conference for the revision of the Minister's Manuel, which is to report at the coming Conference, has issued a Preliminary Report which has been placed in the hands of the ministers of the conference. This report is suggested as a supplement to the book rather than a revision. The forms suggested have been prepared by men experienced in their respective fields. The subjects offered are: Ordination of a Missionary to the Foreign Feld by J. W. Kliewer; A Word to the Minister's Wife by J. M. Regier; Installation of a Pastor by N. B. Grubb; Ordination of a Deaconess by J. E. Entz; Marriage by J. H. Langenwalter; Installation of S. S. and C. E. Officers by A. J. Neuenschwander; Dedication of Hymn Books by Lester Hostettler; edication of a Cemetery by A. M. Fretz and Admitting Members from Other Denominations into our Mennonite Church.

The Baptist State Convention which held its annual session last month in the city of Spokane made the headlines of the newspapers of the Northwest by virtue of the adoption of the following resolutions dealing with world peace:

"We affirm our faith in the cardinal Baptist principle of freedom of conscience, a principle for which our spiritual ancestors paid a great prce. In the spirit of those who suffered that we might have that freedom, we protest rulings of school boards, of regents, and of government officials which by compelling youth to take military training against their Christian convictions thereby violate this great principle.... Be it further resolved that, in a day when the world is endeavoring to break its youth in war, we commend to our members everywhere the most careful study of issues now before us as they affect the question of a Christian attitude toward war and peace and the establishment of brotherhood between the families of the earth."—Christian Century.

A prominent German Quaker, Wilhelm Hubben, who has been the head of a large public school at Magrenburg, in which capacity he had been performing a significant service to the youth of that city, has lost his position through the Nazi uprising. Several years ago he spent some time in this country and taught a half a year in the Friend's School at Westtown, Pa. Several other German Friends have been similarly displaced from important positions of public trust. One naturally wonders how the new order of things is affecting Mennonites in Germany. Little information concerning the dissenting sects comes out of Germany but the measures taken by the German authorities aiming at the political control of state churches does not indicate a very cheerful future for the smaller churches that have always been independent of the state.

MARRIAGE

Edward Franz with Katherine Krehbiel in the Menno Mennonite Church Monday, July 10. Their pastor Rev. M. J. Galle officiating.

MUSICAL MANUAL

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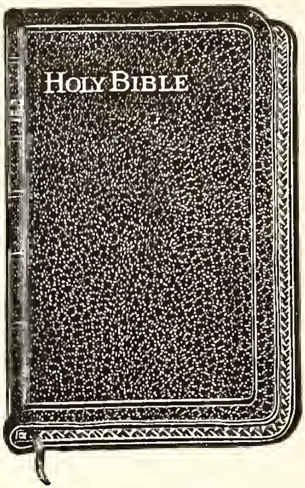

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VOL. XLVIII BERNE, INDIANA, AUGUST 3, 1933 No. 30

EDITORIAL

In this issue of The Mennonite the program for the General Conference which is to be held at Bluffton, is given, in so far as the Program Committee has been able to complete it. This Conference comes at a time when many problems are stirring and trying the world everywhere and to those of us who belong to Conference churches there will be matters to be considered that are of gravest concern to everyone. Churches belonging to the Conference should make it a matter of earnest prayer. Those participating in the deliberations of the Conference need all the grace, wisdom and Christian charity they can muster and should always keep before themselves the fact that a Conference is a gathering of brethren whose concern is the service of God and the good of the church. Very often, in the history of the Christian church, personal matters have so cluttered up the activities of the church that progress was hindered and nothing accomplished to the glory of God and the spread of the Gospel. Assembling in Conference the brethren come to take the wider view of the church in its part in the building up of the kingdom of God. There are little and big problems which every congregation has to face. Some of these can and should be settled within the church, others, again are of so great significance that their satisfactory solution needs the counsel of the whole church. We have enough to command the prayers and consideration, for an indefinite time, of the whole church when we consider how the economic condition of our people and of the country have crippled practically every effort of the church. Let those come to Conference do so with a feeling that the peace and the prosperity, if not the very existence of our church depends upon their undertaking the doing of the business of the church in the spirit of Christ, with Christian sacrifice and forbearance.

MOTIVES FOR CHRISTIAN SERVICE

Mrs. S. P. Preheim.

"But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh upon the heart." These were the words which the Lord spoke to Samuel when he sent him to anoint a successor to Saul, to the throne of Israel. This verse gives us an insight as to what the Lord considers, when he chooses a worker for a special task.

I realize that I stand before an audience of Christian workers. And if I should ask you for the motives which cause you to serve; and you would search your hearts, I am certain we would receive varied answers.

One of the saddest pictures to me is the one which Christ himself draws for His disciples, of the disappointed workers, as recorded in Matt. 7:22-23. "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?

And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." This picture is so sad, because those workers really thought they were entitled to recognition and reward. They were sincere, otherwise they would never have had the courage to face the Judge, with the question, "Lord have we not?" They were active, they did **many** works. They were successful, they did wonderful works, such as casting out devils. They were (at least nominal) Christians, for they worked in Christ's name: Yet disappointed.

I confess, that for years I could not understand, and did not try to explain this passage. I did not doubt the justice of the Judge, who judgeth all things righteously. I think I have found the answer in the Lord's words to Samuel, for man looketh upon the outward appearance but the **Lord looketh upon the heart."** The heart, the seat of our motives, determines whether our service is accepted or rejected by God. The motives are more important, that the kind or amount of service accomplished. If the Holy Spirit can, through my few thoughts, prevent one worker from sharing the fate of the disappointed workers, it will have been worth while.

Perhaps I should first define what I mean by Christian Service. By Christian Service I mean anything that is done for the advancement of the gospel of the kingdom of Christ, whether it is done through the church, the Sunday School, the Mission Society, the Christian Endeavor Society, or independent of all of these; whether by, doing, or praying, or giving. So you see it includes every Christian, and some who are not Christians.

Christian Service is necessary to spiritual developement. It is to the spiritual life what exercise is to the physical life. We know how soon our appetite diminishes, our body weakens when we cease to exercise. Insufficient exercise (service) may be the cause of many a weak Christian. In school we compare adjectives, such as, good, better, best; bad, worse, worst, etc. In the same way we may compare motives. You may not all agree with my placement of these; but I hope we all agree as to whether they are good or bad.

I. Trying to earn salvation; is the first motive I will mention. This one is false. False because it is an impossibility. Salvation is the gift of God, through faith in Christ Jesus. We cannot buy or earn it. "By grace are ye saved through faith; and that not of yourselves: It is the gift of God: not of works, lest any man should boast." Eph. 2:8-9.

Works can not produce; they are not the roots but the fruits of salvation. They do not determine our condition in the hereafter, but they determine our rewards. They do not constitute the crown of life, but the stars in the crown. Yet there are many people who are depending on their good works for their eternal life and blessedness. They make very good citizens, very good neighbors, contribute freely to Christian and charitable causes. They would make very good Christians. I covet such for Christ, but unless they accept salvation as a gift, they will lose not only their rewards but their souls. Therefore, "make your calling and election sure in Christ Jesus." Otherwise service avails nothing.

II. Others seek to earn the favor and blessings of God by their service. This motive I would term good, because God used it in His dealings with the children of Israel. Jehovah, a covenant God, constantly desiring worship, and faithful, loyal, obedient, service; promising wisdom, strength, courage, His presence, His blessing. "Bring ye all the tithes into my storehouse;" etc. "I will pour you out a blessing, that there will not be room enough to receive it." Mal. 3:10.

Not only does Jehovah use this incentive in the Old Dispensation, but we find that, Christ continually used it in the new. With nearly every command or request there is a promised reward. When Peter came to the Lord with the question. What shall we have, for we have forsaken all? The Lord did not rebuke him, but promised him an hundred fold of all he had forsaken. Matt. 19:27-29. Although I have termed the motive of trying to earn God's favor and blessings, good, I would point you to a better one; and that is:

III. Gratitude for favors and blessings already received, gratitude for the joy of salvation, the privilege of prayer, especially intercessory prayer, the comfort and guidance of the Holy Spirit, the hope of the resurrection, and blessings innumerable. If we would compare our condition with what it would be without Christ; imagine ourselves a heathen in a heathen country; we would be so filled with gratitude, that we would be constrained to do what we could, in serving, testifying, praying and giving, that others might share these blessings with us.

(To be concluded.)

I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live."

CORRESPONDENCE

First Mennonite Church, Beatrice, Nebr., July 22, 1933. Dear Editor and Readers of the Mennonite:— Since this report is to cover the past six months, I shall begin with the annual meeting, held January 11, 1933. With the help of God all church work could be carried on and conference work could be supported according to the various reports. Our church has a membership of 346 members and 132 children. 10 members were added to our church and 5 were called to their reward. In the main church our S. S. is divided into 15 classes. The English language is used in 6 classes, German in 9. In the West church we have 9 classes, 2 English and 7 German. Preaching services are German in the forenoon and once a month English in connection with the C. E. meetings. Four Sewing Society have been busy helping to clothe the naked, as Jesus puts it. Clothing and blankets were sewed and sent to our Missionaries, to Canada, to Children's Home Societies and to our Hospital. The report of our Mennonite Deaconess Home and Hospital showed that 810 patients were admitted in 1932. The financial statement was, income, $23,000 and expenses, $20,000.

January 25 a well attended prayermeeting was conducted by the ministers of our church. Our attention was called to God's challenge to prayer, how to pray and God's answer to prayer. The choir of our church gave several sacred programs, which were well attended and appreciated by the church and many visitors. On June 4, six of our young people were baptised upon confession of their faith. Our prayer is that they and all of us may be true and faithful followers of Jesus Christ our Savior. On the evening of the same day we had the privilege to listen to the messages of Rev. and Mrs. Paul Wenger, from India. They have told and showed us, that their and our mission work is not in vain in the Lord. Let us therefore continue to pray for our mission workers and support them according to their needs, that they may serve the Lord with gladness in heathen lands as we do at home. After an early period of severe heat and drought, God sent us several refreshing rains, which were real showers of blessing and an answer to many prayers. May we always be thankful to God, who is the giver of every good and also of every perfect gift. In the name of our church I wish to extend hearty greetings to all our beloved churches in home and foreign lands.

Heinrich Albrecht.

Grace Mennonite Church, Lansdale, Pa.,— Dear Mennonite Readers:—Greetings from the Grace Mennonite Church at Lansdale.

The church services the last few months have been very well attended. We have services both morning and evening at which time our Pastor, Rev. Daniel J. Unruh, brings us very inspiring messages. We have had visitors at some of our services who brought us messages. One Sunday evening Rev. Unruh exchanged pulpits with Rev. E. J. Bohn of the Souderton Mennonite Church.

Rev. Elmer Hess, Pastor of the Mennonite Church at Bellville, Penna., brought us an inspiring message at one of the evening services. On Sunday evening, May 28, Dr. Harvey Bauman, returned missionary of India, brought a message on his work in India. On May 7, the Young People's meeting was combined with the church service, a member of the Young People's Society having charge of the first part of the service. Rev. Sylvan Lehman, Pastor of the Mennonite Church at Smith's Corner, brought the message at that service. In the absence of our Pastor on June 25, Rev. Fred Whittermore had charge of the morning service.

On Palm Sunday there was a baptismal service and reception of new members into the church. Eight were taken in by the rite of baptism, two on reconfession of faith, and five were received by letter. There also was the consecration of three children. The communion service was observed on Easter morning. There was a Dawn Service on Easter morning, the service being in charge of the Young People's Society.

There is a very active Young People's Society, meeting every other Sunday evening. We have had special features at some of our meetings, sometimes a talk or special music by visitors. We have sponsored several special services. On Sunday evening February 19, we had Mr. and Mrs. Frank Dippel, superintendent of the Brotherhood Mission, Philadelphia. They told us of the work at the Mission. On Sunday

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D...Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

evening, April 9, the young people had charge of the evening service at which time Rev. W. A. Schlicter, treasurer of the China Inland Mission, brought a message very fitting for young people. On May 12, Rev. and Mrs. Robert Fraser, the blind evangelist, had charge of a service. His quartet rendered several musical numbers at the service.

We attended the C. E. Rally at the Second Mennonite Church, Philadelphia, and the C. E. Convention at Schwenksville on May 30. On April 16, a large group attended the service conducted by Rev. Percy Crawford of the Young People's Church of the Air.

The Brotherhood meets on the last Tuesday of each month at which time they discuss the monthly Brotherhood topic. They have had one special meeting at which time Mr. John McIntyre, Superintendent of the Whosoever Gospel Mission, Germantown, brought a message on the work of the Mission. They conducted services at the Montgomery County Home and at the Montgomery County Prison at Norristown. On June 27 the Men's Chorus sang over the radio on the program with Rev. Robert Fraser.

On Friday evening March 24, there was a special service at which time certificates were presented to nineteen who had completed the Course, "Great Epochs of Sacred History" through the Correspondence School of the Moody Bible Institute. Rev. Merrill T. MacPherson, of the Central North Board Presbyterian Church, Philadelphia brought the message at this service. A new class, consisting of twenty-five members, is taking the Christian Evidences Course.

Dorothy M. Gerhart.

CHOOSING OUR FASHION

In these days of up-to-dateness very few of us are willing to appear old-fashioned. However, most of us prefer to be old-fashioned enough to be decent, inoffensive, honest, kind, sympathetic, and tolerant. We do not wish to be so new-fashioned that we become cruel, irreverent, or godless. We prefer not to be a "has been"; neither do we wish to be so far ahead of common, sober, Christian people that we are offensive.

Reno gains first-page publicity—notoriety which will no doubt bring financial return—by granting through its courts one hundred and twelve divorces in one day. Young women, often mere girls it would seem from their pictures which adorn the front pages of our newspapers, from socially prominent families, are so far from being old-fashioned that they have their third and fourth husbands in hardly more than that many years of combined married experience. Modern, perhaps they would call themselves. A John the Baptist would call them godless; and would probably use ugly words, drawn from God's Book of Law, to characterize them.

Of one thing we should be careful when we choose our fashion—that it is approved by God. Perhaps to another thing we might give due regard—that our fashion shall not be offensive, or injurious to others.—A. M. Baker.

"BUILDING UP A CONGREGATION"

(Concluded)

The last two thoughts shall be the natural division of my message, the work of the pastor and the part and character of the preaching.

I am sure every pastor realizes that visitation is a very important work. While I might give some thoughts of my own, I find them best summed up in a quotation from the writings of the Famous preacher, and pastor, Dr. Theodore Cuyler. He asks the question, "What is the chief object of the Christian Ministry In answer he replies, "It goes without saying that it is to win souls to Jesus Christ."

Then in describing how this purpose can best be accomplished he states that it is pastorial work. "A great element of power with every ambassador of Christ should be heart-power. A majority of all congregations, rich or poor, are reached and influenced not so much through the intellect as through the affections. This is an encouraging fact; for while one man in ten may have the talent to be a great preacher, the other nine, if they love Christ and love human souls, can become great pastors. ....othing gives such heart-power as personal acquaintance with and personal attentions to those whom he aims to influence; for everybody loves to be noticed."

More pastoral work would not only have its effect on the congregation, its size and its growth, but it would effect the pastor, physically, mentally and spiritually. "He would be a healthier man for the physical exercise of going from house to house; he would be a more fluent speaker from the practise he would gain in personal conversation; he would become more **tender**, eloquent and heart moving."

The second thought to which I would like to call your attention is the preaching of the Word of God. Its purpose is twofold. The first, to edify the children of God; the second to bring sinners to a realization of their need of Christ and his willingness to meet that need.

More is necessary, however, than a mere knowledge of the needs and provisions for them. There are certain characteristics that should be the strength of all messages from the pulpit. I will give you seven:

1. All preaching should be **deeply spiritual.** The sermon should be delivered only after definite prayer and meditation. To make it worthwhile the Spirit of God must be the guide.

2. The preaching should be **sympathetic.** It should be every minister's aim to lead not to drive his flock. Speak from a heart of love as Jesus our Saviour, did.

3. The preaching should be **simple,** i. e. given in language that can be comprehended by the congregation. We must put the food low enough for them, if we wish to feed sheep, or some may starve. Someone has quaintly said, "Jesus never said 'feed by Giraffes!' "

4. The preaching should be **positive.** A man should never be afraid to preach the truth.

5. The preaching should be **direct.** To merely recite a sermon without interest or motive as to the outcome, is sure to fail. Let all feel that this message is for everyone in the congregation.

6. The preaching should be in **earnest.** The simplicity and importance of the message may and will be a failure unless the message is given with vital earnestness.

7. The preaching should be **practical.** The chief concern should be to accomplish definite results. It should be aimed so as to realize the lasting good of all in the congregation.

IV

NOTES FROM THE SECRETARY'S PAD

President Rosenberger:—(Suggested several questions to stimulate discussion of papers read.)

1. "Is there any variation that would bring interest?"
2. "Do we fail in our work to come up to the expectations of the members of the congregation?"

Brother Leidy:—"I believe that we need strong homes to make strong congregations."

Brother Yoder:—"Preaching must not only be the Word of God, but it should be God's particular message for the individual group."

Brother Hess:—"Don't we preachers often magnify our own position? We try to do everything. Getting members to do some church work is a healthy thing."

Brother Leidy:—(A layman of the Brethren persuasion.) "We should pray for the shortcomings of the preacher."

Brother J. Unruh:—"We should feel that we have a real blessing to give to the people."

Brother Alderfer:—(Treasurer of Conference.) "I have been wondering if the Sunday Schools are really doing all they ought to build up the spiritual life of Young People."

Brother D. Unruh:—"The Brotherhood of the Eastern Conference had in mind building up the spiritual life of the home when they recently had reprinted the story of the Berne Church as published in The Country Gentleman in 1922. It is hoped distribution of this pamphlet will help re-establish the Family Altar."

Brother Naugle:—(Pastor of Local Lutheran congregation). "Would it not be delightful to know that you have members who would at any and all times be ready to pray." He cited an instance in which the pastor of certain church could casually announce, "The members in pew No. 2 will lead us in prayer." without being disappointed or having anyone embarassed. He also deplored the laxity of church discipline today“When a member becomes disgruntled or an attempt is made to correct certain faults in his life, he merely leaves, and others welcome him with open arms.”

Brother Gardner:—(Pastor of local Reformed congregation-also fellow-collegemate of secretary.) “Competition has ruined business, it cannot build up congregations. I will not welcome members who cannot get along with their own congregation.

Brother Nyce:—“If we are called servants should we not conduct ourselves as such.”

Brother Rosenberger:—“Preaching ought to be adapted, both in the choice of its subject matter and presentation, to the needs and appreciation of the congregation.”

Brother Nyce:“We often feel that we have not come up to the standard.”—“There is danger of discussing subjects intended to arouse antagonism.”

Brother Swartz:—“How nearly should the minister temper his message or trim his sails to the will or desire of the members—should he avoid sermons that he knows will displease? What is the dividing line between courage and presumption?”

Brother D. Unruh:—“We all love to build as brother Naugle said yesterday—are we building for temperary effect or for a permanent structure? In our anxiety to get ahead don't we often like the eager but ingnorant amateur farmer, plant our onions upside down.”

Brother Stauffer:—(President of the Home Mission Board). “What means does the pastor have of getting family worship into the home other than the pulpit. Merchants (Mr. Stauffer's vocation), have learned to meet and cooperatively to solve their problems. Could some such method like that be established in the church?”

Brother Glass:—(Pastor at Altoona Mission station, retired Railroad engineer.)—We can win individuals to Christ by an exchange of experiences in our daily association with our fellowman.”

Brother Backensto:—(Layman from Allentown.) ”I have enjoyed this session!”

The smile of approval in the faces of those present showed that the last was the embodiment of the sentiments of present.

Secretary's Note:—In fairness to those who read and those reported these notes are the reproduction of jottings made during the discussions and are at least representative of the sentiments expressed and in most instances the words, “at least, as recorded by the secretary.”

PROGRAM FOR THE MIDDLE DISTRICT CONFERENCE AT DALTON, OHIO, AUGUST 17-20

THEME: Christ the Power of God.

Thursday Evening, August 17

Devotional Service — A. H. Miller
“Christ the Power of God.” I Corinthians 1:22-24
Conference Sermon — W. S. Shelly

Friday Forenoon, August 18

Devotional Service — J. E. Amstutz
“Power through Faith.” John 1:12.
Missionary Address — Dr. H. R. Bauman
Conference Business
Bible Hour,—“The Acts of the Apostles.” W. S. Gottshall

Afternoon

Devotional Service — Adolph Friesen
“Power through Prayer.” Acts 6:4.
Conference Business
Bible Hour—“The Prophetic Word,” W. S. Gottshall

Evening

Public Service by the Women's Missionary Societies

Saturday Forenoon, August 19

Devotional Service—Power for Witnessing Acts 1:8, John J. Esau
Missionary Address — P. J. Boehr
Conference Business
Bible Hour — P. P. Wedel
“Problems of a Servant of God”—Habakkuk

Afternoon

Devotional Service — Edgar Toevs
“Filled with the Fulness of God,” Ephesians 3:17-21
Conference Business
Bible Hour — P. P. Wedel
“Joy in the God of Salvation,” Habukkuk

Evening

Program planned by the Young People's organization of the district.

Sunday, August 20

Morning Service in charge of the local pastor
Afternoon Service: Program by the Young People
Evening Service: Program planned by the Educational Committee.

Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treach'rous shoal;
Chart and compass came from Thee:
Jesus, Saviour, pilot me.

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

August 13

What the Poets Say About God. Ps. 104:1-14.

This may be a very interesting and a very inspiring service if it is properly planned. On the other hand if all preparations are left until the last minute—and each snatches a verse of poetry and reads it poorly then it will become the most boresome of meetings.

We would suggest that this service be carefully planned in the form of a worship service with singing, quiet worshipful playing, reverent reading of longer portions of Scripture, especially some of the Psalms and let each person present be invited to contribute some favorite piece of poetry and give his reason for liking it. Questions are hardly in place for this service. Some appropriate Hymns would be, Fairest Lord Jesus, Day is Dying in the West, Softly Now the Light of Day, O Worship the King, There's a Wideness in God's Mercy, God Will Take Care of You, and others.

When man has desired to express his highest thoughts he has always turned to poetry. Man has from the beginning of time offered his praise. And petitions to his God is a poetic form. We find a song of Moses in Exodus 15, and Deuteronomy 32, the song of Deborah and Barak in Judges 5, and as we turn to the New Testament we find Mary's Song of Thanksgiving, the poetic outburst of Zacharias and the song of Simeon. Poetry is the natural language of youth, freedom, joyousness and the love of beauty.

There will be no difficulty in finding poetry which will be fitting. Some very fine poems dealing with God in nature may be found in Hill's book, "The World's Great Religious Poetry." But no doubt the best of all is to be found in the Psalms. It is difficult to find any poet who will excel in praise and devotion over the Psalmists who uttered Psalms 8, 18, 19, 23, 24, 42, 46, 98, 100, 103, 104, 121, 139, and many others. Some of these may be arranged antiphonally Psalms 42 and 43 may be divided into two parts or choruses and read thus. When we turn to Psalm 147 one group may read or recite verses 1, 7 and 12 and the other group respond with the following verses and then all unite in the last verse. "Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul and forget not all His benefits." Ps. 103:1-2.

Study the Scriptures. (Aug. 7-13.)

Mon.—Psalm 103:1-8. God's mercy.
Tues.—Psalm 89:13-18. God's justice.
Wed.—Psalm 147:1-11. God's fatherly care.
Thurs.—Psalm 91:1-16. God's providence.
Fri.—Psalm 23:1-6. My Shepherd.
Sat.—Acts 17:23-29. "We are his offspring."
Sun.—Psalm 70:1-5. God's love for us.

THE TASK OF THE Y. P. OF THE GENERAL CONFERENCE

Men say, the world is passing through a revolutionary period and those in authority are trying to find a way out. Something of that same state of mind exists in respect to the young people of the General Conference. For a number of years some of the leaders of the Y. P. have felt that there ought to exist some organization which would seek to unite all of our Y. P. from the West and the East, the North and the South. We have some of the finest young people that are to be found anywhere. Others denominations have none better. They have fine idealism,they are eager to serve and above all they have a keen sense of loyalty to their Master Jesus Christ.

It has been felt for some time that this desire for unity and service could best be satisfied through the medium of a common task but there have been great hindrances which have thus far made this impossible. Some of those hindrances are evident. We are separated by thousands of miles. General Conference meets only every third year and even then very few representatives of the Young People have the opportunity to make the long trips to Conference on account of the expenses which would be incurred. For several trienniums we have had Y. P. Committees with one representative from each Conference but this Committee has been able to do very little because they could not get together to plan and had no money to do any work. They have tried to edit the Y. P. Department of the Mennonite, but that too has often been inefficient because there has not been sufficient point of contact to arouse enough interest to interest Y. P. to submit material or show sufficient interest in reading the pages of the Mennonite. General Conference time is approaching. What shall we do then? Will we continue to drift? Can some-one suggest a way out? Young people do like to do things. Some of the biggest tasks have been undertaken in depression periods. Would it be possible to finance a Y. P. Secretary to visit all of our churches and thus by his or her advice help and strengthen the work of the Kingdom and also serve as a connecting link for all of our Y. P. Can the Y. P. lose themselves in a great big common task which needs to be done? Can we help to make our Y. P. publication work more effective?

The youth of today will be the leaders of tomorrow. How can they find an active interest in the work of our Conference tomorrow if they are not given a chance today? It behooves every pastor and church to endeavor to send not only the pastor to Conference but also one or more representatives of the young people in order that they may pray, meditate and plan in order that they also may serve their Christ and their Church.

A. R. K.

AN EX-PRISONER—A SUCCESSFUL COLPORTEUR

One of the most reliable and successful Bible sellers in Japan is an ex-prisoner. This man had been sentenced to imprisonment for life. The remorse over a terrible crime was unbearable, and prison life added to his unhappiness. As the days passed by, he became so unruly and frantic as to be a problem to the whole institution. A fellow inmate next to him frequently read a religious book—the New Testament. While he had never heard anything concerning the religion of the Bible, he "hated all religions like snakes." He felt like screaming at the mere sight of the book his neighbor was reading, and always sat with his back turned toward him in order to avoid seeing it.

One day when this man was away, for some reason this prisoner was strongly inclined to look into that book. After considerable hesitation, in fear and trmbling he picked it up and began to read. To his surprise it appealed to him. Next day he requested a copy for his personal use. The hunger in his heart for something, he did not know what, was so intense that, when he got it, he did not stop reading until he came to the 28th verse of the eleventh chapter of Matthew. Those words seemed to come to him audibly. He bent over and, with face in hands, cried in despair, "Jesus, I do not know how to get in touch with you. If you can hear me, I beg of you have mercy on me." That is all he could say. As he lay prostrate on that cold prison floor, some one seemed to say to him, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He later said, as he told of this experience, "I had no idea what happened; but I found my burden had gone and my heart was at perfect rest."

It was an instantaneous experience, a miraculous conversion. The New Testament, after that, became a living message of God to him. Newness of life in him became quickly apparent to fellow prisoners and officials alike. The change was so marvelous, and so impressed the officials that, within a short time, he was given considerable freedom within the prison, and was entrusted with important duties.

A year or so later, an amnesty was declared by the emperor, and this man was favored, with a few others, with release from the balance of prison life. As he walked out into physical liberty again, his heart and hands were raised heavenward in wordless adoration and prayer. He said: "God saw how my heart throbbed with love for him and his book, and how I yearned for the opportunity to spread it in my country the rest of my days on earth." His ardent desire was soon granted. He came into the service of the Bible Society. With fifteen years of faithful service he is now the best man in the field.—Bible Society Record.

NEEDED—MEN AND WOMEN OF PRAYER!

By E. M. Bounds

We are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the gospel. This trend of the day has a tendency to lose sight of the man, or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The Church is looking for better methods; God is looking for better men.

What the Church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use — men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.

Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men.

It is necessary to iterate and reiterate that prayer, as a mere habit, as a performance gone through by routine or in a professional way, is a dead and rotten thing. Such praying has no connection with the praying for which we plead. We are stressing true praying, which engages and sets on fire every high element of the preacher's being—prayer which is born of vital oneness with Christ and the fullness of the Holy Ghost, which springs from the deep, overflowing fountains of tender compassion, deathless solicitude for man's eternal good; a consuming zeal for the glory of God; a thorough conviction of the preacher's difficult and delicate work and of the imperative need of God's mighiest help.

It is prayer force which makes saints. Holy characters are formed by the power of real praying. The more true saints, the more of praying; the more of praying the more of true saints.

More time and early hours for prayer would act like magic to revive and invigorate many a decayed spiritual life. More time and early hours for prayer would be manifest in holy living. A holy life would not be so rare or so difficult a thing if our devotions were not so short and hurried.

To pray is the greatest thing we can do; and to do it well there must be calmness, time, and deliberation; otherwise it is degraded into the littlest and meanest of things. True praying has the largest results for good; and poor praying, the least. We cannot do too much of real praying; we cannot do too little of the sham. We must learn anew the worth of prayer, enter anew that school of prayer.—Selected from "Preacher and Prayer."

BEHOLD A NEW CLASS—THE HITCH-HIKERS!

A new social class, made up of confirmed wanderers who either travel for fun or from necessity, but who always travel free, is developing from the large group of hitch-hikers. According to Frederick W. Hinkle, president of the Travelers' Aid Society, people from all classes, encouraged by the success of other hitch-hikers, start out, oftentimes without any money, for a bit of sight-seeing. "We had one case," Mr. Hinkle said, "where a young woman borrowed an infant to strengthen her appeal for free rides and free meals and lodging. She had traveled that way for two years and had borrowed a second baby because the first had grown too old."

The obliging motorist who responds to the "thumb-jerking" of the roadside mendicant is not only encouraging an aimless, parasitic form of existence, but he is adding to the social problems of the cities. The Traveler's Aid Society in thirteen large cities reported that motorists bring into these cities each year large numbers of unemployed men and women, hoboes, runaways, and travelers who are trying to "get by" without money. There are actual cases of persons escaping from institutions, boys and girls fleeing from home who have been carried long distances by amiable motorists. Already publicity is being broadcast in an effort to prevent automobile drivers from bringing the vagrants to the cities to be cared for in jails or charity wards.

But there is another aspect of the problem of hitch-hiking. A recent book, advertised as an autobiography, tells of the adventures of a young girl who hitch-hiked from one coast to the other. Her meals were largely provided for her, as were her rides and her sleeping quarters, by acquaintances of the road. She had a wonderful time and spent practically no money, but she returned to her home to find out that the world doesn't care to support the perennial vacationist.

Perhaps the college lad would object to being classed with the hobo snatching a ride on a freight train. But is there such a great deal of difference?—Epworth Herald.

NINE REASONS GIVEN BY THEODORE ROOSEVELT FOR GOING TO CHURCH

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance means the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—Therefore on Sundays go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in church. But I also know as a matter of cold fact the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his work.—Theodore Roosevelt.

THOU SHALT NOT COVET

The majority of the Ten Commandments deal with **actions** but the last one has to do with thought, feeling and desire. It is the climax of the Decalogue. It sets a high standard for the good man. "God says only he is a good man whose thoughts are right, who in his desires craves to do and to have nothing the doing or having of which would work injustice toward his neighbor.

"It is far easier to regulate our actions than to control our desires." All legal laws are for the control of conduct. Yet evil conduct has its root in evil thoughts and desires.

In this day of mass production it is not necessary for us to covet in the same way as the people in the time of Moses. If the young man next door drives a car of his own, we need not want the exact car that is his. Nevertheless we are still guilty of a dangerous brand of covetousness. We want one just like his or a little better. This applies to small things as well as large. What does this constant wishing for things do to us? A prominent writer says, ". . . it stunts personality, and defeats individuality, and standardizes mediocrity, and kills genius . . . " There is so much in those four phases that it is impossible for us to fully comprehend their meaning in one reading. Let us repeat them: **"Stunts personality,** and **defeats individuality,** and **standardizes mediocrity,** and **kills genius . . . "** In other words, we simply become like everybody else when we "keep up with the Joneses" and live on the level with the masses.—C. E. Guide.

THE S. S. LESSON

August 20.

SAMUEL. I Sam. 3:1-10; 12:1-4.

Golden Text:—Serve Jehovah with all your heart. I Sam. 12:20.

Times were not so bright in Israel when Samuel was a child in the tabernacle where he lived to serve and be trained. The word of the Lord was scarce and revelations from the Lord came seldom. Perhaps the reason for this was that the people did not look for them. If we seek we are to find. Yet in such a time God did not leave his people altogether without some great revelations of himself. Here we have Eli, he was poor in judgment and thought Hannah was drunken when she appeared to pray, his sons were a scandal to the whole country and he was without sufficient sternness of character to correct or punish them. Yet, with all his shortcomings he was an excellent tutor to Samuel and brought him up in the house of the Lord as a worthy attendant. Singular it is, too, that Samuel who was sent to rebuke Eli because his sons were such a scandal also had sons who like the sons of Eli were unworthy to succeed him. Godly fathers and no guarantee that the sons will walk in the footsteps of their fathers. It does sometimes happen so, but, it also often happens that they do not live honorable lives. The matter of piety may be impressed by good example but a child's piety is a personal matter between himself and his God and not something just inherited.

God called Samuel to deliver a message, but Samuel had first been given to God and was already diligent in the service of the Tabernacle. God generally calls men and women when he finds them busy and faithful in the places and at the tasks He has appointed for them. Samuel was qualified to become a messenger of God, first, because of his godly mother who prayed for him and consecrated him to God, Second, because of his association with holy things in the Tabernacle and Thirdly because of his own personal worthiness. This latter was the outstanding characteristic of his life.

The call came to Samuel when quite young, but with God age is not only condition or qualification required. God sometimes called old men and sometimes young men. Their fitness was His first consideration. It is always so. When God gives one something to do God considers his fitness and his skill in using the ability He has given.

As we read Scripture we note that many youths have had a prominent place in the plans of God. There was Joseph, David, John the beloved and Timothy the companion of Paul and a host of others. It is wise to begin young in the active service of God. The younger one begins the longer is one likely to remain in the active service. A life with youth wasted is but a part of a life and a damaged one to offer God. In his mercy God does not cast out those who come to him but it is neither reasonable nor just to offer God a life with nothing but a wasted youth behind it. God is calling all men, but, he is particularly calling the youth to his service.

The call that Samuel heard was a persistent one. Not once but three times did he hear it and only after the last call did he come to realize that it was God calling. The continued and patient calls of God are often not recognized by those whom he calls. We should always be on the alert for doing anything that Providence would have us do.

The call that Samuel heard was to a difficult and unpleasant duty. It required frankness to one in whose home he had learned to love and respect as well as serve. The matter of doing hard or easy tasks rests entirely with God. He selects those who are the best fitted for the duty on hand, it is for them to obey. And this obedience is to be rendered immediately. Too many of us have intention to at some time do what we know is our duty but we delay and often never accomplish the end. Delays are always dangerous. Samuel responded immediately. It is well to go through the Bible and especially through the New Testament and note how often the words "Immediately" and "Straightway" are used.

The second portion of our lesson is a picture from the last days of Samuel. He had served the Lord as a prophet, that is, he had spoken to the people with authority from God. He had served the people justly, judging without fear or favor. The people have discarded him in favor of a king, rejecting God, not Samuel. His heart was heavy because his sons were so much like the sons of Eli, they walked not in his way. Yet he must have felt the bitterness that comes to those who are set aside because of age no matter if in their active days they have done great things for good. Many a minister who, after a life of devout and faithful service to his church has found himself cut adrift in his old age. The fact that he was old being counted against him. This was Samuel's situation, now that Saul had been chosen king and had taken up the duty of leadership and rule. There were several things that could console Samuel. He laid down his office with a clean record. He still was assured of the care of God even though his nation had set him aside. He still was the prophet of God and so a mightier man than the new king. It was still his business to watch over the conduct of the nation and speak when God directed him. In fact he was not at all set aside for he was God's representative and his duty was to speak as mightily for God as he did before.

PROGRAM FOR THE TWENTY-SIXTH SESSION OF THE GENERAL CONFERENCE

Of the Mennonite Church of North America to Be Held at the First Mennonite Church of Bluffton, Ohio, August 22-30, 1933

Tuesday Evening, Aug. 22, 7:30 P. M.

1. Opening Worship Service.
2. Address: To What Extent Has the Original Aim of the General Conference Been Accomplished? Rev. H. J. Krehbiel.
3. Address: Has the Inner or Spiritual Progress of the Conference Kept Pace with Its Outer and Numerical Increase? Rev. H. D. Penner.
4. Closing Worship Service.

Wednesday Forenoon, August 23.

Early Morning Prayer Service conducted by Rev. J. J. Balzer.

Opening Service conducted by the officers of the conference.

1. Brief Worship Service.
2. Address of Welcome by the chairman of the local General Committee, Rev. A. E. Kreider.
3. Response by Vice President, Rev. A. J. Neuenschwander.
4. Conference Sermon by the President, Rev. P. P. Wedel.

Introductory Business.

1. Appointment of assistant secretaries. (English and German.)
2. Order of the day. (Determination of time for opening and closing of sessions.)
3. Presentation of delegates' certificates.
   (According to Resolution 46 of the session of 1908, these certificates are to be sent to the Secretary a month before the Conference session for printing.)
4. Appointment of temporary committees.
   a) The nominating committee.
      (Appointed in advance by the Business Committee.)
      Chairman of the Committee: Rev. H. T. Unruh.
      For the Western District: Rev. H. T. Unruh, Rev. M. Horsch.
      For the Eastern District: Rev. S. M. Grubb.
      For the Middle District: Rev. P. E. Whitmer.
      For the Northern District: J. J. Friesen, Henderson, Nebraska.
      For the Pacific District: Rev. M. J. Galle.
      For the Canadian District: Rev. Benj. Ewert, Winnipeg, Canada.
   b) Resolutions Committee. (To be appointed at least three months in advance by the President.) (See Resolution 86, session of 1926.)
   c) Auditing Committee. (Appointed in advance by the President or Executive Committee. Resolution 84, session of 1920 and resolution 78, session of 1929.)
   d) Committee on applications for admittance of churches.
   e) Committee on letters and telegrams.
   f) Teller's Committees. (three).
   g) Memorial Committee.
   h) Publicity Committee.
   i) Committee on privileges.
      Any other temporary committees.
5. Reading of the minutes of the session of 1929.
6. Any other introductory business.

Wednesday Afternoon.

THE EXECUTIVE COMMITTEE

(Remainder of Wednesday forenoon and Wednesday afternoon.)

1. Introduction by the Chairman, Rev. P. P. Wedel.
2. Report of the Secretary, Rev. C. E. Krehbiel.
3. Report of the Conference Treasurer, Karl A. Richert.
4. Report of the Comity Committee.
5. Report of the Peace Committee.
6. Report of the Placement Committee.
7. Report of the Committee for the Revision of the English Minister's Manual.
8. Proposals and Recommendations of the Executive Committee.
9. Discussions and Resolutions.
10. Report of committee on admittance of churches.
11. Election of Conference Officers.
12. Topic: Systematic Giving, by Rev. P. H. Richert.
13. Report of committee on privileges.

Wednesday Evening.

Address: Medical Missions in India—Dr. Harvey R. Bauman.

Thursday Forenoon, August 24.

Morning Prayer Service conducted by Rev. David Toews.

FOREIGN MISSIONS

(Thursday forenoon and first half of Thursday afternoon.)

1. Introduction by the President of the Board, Rev. J. W. Kliewer.
2. Reports:
   a) Secretary's report, Rev. P. H. Richert.
   b) Treasurer's report, J. E. Regier.
3. Topics:
   a) Changing Methods in Mission Work.—Missionary S. Floyd Pannabecker.
   b) The Future of our Mission Work Among the North American Indians.—Missionary Alfred Habegger.
4. Discussion and resolutions.
5. Election of two members of the Board of Foreign Missions.
6. Closing prayer.

Thursday Afternoon.

First half: Completion of the work of Foreign Missions.

HOME MISSIONS

(Last half of Thursday afternoon and Friday forenoon.)

1. Introduction by the President of the Board of Home Missions, Rev. J. M. Regier.
2. Reports:
   a) Report of the Secretary, Rev. W. S. Gottshall.
   b) Report of the Treasurer, Rev. J. E. Amstutz.
3. Discussion and resolutions.
4. Election of two members of the Board of Home Missions.
5. Closing Prayer.

Thursday Evening.

Program of the Women's Missionary Societies.

Song by the Congregation.
Opening Devotional Service.
Choir Selection—By a united Women's choir of the entertaining churches.
Address—Mrs. S. F. Pannabecker.
Song—In as many different languages as possible.
Address—By Russian Immigrant Students.
Offering.
Address—Mrs. Paul Wenger.
Choir Selection—By the Women's choir.
Introduction of Missionaries.
Closing Prayer.
Benediction.

Friday Forenoon, August 25.

Morning Prayer service conducted by Missionary Peter J. Boehr.

HOME MISSIONS. (Work to be concluded.)

Memorial Service for departed brethren, conducted by Rev. W. W. Miller.

Friday Afternoon.

EDUCATION

1. Introduction by the President of the Board, Dr. S. K. Mosiman.
2. Reports:
   a) Secretary's report, Dr. J. H. Langenwalter.
   b) Treasurer's report, Prof. D. H. Richert.
   c) Report of Witmarsum Seminary.
   d) Report of Bethel College.
   e) Report of Bluffton College.
   f) Report of Freeman College.
3. Papers:
   a) The Training of the Ministry of the Mennonite church.—Dr. E. G. Kaufman.
   b) The Place of the College in Christian Education.—Dr. S. K. Mosiman.
   c) What Contribution May the Church Rightfully Expect from Higher Education?—Rev. A. S. Rosenberger.
   d) What Contributions May Church Colleges Rightfully Expect from Their Churches?—Dr. J. H. Langenwalter.
4. Discussion and resolutions.
5. Election of two members of the Board of Education.
6. Closing Prayer.

Friday Evening.

Program of the Young People

Evening Theme: "From Mountains of Vision into Valleys of Service."—Matt. 17:1-9. Chairman—D. D. Eitzen.

1. (10. min.). Hymns of our church played by a string quartet.—Wilhelmine Bixel et al.
2. (30 min.). "The Challenge of the Cross"—A sacred drama—Directed by Prof. B. D. Smucker.
3. (5 min.). Consecration prayer service.
4. (3 min.). Music—Men's Chorus from Bluffton College.
5. (8 min.). "A Vision of God—The Source of a Life Purpose," Isa. 6:1-8.—Floyd Pannabecker.
6. (8 min.). "What Contributions Will a Youth with such a Purpose Render the Churches of Our Conference?"—David Wedel.
7. (3 min.) Song by the Audience.
8. (30 min.) "Wanted: Two Thousand Young Mennonites," II Kings 18:23.—Dr. E. G. Kaufman.
9. Benediction—Rev. A. M. Fretz.

The Young Peoples Committee:
Cornelius Penner, Canadian District
Austin R. Keiser, Middle District
Emma M. Ruth, Pacific District
D. D. Eitzen, Northern District
Mariam Penner, Western District
Mary B. Borneman, Eastern District.

Saturday Forenoon, August 26.

Sunday School Program in charge of the Board of Education.

Topics for Discussion

1. Questions on Lesson Material—Rev. Lester Hostetler.
2. Questions on Teaching Peace in the Sunday School—Miss Vivienne Musselman.
3. Questions on Sunday School Standards.—Rev. P. R. Schroeder.
4. Questions on Closer Cooperation—Walter H. Temple.
5. Questions on Those not now connected with the church—Miss Emma Ruth.

Saturday Afternoon.

Young Peoples Session

1:30 Devotions—Austin Keiser.
2:00 Group Conferences—Leaders: 1. Walter Gering; 2. Vivienne Musselman; 3. Luke Horsch; 4. Ferdinand Wiens; 5. M. Borneman.

3:00 Assembly—Reports of group meetings.

3:30 Business Session—The Young People's Committee. (Boards and Committees may arrange for sessions on Saturday afternoon.)

Saturday Evening, Free.

Sunday, August 27.

Sunday Forenoon. No conference sessions. Visiting ministers are to be distributed among the neighborig churches. Churches are requested to close their services early.

Sunday Afternoon.

Young People's Peace Program sponsored by Mennonite Peace Society. Sunday p. m., August 27.

Chairman—Mrs. M. Leland Diller, Secretary Menn. Peace Society.

Music in charge of Wilhelmina Bixel.

Mennonite Youth and Their Peace Message—Rev. H. A. Fast.

The Need for Organized Peace Work by Religious Groups—Ray Newton, American Friends Service Committee.

Sunday Evening.

Rendition of Gaul's Holy City by the united choirs of neighboring Mennonite churches.

Monday Forenoon, August 28.

Morning Prayer Service conducted by Rev. S. F. Pannabecker.

PUBLICATION

1. Introduction by the Chairman of the Board of Publication, Rev. H. J. Krehbiel.
2. Reports:
   a) Of the Secretary, Rev. M. J. Galle.
   b) Of the Treasurer, Elmer W. Baumgartner.
3. Papers:
   a) What can we do to make our church papers more interesting and self-supporting? Rev. S. M. Grubb.
   b) Is our Publication work a missionary enterprise or a business venture? F. J. Wiens.
   c) Should our Conference own its own printing plant? Dr. J. R. Thierstein.
4. Discussion and resolutions.
5. Election of two members of the Board of Publication.
6. Closing Prayer.

Monday Afternoon.

RELIEF

1. Introduction by the Chairman of the Emergency Relief Board, Rev. John Lichti.
2. Reports:
   a) Of the Secretary, J. C. Mueller.
   b) Of the Treasurer, C. F. Claassen.
3. Discussion and resolutions.
4. Election of three members of the Emergency Relief Board.
5. Closing Prayer.

Monday Evening.

Address: Historic Principles of the Mennonite Church, (30 minutes.)—Dr. C. H. Smith.

Address: Can Peace Be Established? (30 min.)—Rev. J. J. Balzer.

Tuesday Forenoon, August 29.

Morning Prayer Service conducted by Rev. A. J. Neuenschwander.

Doctrine and Conduct

1. Introduction by the Chairman of the Committee on Doctrine and Conduct, Rev. J. E. Amstutz.
2. Reports:
   a) Of the Secretary, Rev. P. H. Unruh.
   b) Of the Treasurer, Rev. J. E. Entz.
   c) Of the referendum on the proposed articles of faith, by the Executive Committee.
3. Discussion and resolutions.
4. Election (If any.)
5. Closing Prayer.

Tuesday Afternoon.

SPECIAL BUSINESS

1. Introduction by the Chairman of the Board of Trustees, Rev. G. N. Harms.
2. Reports:
   a) Of the Secretary of the Board of Trustees, J. E. Regier.
   b) Of the Treasurer of the Board of Trustees, K. A. Richert.
   c) Statistical Report. By the Secretary, Rev. C. E. Krehbiel.
   d) Report of the Mennonite Historical Society.
3. Elections.
   a) Of three trustees.
   b) Of a member of the Business Committee.
4. Discussion of timely topics or questions not placed on the program. (N. B.—Such questions must have been submitted to the Business Committee in advance.)
5. Any unfinished business.
6. Closing Prayer.

Tuesday Evening.

1. Address: Cooperation Among Mennonites. (30. min.) Rev. A. M. Eash.
2. Address: How can the General Conference cooperate with the Ontario and other Canadian churches of recent origin?
   Rev. Jacob H. Janzen. 30 min.

Wednesday Forenoon, August 30.

Morning Prayer Service conducted by Rev. W. S. Shelly.

Closing Conference Session.

1. Report of the Committee on Resolutions.
2. Discussion and vote on adoption of resolutions.
3. Determination of the place of the next conference session. (1935.)
4. Outline of a program of work for the next three years by the Boards of the Conference through the chairmen of the Boards and the Executive Committee.
5. Closing Remarks.
6. Closing devotional service conducted by the officers of the conference.

The Program Committee
J. F. Moyer, Chairman,
E. J. Hirschler, Secretary,
P. R. Aeschliman.

(Continued on page 15)

JOTTINGS

Although the International C. E. Convention held at Milwaukee, Wis., is but a few weeks past the Endeavorers of Philadelphia are already planning for the next meeting to be held in Philadelphia in 1935.

In 120 American cities a total of $313,410,370 was spent for relief during the last year. In 1931 the amount was $174,669,286. In May it was reported that the number of unemployed was 12,540,000. There are now reported about 2,000,000 workers back on their jobs.

Rendition of Gaul's oratorio "The Holy City" will be one of the outstanding public features offered at the General Conference. A choir of 300 voices will participate in the performance. It will be held in the city high school gymnasium and Prof. Russell A. Lantz will be the director.

The Gottschalk Family Reunion, an organization of the descendants of Rev. Jacob Gottshall, one of the first Mennonite ministers in America, will meet for its 38th session this year at Sanatoga Park, near Pottstown, Pa., Aug. 12. Rev. William S. Gottshall of East Swamp, Pa., is the president of this association. William Z. Gottshall a grandson of the pioneer who died in 1876 is said to have 75 descendants who are in the Christian ministry. He was one of the founders of the Eden church, Schwenksville, Penna.

Arrangements have been completed for the Retreat to be held at Bethel College, Newton, Kansas, for a period of five days, August 13 to 18. The cost involved will be $5.00 to those who attend the entire week with proportionate cost to those who intend to attend only part of the time. The daily program will be as follows: Quiet Hour, Music Hour, Recreation Hour, and three one hour courses, namely: "Paul the Apostle, Missionary and Prophet"; "Religious Education" and "Life's Problems." Every evening there will be special classes and music which will be open to the public. It is hoped that many young people will avail themselves of this opportunity. Last year there were seventy in attendance and it is hoped that this year there will be a material increase of attendance over last year. The secretary of the committee is the Rev. J. J. Plenert of Hutchinson, Kan.

The Reception Committee for the Middle District Conference to be held at the Salem church, three miles south of Dalton, Ohio, extends hearty greetings to all who find it possible to attend. Those coming by automobile will find the church, where members of the committee will be present to greet them, by observing the following directions: continue on Route 30, (Lincoln Highway) from Wooster east for about 11 miles. Take single track cement road to the right (south) for 2 miles, turn to left over ground road. At the end of that road turn to the right into another gravel road leading directly to the church, which is painted white and about two-fifths of a mile from the last turn. Those coming by train should leave train at Orrville, Ohio. They should write to Ivan Badertscher, Dalton, O., telling him the time of arrival at Orrville. Some one will be there to meet them. If impossible to send word in advance phone from Orrville to Kidron 31-X-3. If possible send word in advance as this will be the most satisfactory arrangement. Ivan Badertscher is secretary of the local committee.

That the Jewish race is a scattered one is to be seen by the following figures that show the distribution of the Jews in various countries: U. S. A., 3,800,000; Poland, 2,829,456; Russia, 2,626,667; Roumania, 834,400; Germany, 643,000; Hungary, 473,310; Czecho-Slovakia, 354,342; Great Britain and Ireland, 300,000; Austria, 300,000; Argentina, 200,000; Russia in Asia, 170,813; France, 165,000; Lithuania, 160,000; Palestine, 150,000; Canada, 126.196; French Morocco, 125,981; Holland, 115,229; Greece, 110,000; Latvia, 105,000; Iraq, 90,000; Turkey, 85,000; Algeria, 85,000; Yugo-Slavia, 80,000; Persia, 80,000; Asiatic Turkey, 70,000; Tunis, 65,000; Egypt, 65,000; British So. Africa, 62,103; Belgium, 60,000; Abyssinia, 60,000; Bulgaria, 50,000; Italy, 46,000; Syria, 35,000; Brazil, 27,000; Arabia, 25,000; Spanish Morocco, 24,500; India, 22,500; Australia, 21,622; Switzerland, 21,000; Bokhara, 21,000; Tripoli, 19,000; Afghanistan, 18,000; China, 15,000; Tangier, 10,000; Mexico, 10,000; Danzig, 9,239; Sweden, 6,500; Denmark, 6,000; Cuba, 6,000; Esthonia, 4,800; Spain, 4,500; Aden, 4,000; Chili, 4,000; New Zealand, 2,380; Dutch East Indies, 2,000; Uruguay, 2,000; Finland, 1,618; Portugal, 1,500; Norway, 1,457; Gibraltar, 1,400; Dutch Guiana, 1,343; Luxembourg, 1,270; Jamaica, 1,250; Indo-China, 1,000; Straits Settlements, 700; Philippines, 600; Japan, 500; Cyprus, 180; Malta, 50.

PROGRAM FOR THE TWENTY-SIXTH SESSION OF THE GENERAL CONFERENCE

(Continued from page 14)

Remarks.

It would be advisable for the standing Boards to have their reports printed in advance and published in the church papers or in pamphlet form. It is suggested that copies be distributed to delegates on the day preceding the session in which a report is made to the Conference so that reports need not be read in full before the conference.

Boards are requested to close their reports with definite recommendations or resolutions to be acted on by the Conference. Papers read before the Conference shall not exceed 15 minutes in length. (See resolution 123, session of 1929.)

The Committee.

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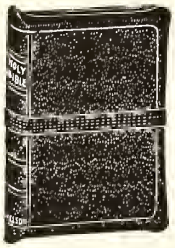

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journeyed, came where he was: and when he saw him, he had compassion *on him,*
34 And went to *him,* and bound up his wounds, pouring in oil and wine,

unto him, Friend, lend me three loaves;
6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

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her husband.
11 [p]And great fear came upon all the church, and upon as many as heard these things.
12 ¶ And [r]by the hands of the

[s] ch. 3. 11. & 4. 32.
[t] ch. 4. 18.
[u] John 9. 22. & 12. 42. & 19. 38.

the officers, and brought them without violence: [q]for they feared the people, lest they should have been stoned.
27 And when they had brought

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MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, AUGUST 10, 1933 No. 31

EDITORIAL

Time and again the matter of military training in schools and colleges turns up to perplex young men entering college who are not conscience free to participate in anything that contributes to the war machine that is so persistently being imposed upon the American people in spite of the fact that our country, with other nations of the world, has renounced war as an instrument for settling disputes. Mennonites, being a people committed to pacifism, should keep themselves thoroughly informed concerning what colleges and other schools are doing in the line of compelling their students to take military training. It seems that the opinions of a large body of educators is being disregarded in many institutions and a more determined effort is being made to keep out of these schools those who do not believe in getting ready for war by training and drilling. The only safe way to avoid compromise or trouble in this direction is to become informed concerning the attitude of institutions with regard to drill and other military activities before entering them. The safest place for Mennonite young people to get their education is in Mennonite schools where there is no question about whether they should or should not go in for military training. Mennonite parents who must foot the bill for their young people's education should certainly have something to say about the matter and, if they do not turn their sons and daughters in the direction of Mennonite schools, they certainly are disloyal and are making a gesture in the direction of abandoning Mennonite principles.

This matter of military drill in schools and colleges had become one of special consideration in the Eastern District Conference, and a recent communication sent out by Rev. A. S. Rosenberger, the president of the conference, on this matter is so pointed and informative that we feel our readers should benefit by what the letter contains on the subject. We quote a portion of Rev. Rosenberger's letter herewith:

"As president of the Conference I have recently received a letter from Professor R. D. Anthony of Pennsylvania State College, enclosing a form letter used by the State College Friends Meeting in calling the attention of prospective students at that institution to the requirements for obtaining exemption from military drill.

"All those who feel that they cannot take military drill because of religious conviction are required to sign a statement to that effect. This statement must be endorsed by the parents or guardian of the student. A form for this purpose may be obtained by writing to the office of the Dean of Men, Pennsylvania State College, State College, Pa.

"I am grateful for the above information sent by Mr. Anthony at the request of a member of the Mennonite church. As a part of our conviction that war is wrong, and our effort in the cause of peace, we need to acquaint any of our young men who enter State College of this provision for exemption from drill, and also encourage them to make the right choice with respect to taking this training. It might be a matter of interest to state that I was excused from drill at this institution in the year 1917.

"I should also like to suggest that in case of entrance into any other institution requiring military drill we investigate the possibility of exemption. We should appreciate the fine attitude of Penn State authorities on this question."

The numerous visitors who will attend the meeting of the General Conference will no doubt make arrangements to best suit their convenience. Many will drive their own cars or come by car with a party. Others will have to depend upon bus or by rail. Brother Walter Temple, who is arranging transportation for the Eastern District, has sent out the following announcement which will be helpful to those who are arranging to attend from the east:

301 Madison Street,
Wilkes-Barre, Pa.

Dear Brother:

The General Conference will meet in Bluffton this month. If it is desired to have a group go by bus to the conference, we must get busy.

We can arrange for a trip by bus providing we can secure twenty reservations at $25.00 or twenty-five reservations at $20.00 each. So far I have received requests for two or three reservations. The bus will be routed in such a way as to make it convenient for those making the reservations to be picked up on one of the main highways near home on Monday morning, August 21, and will arrive in Bluffton late Tuesday afternoon in time for the opening of the conference. An overnight stop will be made at a convenient point and accommodations secured at a reasonable rate.

We must secure twenty reservations at $25 each to cover the cost of the transportation. If there are more reservations the price will drop slightly.

Will you please announce this at your services or speak to those interested asking them to drop me a line not later than August 11, advising if they desire to go by bus. If there is an insufficient number the trip will be cancelled.

For those who desire to go by train, the carriers have granted a round trip convention fare of $29.19 from all points Philadelphia to Allentown (one and one-third of the one-way fare) good leaving August 15 to 24 and returning until September 2. This fare is applicable via Rdg—LV—NYC St. L to Bluffton with the privilege of using the C & B boats between Buffalo and Cleveland in either direction.

The fare is the "Certificate Plan" and the passenger pays the full fare going to Bluffton, securing a "Certificate" at the time he purchases his ticket. This certificate entitles him to the reduced fare on the return trip.

Mr. P. S. Millepaugh, Southeastern Passenger Agent, Lehigh Valley R. R., 1142 Widner Building, Philadelphia, Pa., will be glad to give full information as to train service available.

The reduced convention rate also applies via the P. R. R. but tickets must be purchased to Bluffton, Ohio.

With a sincere prayer that a number of the people from the east will attend the conference and that our Lord will shower His blessings on the sessions, I am

Yours very sincerely,
Walter H. Temple.

In another column of this issue will be found the program of the All-Mennonite Convention to be held in Newton, Kans., October 10 and 11. This is the eighth convention of the kind. Meetings have been generally held in Mennonite communities and opportunity has been given for expressions of sentiment and loyalty to representatives of numerous branches of the Mennonite church. We cannot unmake history and often we must bear the burdens imposed upon us because we have a history, but the numerous Mennonite bodies that are separate and independent from one another, which may have had their uses in the past, are just now a hindrance instead of a help. We are in an age when Mennonite principles are more favorably looked upon, especially the matter of peace, than ever before. The unfortunate thing about the whole matter is that, because we are so divided in our organization we must be content to be followers rather than leaders in the active propagation of the peace and other sentiments that Mennonites always have held.

Organic unity seems to be hard to achieve, at least in a satisfactory way, but there may be unity among us without a union, for the principles, and not the organization, are the most important things to which we are committed.

The All-Mennonite Convention gives opportunity for members of different branches to become acquainted with one another. It offers encouragement to the members of all the groups in their efforts to remain true to the principles all of us hold dear. It also gives opportunity for expression of sentiments that represent the thought of all Mennonites in a way that nothing else does. If possible, every Mennonite, who has visions of greater service and a wider testimony in the interest of our beloved church, should attend this convention.

I will keep thy statutes: O forsake me not utterly. Psalm 119:8.

SPECIAL ANNOUNCEMENT OF THE MIDDLE DISTRICT CONFERENCE

After having investigated the possibility of opening church extension work in Toledo, Ohio, the committee on evangelism of the Middle District Conference met in special session at Bluffton, Ohio, on January 20, 1933. At this meeting it was unanimously voted that we abandon the project of opening church extension work in Toledo, Ohio, for the time being, because of the unadvisability of so doing under present economic conditions and also because of the lack of adequate funds.

The following resolution was then adopted to be presented to the Middle District Conference at its next annual session. Resolved: That the committee send $100.00 of its current funds to the Home Mission Board of the General Conference to be used to pay the back salaries of our mission workers in the Chicago Mission and that we recommend to the coming session of the Middle District Conference that we support the Chicago Mission as a special conference project in cooperation with the Home Mission Board of the General Conference.

The Evangelization Committee—
P. A. Kliewer, President.
Delbert E. Welty, Secretary.

THE "O. B. A." IN 1933-34

The Oklahoma Bible Academy at Meno, Oklahoma, expects to open its doors again for another year's service about the middle of September. Definite announcements will be made later.

Our school has had "direct" state credit for several years already, for high school subjects of three years; also for German and for part of the Bible studies. No excuse now, as far as state credit is concerned. We may teach as much Bible and religion as we wish—no restrictions by the state.

Rev. Neufeld will not teach this year; he received a leave of absence for a year. But he will work in the interest of the school among the churches and elsewhere. Mr. Eck remains as teacher. The teacher in Mr. Neufeld's place has not been definitely engaged. If necessary, our former teacher, J. B. Epp, will teach several courses in Bible and religion. We would, therefore, invite also older students and high school graduates for the regular and special courses in Bible and religion and for German.

The charges for board will be as low as at all possible. Very likely farm products will be taken as part payment for board.

Let us continue to be very grateful for this our school; and let us make full use of it—we do not know how long these times may permit us to have our own school.

With greetings,
The Executive Committee.

MOTIVES FOR CHRISTIAN SERVICE

Mrs. S. P. Preheim.

(Concluded)

IV. Loyalty is another motive that prompts many a Christian act. 1st; there is a loyalty to principle or promise. I can best explain this by an illustration. I knew of an incident where this seemed to have been the motive of a young girl, who thought herself called to the foreign field, and directed her education and training along that line. Then before applying to the board went to be examined physically, for you know every Foreign Mission Board requires a certificate of health. This she did not succeed in getting; and her greatest disappointment seemed to be the fact, that her friends and relatives, would be disappointed in her, that they might think her untrue to the principles and promise; which she had maintained many years. Such a motive might be strong enough to carry a worker into the foreign field, but it would not be strong enough to sustain him there.

2nd. There is a loyalty however which is far more important than the one just mentioned, and that is Loyalty to Christ. Christ taught us by precept and example that we should abound in good works. He said to His disciples, "I have chosen you, and ordained you that ye should go and bear much fruit." "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be my witnesses," etc. He left us the great commission; Matt. 28:18-20. Spoken under such peculiarly solemn circumstances, as to give it the highest possible authority. Christ left us an example that we should follow in His steps. In Matt. 4:23 we read; "And Jesus went about all Galilee, teaching in their synagogs, and preaching the gospel of the

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.……Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance……$1.50
Foreign……$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

kingdom, and healing all manner of sickness, and all manner of disease among the people."

Have you made no other provision? I have not, I am **depending on their** loyalty. Can Christ depend on us?

Faithfulness and loyalty to the work entrusted to us bring greater opportunities for service and more power to improve them.

V. The next motive is that of Love. Here the false and true motives are farther apart then those previously mentioned. Love for self, for fame, for honor, or for money, cause many a benevolent act. It is this motive that causes some to donate a dollar or even five dollars when a subscription is taken showing the donor's name, but, drops a nickel or dime into the collection plate. It is this motive of the Pharisees, that Christ warned His disciples against. Hypocrites, who love to do their alms before men, to make long prayers in the synagog and on the streets, who disfigure their faces that they may appear unto men to fast." Verily they **have** their reward." The reward they desired; the praise their fellow men. So every charitable act prompted by this motive has its reward now. There is nothing more to expect.

It it this motive that causes jealousies, misunderstandings, even quarrels among Christian workers which rob the workers of their blessings, and rob the church of its influence, to an extent which can not be measured. Perhaps; perhaps it was this motive that prompted the services, of the disappointed workers. If this motive, love for praise and recognition could be stamped out of all Christian workers there would be a unity of spirit, such as the Lord prayed for, for His followers in that wonderful prayer recorded in John 17, "Father that they may be one, even as we are one." And we would all do to the best of our ability whatever God gave us an opportunity to do; and would leave others do what God gave them an opportunity to do even though we knew we could do it better. It is not wrong to wish to be great in the service of the Lord. Christ did not even rebuke his disciples when they had been disputing, as to . . . whom should be the greatest. Mark 10:43-45. Instead He told them how to attain to the desired position. "He that would be great among you, shall be servant of all." Greatness, in the church, is **not** a gift. It must be earned by service.

2. The true motive is that of Love for Christ, His cause, and our fellowmen. When the love of Christ constrains us, thoughts of self, of duty, of reward, vanish.

It was this motive that Christ appealed to in Peter, when He reinstated him into his apostleship. "Peter, lovest thou me?" "Yea, Lord, thou knowest that I love Thee." "Feed my lambs,"—"feed my sheep." Love reveals itself in giving or serving.

It is this motive that keeps people in the service, for 40 or 50 years, for love never ceases.

Next to love for Christ and his cause we place love for others. A friend went as a missionary, but stayed only until her first furlough, then did not return. When asked by a mutual friend of ours, why she did not return to the foreign field, she said: She could not bring herself to love those people. I do not know what motive caused her to take up the work, but I do know the lack of what motive caused her to give it up.

VI. Glorifying self—glorifying God. To my mind represent the lowest and highest motives that can prompt to Christian activity.

Glorifying self—seeking praise, power, popularity. Many philanthropists, care nothing for Christ, or suffering humanity yet donate large sums to public or charitable institutions, that their names may rank among the great.

Glorifying God.—The highest conceivable motive is commended to us in Matt. 5:16—"Let your lights so shine before men, that they may see your good works and **glorify** your Father which is in Heaven," and in I Cor. 10:31, "Do all to the glory of God."

Thy word have I hid in mine heart, that I might not sin against thee. Psalm 119:11.

BOGUS MISSIONS.

Samuel T. Moyer.

(a) India.

Our Lord and Savior was never more severe in His condemnations than when He faced hypocrites, those who posed to be something which they were not. What would He say today about cases of this sort?

In our own branch of the Mennonite church there has been operative for a number of years at least one so-called faith mission from India. Albeit, I think it is not so much faith in God as in the gullibility of good honest hard working self sacrificing Mennonite fathers and mothers. If you who have been supporting this mission what would you say, before the Lord Jesus, as stewards of His riches?

Mr. and Mrs. —— have been operating in one of the historic cities of India. They issue literature filled with sanctimonious phrases and pious words. When I was on furlough, I found this literature in the home of —— at the —— Church of the State of Ohio. Mr. fellow-worker, Mrs. —— told us that they have also drained heavily the purses of their home church, the American Mennonite Church.

With these sanctimonious phrases, and pious words, and pretending to be 100 per cent Fundamentalists, they have plied their trade. Yet their words do not agree with their pretenses. In this historic city, they operate a taxi service for the stream of tourists which continually come and go. They advertise heavily in one of the leading religious journals of this land, as having the most up-to-date service station for all North India. Their advertisements of this service station, and of an industrial school, to turn out motor mechanics and other industrialists cover large half pages, and run persistently from month to month. Large half pages of from 60 to 100 square inches running persistently cost money. To buy motor cars and pay for gasoline in this country costs money. And the chances are big that those Mennonites who thought they were supporting a 100 per cent faith mission have been sending their money to run an industrial school, and buy motor cars.

For years it was an open secret in mission circles in this land that affairs in the home of the head of this mission, Mr. ——, and his wife, Mrs. ——, were none the best. Visitors reported that when the wife would speak up to keep her husband on the straight and narrow path, he in front of the visitors would tell his wife to shut up, and ask the visitors not to pay any attention to his wife, as she was mentally afflicted.

Not only do these folks run a large industrial school, and the very finest filling station (for thousands of miles of North India, with a population more than the whole of the U. S. A.) but they have gone in for houses in the hill summer resorts. They have houses now in at least two different hill stations. The one in Darjeeling is a two-story house, **the only two-story house used for residential purposes on the hill side.** These houses are rented out, and bring in a steady income. No doubt some good Mennonite money has gone to help build these houses.

Recently the head of this mission, Mr. —— died. Report persists that he committed suicide. His wife denies it, but when folks ask about it, she goes into hysteria.

Our own mission board is unable to buy motor cars for its missionaries, whom most of you know from babyhood on up. We instead push our legs off on cycles. Our own mission board is not able to pay for gasoline at 50 cents per gallon, or at any price for that matter. Never in all these years has our own board been able to build a missionary rest home in the hills, where mothers with babies may escape from the withering hot blasts of the plains. It is a well established fact that the heat of April, May and June yields the heaviest mortality of those of foreign birth. Some of the noblest of God's workmen have passed out of this life during those months. **These things are not said in condemnation of our mission board. I am rather of the opinion that in the main, its policies have been right.** I say these things not for policy's sake, but from opinion in some instances amounting to conviction. We, with the church in India, are called to suffer with Christ, that we may reign with Him, having risen in His glory.

Yet this same Mennonite money from those who thought that they were giving to holy people has gone to buy motor cars, to build two storied houses in Darjeeling and Landour, and to support possible suicides. The givers supported those of whom they knew practically nothing but what they gleaned from the well worded monthly sheets. Have the givers ever examined the home life of the recipients? Have they ever examined the work on the spot?—or ever looked into the financial books—to see how the money goes?

We invite folks from home to come and see for themselves, our lives, our homes, our work, our difficulties, our successes. We beg you not to stay for only a week or two during the glorious weather of December and January. **We beg you to stay for a whole year, including the heat of April and May, including the eight weeks of daily Bible study for the whole Christian community for 100 miles from north of Korba south to Basna, which is running during July and August.** On a Sunday during the rains, hike out with us ten and fifteen miles round trip some afternoon to feed the Bread of Life to some outlying group of believers. After the rains, or during the heat of March cycle out with us twenty miles one day, stay for the baptism of half a dozen during the next morning, after a night sleeping on a four-foot country bed-bug-ridden cot. Then cycle back that afternoon. We beg you to hear the testimonies during the seasons of our church festivals, showing the joy and glory of Jesus, crucified for sinful men, raised and living today in our midst.

Time and strength permitting, two or three more word pictures will be sent, thus, (b) Bogus Missions in Palestine, and perhaps (c) China.

Yours for Christ and Hindustan,

S. T. M.

CORRESPONDENCE

Los Angeles, Calif., July 13, 1933. Dear Readers:—Greeting in the exalted name of our Lord!

On the morning of July 2nd, a large company assembled in the Immanuel Mennonite Church of Los Angeles. The membership was out in full. Many friends and adherents of the church were also present. Hearts were all astir with eager anticipation, because this was the day for Mr. D. D. Eitzen to make his first appearance as pastor of the church.

An all day service had been lovingly planned in which the acting pastor, Rev. H. B. Dirks, no doubt, had a large part. In the morning sermon Mr. Eitzen spoke from Luke 23:39-43. He delivered the message, which we believe was God-given, in a clear forceful and humble manner. The sermon outline was: The malefactor was assured salvation because, 1. He saw himself as Jesus saw him—a sinner. 2. He made an honest confession of his condition. 3. He acknowledged Jesus as the one Savior. How wonderful to be assured of Jesus, "Verily thou shalt be with me today in Paradise."

After the benediction and warm greetings of friends and introductions to strangers about two hundred members and friends were happily seated around a bountiful fellowship dinner in the church basement. The decorations and flowers were furnished by the Mary-and-Martha Circle. They used the rainbow colors to represent the thought of harmony. On the wall at the front of the room was a symbol representing the Church—Christ in the center, and radiating out from the center were streamers bearing the names of all the various organizations of the church, such as, Sunday School, four C. E. Societies, Missionary Society, Choir, Women's Bible Class, Girls Bible Class, etc.

After the dinner, all remained seated, while an informal program was given, beginning with several selections by the Sunday School orchestra, directed by Mr. Glorin, and a number of choruses, "Jesus Never Fails," "I Will Make You Fishers of Men," etc., led by Mr. Herbert King.

Mr. Dirks then welcomed the new pastor and his wife, basing a few remarks on Ephesions 4. He spoke of the large opportunities of the call here, and tried to visualize the spheres of service open to the pastor in our church and community, and in our district conference.

Mr. Dirks was followd by representatives of the various organizations. In the name of the Sunday School, Eleanor Yoder and Garland Stevans welcomed Mr. and Mrs. Eitzen. Mrs. Paul Schroeder and Miss Katharine Eyman, representing the Young Peoples' C. E. Societies, extended a warm welcome into the life and activities of the Young People. Mr. Yoder represented the church council. These messages were interspersed with musical numbers, quartets, solos, instrumental pieces, etc.

Last but not least, Mr. O. J. Richert, in the name of the congregation, welcomed Mr. and

Mrs. Eitzen. In his remarks he gave a brief summary of the principal events in the development and progress of this church, and read a few statistics showing the continuous steady growth of the work. In conclusion, as a surprise, he presented each pastor with an album filled with friendly autographs of members and friends of the church.

When all the words of welcome had been spoken and true loyalty pledged by all the organizations of the church, Mr. Eitzen arose and responded with the opening verse of Psalm 103, "Bless the Lord, O My Soul: and all that is within me, bless His holy name." He said they had not come for what they would get but to share with us their experience of Christ, and to dispense spiritual food. As a fitting climax, Mr. and Mrs. Eitzen sang, "O Master, let me walk with Thee, in lowly paths of service free." The company then dispersed, many returning for the evening service at which Mr. Eitzen again gave the message.

This day of joy and gladness however was to be ecliped on the following Sunday, by an even greater, deeper joy at the ordination and installation of Rev. D. D. Eitzen. Rev. A. J. Neuenschwander from Upland, had been invited to perform the ordination. For his text he used John 5:35. A delightfully suggesttive text for the occasion. Very frankly he outlined the sacred duties of a pastor, especially emphazing that he preach against the wrong but proclaim redemption. By no means did he leave the impression that the whole load was to rest upon the pastor, for, addressing the congregation, he said, "The success or failure depends on you. This is your church. The lay members are the vital part of the church." (Romans 15:10).

Then after reading God's own words from I Timonthy 4:11-16, and several other passages from Timothy, plainly setting forth God's injunctions to and qualifications of a good pastor he requested all elders present to come forward and together to lay their hands upon the head of the kneeling pastor. They were Rev. John Lichti, Rev. Dirks, Rev. Wedel.

Here upon he asked Mrs. Eitzen to stand with her husband and she pledged herself to loyally support him in the grave and sacred responsibility he had accepted. The choir then sang, "Have Thine Own Way, Lord, Have Thine Own Way."

Mr. Dirks now took charge of the installation. He called attention to the first Gentile Church in Antioch of Syria. Acts 11:22-26. That it was the result of personal Missionary effort. He stressed a few more duties regarding our pastor. Then asked the members of the church and every believer present, willing to stand by and support the new pastor to arise together and say, "Amen."

Rev. Eitzen then dismissed the congregation with the benediction.

Note:—Immediately preceding the ordination, Mr. and Mrs. Martin Franz, Mr. and Mrs. Adam Eck, together with Rev. and Mrs. Eitzen were admitted to church membership.

Respectfully submitted,

Elizabeth Braun.

Freeman, S. Dak. Dear Editor and Readers of the Mennonite.—Reports from this congregation have been sent in from time to time, but it is the correspondent's duty to make at least an annual report.

Besides our regular meetings, our church has served the communty at the following special occasions:

Joint Thanksgiving Services—Nov. 14, 1932.
Rendition of Handel's Messiah—Dec. 4, 1932.
Session of Northern District Conference,—June 10-13, 1933.
Vocational Bible School—May 29-June, 1933.

Rev. Ulrich Zog, minister of the Reformed church at Scotland, S. Dak., preached an inspiring Lenten sermon. Rev. P. R. Lange, of Buhler, Kans., served before and during the conference, besides all the visiting ministers during the session. We have appreciated the guests and the local preachers who worshipped with us from time to time. They have encouraged our own pastor with their presence, besides proclaiming the Kingdom of Christ.

C. E. programs are being rendered and exchanged and appreciated in the surrounding churches, which always prove instructive and helpful. The Sunday schools of the north and south churches joined again for their annual 4th of July picnic, rendering a good program in the morning. Bible studies and prayer meetings are held weekly in the church, except during the cold winter months, when they convened in private homes, to save on fuel.

The following members have been removed by death:

Dr. Jos. K. Schrag who was taken ill suddenly by getting poison into his system while vaccinating animals, rallied for a week only. Brother Schrag is greatly missed by his many warm friends. His integrity, farsightedness and keen judgment enabled him to take a definite stand for the right, as he saw it.

Jon. P. Schrag, who suffered for some time from a weak heart, was taken suddenly.

Jacob P. Waltner, ailing for the past ten years, passed away yesterday. Obituary will follow.

Several members were added to the church through the hand of fellowship and a class of young people will soon be baptised.

The present financial conditions all over the world seem to demand sacrifices. In our own immediate community folks had to do away with modern conveniences and so-called luxuries in order to be able to pay their legal dues to state and church. It seems rather strange that too often, citizens who are frugal and thrifty in the conduct of their own personal affairs, fail to exact the same economy in the administration of public affairs. They reason that the money comes out of the small amount for each one to pay, and, failing to add up the many different expenditures of public funds, continue to reason in the same manner and keep on building up the spending machine. I suppose the missions will suffer most because rules and regulations take care of taxes —even to the point of property confiscation, but willing hearts and keen interest in the work of saving souls for Jesus Christ are the only back bone of missionary enterprises.

Hot winds, continued drought, and infestations of grasshoppers were the reasons why cattle was turned into many harvest fields. It is estimated that 90 per cent of harvesters and threshing machines were not removed from the sheds because of crop failure. What little small grain could be salvaged was stacked for feed, but feed still remains to be a problem. Corn is very much below normal, due to drought and grasshoppers, although a late rain has revived it somewhat. What sad disappointments for the pains and drudgery of farm life. People that exist and depend on "pay envelopes" all their lives will never be able to understand or feel for such misfortune.

Relief work by the Government is carried on here also, but it seems that self-reliance is being threatened everywhere, because the principles of independence and the desires to be self-supporting are virtues upon which our country was built. If they are discarded, we have reasons to fear the future.

Strictly speaking, however, after counting up all our blessings, we find that we have no reasons to complain because we have been blessed spiritually and materially, and every day should be a "thanksgiving" day if we learn to cultivate a thankful mind. We feel especially thankful for a recent two-inch rain, which came as a direct answer to prayers and petitions which were sent to the throne of God on July 16, set aside as a day of prayer by the local Ministerial Association.

Preparations are now being made for the twenty-fifth jubilee of our (Salems) church, P. R. Schroeder, pastor, to be observed the first Sunday in September (Sept. 3, 1933).

We hope it will be possible for the ex-ministers to be present and take part at these meetings.

The session in the morning will be strictly devotional, including missions. The afternoon will give a chance for historical reminiscence. The evening, besides brief talks representing organizations, the Choral Society will have charge of the session. May God's blessing rest upon these efforts.

Sincerely,

Caroline A. Waltner,
Correspondent, Salems Church,
Freeman, S. Dak.

As a mother stills her child,
Thou canst hush the ocean wild;
Boist'rous waves obey Thy will
When Thou say'st to them, "Be still."
Wondrous Sov'reign of the sea,
Jesus Saviour, pilot me.

When at last I near the shore,
And the fearful breakers roar
'Twixt me and the peaceful rest,
Then, while leaning on Thy breast,
May I hear Thee say to me,
"Fear not, I will pilot thee."

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
AUGUST 20

Worshiping God Out of Doors. Psalm 8:1-9.

This is the last of the Nature and Worship series of topics for this year. They can be made of great value if they are carefully planned and if the spirit of reverence and worship abides. The editor of this department is a great advocate of out of door meetings and as a pastor plans to have two or three each summer. But great care must be taken for they are dangerous if the proper precautions are not taken. Out of door meetings may easily drift into picnics where eating, romping and games take first place and where the worship service is shunted off and forgotten.

And then, too, worship may become a rather meager affair if a little "raving" about nature takes the place of the worship of God as the Gospel is revealed through our Lord Jesus Christ. There are some individuals who absent themselves from the house of God and profess to worship in God's out of doors with the aid of a bathing suit, a camping outfit and fishing pole. This serves only as an excuse to obey the call of the more selfish instincts and usually there is no worship of the Lord of Hosts. Along this line our ex-president Theodore Roosevelt has a timely word to contribute, and let us remember he was always a great lover of nature and the great out of doors but he also was an ardent worshipper and saw the danger of mixing the two without taking proper precautions. He says: "A man can worship God driving along the road but does he? A man may worship God while sitting on the bank of a stream fishing but does he? The chances are two to one that if he has forsaken worship in the house of God he will not worship anywhere."

This service might appropriately be planned as a Sunrise Service or if preferable as a Sunset Service. The following description of such a service may be suggestive to another group. A group of serious minded consecrated young people gathered in front of the church just before sunset. From this place they went by auto to the place of evening worship. Several miles out on a great highway the cars turned off on to a little side road that wound around between the hills and down to the bend of a lovely little clear rock-bottom stream. The smooth, almost solid rock bank extended back several feet from the water's edge, then the back rose gradually, one ledge after another forming a perfect natural ampitheater. A hush fell over the crowd as they reverently stepped out of the cars. Something in their hearts said "The place whereon thou standest is holy ground." Quietly they took their places. Two boys scarcely visible in the approaching dusk began lighting candles that were nestled in the grass on the opposite side of the stream. The rays from these candles cast their reflection in the water. The moon rose directly in front of the group and its faint light shone through the lacy branches of the trees. A moment of silent worship ensued. Then from the back of the group, up the hillside came the first tones of "Day Is Dying in the West," played softly on a violin. The song leader started the evening hymn and one by one the voices joined in the anthem of praise:

"Day is dying in the west,
Heaven is touching earth with rest;
Wait and worship while the night
Sheds her evening lamps alight
Through all the sky."

Many a soul has found it easier to come into a vital touch with God when he was out of doors. The angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush, the preparatory days of mellowing and sweetening of life came to him also while out in the great out of doors alone with God. Many of the prophets received great commissions while in the wilderness. And what young man or woman who has grown up on the farm does not have a choice nook or favorite tree back on the farm where he has poured out his soul and longings and has found God?

There comes to each one of us a disgust of sin and selfishness, of the superficiality and shallowness of life and we desire to strike rock-bottom and so we seek God where we are unmolested by the creations of man. An unknown author has given us a poem entitled "Worshiping God on the Prairie" which well illustrates this desire.

"I am sick unto death of sin and of talking of sin;
And I long for the cleansing touch of the wholesome earth.
Oh, I want to be clean as the windswept prairie is,
Or a rock that is washed by the rain and dried by the sun.
I will go lay me down in a sun-drenched field;
With my face to the earth, among the fields and the flowers,
Where the tall dog-daisies wave in the prairie wind.
There I will feel the warm steam rise from the damp earth
And the white-winged moths will flutter about my head;
Yes, I will lay me down on the prairie
As a child at a mother's breast; and lo she will give me
Peace and forgetfulness and care-free strength."

The author of these lines has not mentioned the feeling of repentance and the longing after God but it is implied. That is very necessary for without that there can come no peace and strength. For it was Jesus who offered "My peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." There is the source of true peace, Jesus Christ and His life broken for us on Calvary, can cleanse us from all sin and we will be free indeed.

Psalm 8 magnifies the glory of God's work —"O Lord, our Lord, how excellent is Thy name in all the earth, who hast set they glory above the heavens. . . . When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained." God has created all things, the world and all that is therein, and yet the highest creation is man. And man is meant to be a child of God, it behooves us to act accordingly.

Jesus spent much time worshipping. He must have been a regular attendant in the house of God for we read He was worshipping "as His custom was." Often He must have arisen before it was yet day in order that He might go into the Mount of Olives or some favorite haunt to be with His Father in quiet meditation. And yet we think we are too busy to take time for such fellowship with the Father. Because we are so busy we get very little accomplished.

It is very noteworthy to see how many of Jesus' teachings and parables are illustrations from nature. The parables of the sower, the mustard seed, the wheat and the tares, the vine-dresser and many others were no doubt spoken in the big out of doors, at least they were lessons from nature. It may quite well have happened that one day while Jesus was passing through a vineyard that Jesus said "I am the vine, ye are the branches" (John 15).

Questions.

1. What is the relation between beauty and worship?
2. How do the heavens show forth the glory of God?
3. How do birds and insects tell of God's care?
4. How may solitude in nature draw us closer to God?
5. Show how some great men of God have been divinely inspired in nature.
6. In what ways did Jesus worship in God's out of doors?
7. How, when and where can you best worship God?

Study the Scriptures.

Aug. 14—Look up. Psalm 121.
Aug. 15—A message from the sky. Psalm 19:1-6.
Aug. 16—Providence in nature. Matthew 6:25-29.
Aug. 17—God's care for His people. Psalm 37:23-40.

Aug. 18—An outdoor sermon. Luke 6:17-23.
Aug. 19—An outdoor meeting. Acts 16:12-16.
Aug. 20—Worshipping God out of doors. Psalm 8.

EASTERN DISTRICT RETREAT

Report of the 1933 Retreat.

The sixth annual Retreat of the Eastern District Conference was held at Green Lane Girls' University Camp, on June 23-25.

The Retreat has been growing in number each year. This year in spite of depression, we were privileged in having the largest enrollment since the beginning of the Retreat. Last year the enrollment was ninety-eight, this year we had an enrollment of one hundred fifteen young people, also five instructors.

The instructors and their subjects are as follows Rev. C. E. Mason, Jr., A. B., Th. M. Mr. Mason had charge of the **General Course**—"The Christian Life."

The Elective Course.

Dr. E. E. S. Johnson taught Church History.

Rev. Carl Landes taught The Epistle to the Philippians.

Miss Florie MacDowell taught Missions.

Rev. E. J. Bohn spoke to the group on Friday evening.

Rev. Freeman H. Swartz addressed the group on Saturday evening.

The chairman has appointed various retreaters to report on the above subjects. These articles will appear in the Mennonite during the coming month.

Rev. Howard T. Landes, Chairman.

The Christian Life.

In the general course Dr. C. E. Mason spoke to the retreaters on the subject, "The Christian Life."

It was divided into six lectures dealing with the Christian life, its birth, its growth, its problems, its blessings, its service, and its challenge.

He said, in part, we become members of the human family by birth. Likewise we became members of the family of God by birth. Flesh cannot inherit the kingdom of God. We do not need an improved old life but an imparted new one.

Three things are necessary to the growth of a child physically pure food, pure air and sunlight, and pure exercise. Likewise there are three things necessary to the spiritual growth of a child of God. These are the Word of God, prayer and witnessing.

He called our attention to Galatians 6:16-25. This contains problems that confront the child of God. We need not live lives of constant defeat to Satan. Christ has saved us from the penalty of sin and also from the power of sin.

We are blessed with all spiritual blessings and whether or not we have experienced all these depends upon how much we have taken hold of and tested them in our own lives. Three of these blessings were called to our attention—the forgiveness of sins, blessing of peace, blessing of His constant presence.

The question that comes to each child of God is: "Lord, what wilt Thou have me to do?" Each member of the body of Christ must perform the duties God intended for it or the body will not function properly.

A plant blooms and the flower is perfect if no insect has eaten into it. God has planned our lives to be perfect but if, by sin, we dwarf the flower that is to bloom in our lives God will call us into account.

John 13:13, "Ye call Me Master and Lord, and ye say well; for so I am."

Is He Lord of your life?

Anna K. Swarr,
Quarryville, Pa.

Resume of Course on Church History.

Dr. E. E. S. Johnson.

It is rather difficult to give a summary of the course on Church History in the space allotted to me. This course covered the development of the Christian life from the Christian era to the time of the Reformation.

One of the outstanding facts brought out in this class was that Christianity is an individual religion. This is the reason why it has lived through this entire period. There were always those individuals who sought to worship and serve Jesus Christ, thus keeping alive the Christian life. This was not always done in the same manner, but each person was sincere.

We find a steady growth of the Christian life up until the tenth century. For the next three centuries we find it kept alive through the

Crusades. Following the Crusades we find various organizations arising which kept the spirit of Christ alive. One of these was the monasteries. Through the Middle Ages we see a new devotion to religion. We then come to the period of a new evangelism or the time of the Reformation. Here again we see the fact that Christianity is an individual religion. This is the reason why we have always had divisions in the church.

Paul R. Shelly,
Pennsburg, Pa.

Study of Philippians.

The first lecture by Rev. Landes introduced us to the beginning of the Christian church and Christian literature (New Testament) which grew out of the letters of Paul, to the churches that he had established; to the church at Philippi, the first Christian church in Europe and to the Epistle of Philippians, written about ten years after the church had been established.

The second lecture "God's Eternal Truth" was based on Phil. 1:12-18. This can be summed up by Acts 5:38, 39. God's truth cannot be killed, no matter what is done to it. Man's error will always die.

The third lecture "Christlike Humility" was based on Phil. 2:5-8. The Roman cross was the most humiliating death for a Jew; yet Jesus was obedient unto death, even the death of the cross. A good definition for true humility is "God first, others next, ourselves last."

The fourth lecture centered about "Unity"—unity through Christ. Phil. 3:1-17. We need that unity today among the many groups of Mennonites; among the different denominations—unity, not uniformity, is the great problem.

The fifth and final lecture dealt with "Rules for Spiritual Growth" as found in Phil 3:18-4:9. The following rules were mentioned: Repentance, steadfastness, unity, rejoicing, carefreeness, prayer, thanksgiving and think—"On these things."

Helena W. Frei,
Springfield, Pa.

Mission Course.

Turn your eyes upon Jesus;
Look full in His wonderful face,
And the things of earth will seem strangely dim,
In the light of his glory and grace.

I am He that liveth, and was dead; and, behold, I am alive for evermore. Amen. And have the keys of hell and of death. Rev. 1:8.

Miss MacDowell made more real to us the vision of the Lord who liveth and showed us the condition of those who have not heard of him.

The following are current opinions as to the condition of the heathen as taken from Dr. Frost's "The Spiritual Condition of the Heathen."

First of all, God is a God of love and cannot allow so many to perish. Here we must consider what is consistent with the justice of God. God may do right in destroying as He did to Sodom and Gomorrah.

Further, the heathen are living according to the light they have. Yes, they have the voice of conscience, the light, but haven't obeyed it. Roman 1:18-23.

Some heathen have heard the Gospel, but rejected it. All are born in sin and lost before the hearing of the word. The Judge alone will decide if the heathen are to be punished as those who have rejected Christ. The Bible does not state whether the heathen are to be given a later chance to hear the Gospel.

There is no salvation in any other religion, no other means whereby men are saved.

A few may come to the conclusion of one Supreme Being, but that is not sufficient. James 2:19.

Another claim is that God is able to make Christ known by dreams and revelations. Why have the Bible? The usual way is through some person. Romans 10:14.

Surely all of us became more conscious of God's command to go and teach all nations. Our responsibility is heavy and may at least a few of us carry the supreme message to God's people. This is our prayer.

Huldah Meyers,
Quakertown, Pa.

(To be concluded.)

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am, tho' tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come.

THE S. S. LESSON

August 27.

Saul. I Sam. 15:13-26.

Golden Text—Behold, to obey is better than sacrifice. I Sam. 15:22.

The desire of Israel for a king changed the whole trend of the nation's history. Hitherto their leaders were chosen of God and spoke to them as servants of God. Now that they had a king, as the other nations had so they had to submit to whatever a king might see fit to impose upon them. The things imposed upon the people by their king were often hardships and for his mistakes they had to suffer as well as he himself.

Saul was chosen because of his prepossessing appearance. Man can only look upon outward things. It is God who looks into the heart. There were many evidences that seemed to indicate that Saul would be a satisfactory king. He had the personality, he had the physique, the prophet favored him and there was no question about his bravery and ability to lead. No great man ever started out in a career with so many things that promised success to him.

Let us not forget that the times in which Saul lived were irregular. The nation was not strongly united, there had considerable corruption come into the national religion, the neighboring nations were both unfriendly and dangerous and the people were poor. They had just come to the close of the period of the Judges that was a period perilously near to anarchy. Saul had a big job on his hand and, while he is disappointing in many respects, we must give him credit for greatness. No other man than Saul could have held Israel together at that trying time or God would not have chosen him for the task. We note too that Saul did not seek the job—it sought him. He began his career modestly. His humility at the beginning is remarkable. When they sought him he was hiding among "the stuff." Very often it so happens to other men that when there is a great thing to be done for God or man they are found hiding among the stuff instead at the places they ought to be. This may be the stuff of materialism, greed, meanness pride, etc. In Saul's case, however, we believe it was a real sense of humility.

In the presence of so great a task he felt how insignificant and apparently helpless he was. God brought him out of obscurity to leadership. He should have felt that the same Jehovah who had called him would stand by him and direct him, giving him strength and wisdom for his great calling. There is a difference between being humble in the face of a great task and shirking that task. In all things we have of ourselves nothing to boast but in all things that God sets us to do we have the assurance of his help and the command to take up our task and enter into it with all our energies.

Saul as king was disappointing. Things did not go as well as they promised. Indeed, Saul had a big job on his hands and he accomplished some remarkable things, but he did not measure up to expectations. We may reply to this that he was human and like the rest of us he had his human shortcomings and failures, which may be true, but that is no excuse for failure in the things God sets one to do.

As we read the life of Saul we note that with power there came arrogance, something not suspected of him before he became king. Power often makes an arrogant person of one. It leads to abuses, to disregard of the rights of others and a forgetfulness of God. In a word, power leads easily to pride, selfishness and cruelty. The arrogance of Saul led to his impatience and his taking the place of a priest in offering sacrifice. The one who treats lightly the rights and feelings of his fellows has but a step to make toward treating lightly the things that are of God. To his haste and arrogance Saul added profanity. He meddled with holy things—he sacrificed when he had no right to do so—just the things he should have respected in the light of the fact that God had raised him to a special and peculiar position that all the people were expected to respect.

We also note that jealousy entered into the life of Saul to trouble him as well as his nation and others. Jealousy is one of those corroding evils that, when it takes hold of one, unfits that one for getting along with others and what is just as bad unfits one for enjoying peace of soul. A jealous person is always an unhappy one. Jealousy feeds the fires of misery in one's soul and leads to many evils and crimes. There is no living with the one who nurses jealousy in his heart. Saul could not bear hearing David praised above himself. His pride was injured and so his soul was set afire with jealousy—a jealousy that would not stop with murder. The sin of jealousy is a common one. It may be discovered in childhood or any other period in life. It often possesses an entire nation and leads to wars and race hatreds. Every Christian must carefully and constantly guard against falling into this terrible sin, the consequences of which will bring misery all around.

Because he nursed his pride and fanned the fires of jealousy in his heart Saul was unhappy. It was an unhappiness created by himself. He thought too much about himself and his honor. Self-centered thought is bad for any one. It leads to all sorts of shortcomings and misery of soul and mind are its results.

Saul's greatest failure lay in his disobedience. He did not do exactly as God commanded. It did not matter if he partially did as he was commanded. Half obedience is disobedience. Sacrifice was required but in God's way and not in Saul's way. It is for God to set the way we are to do his bidding. If it is not in God's way it is surely not doing his bidding. With all his opportunity and with the numerous good things he may have done in his life Saul was a failure. He disobeyed God and so merited the consequences of his disobedience.

PROGRAM OF THE EIGHTH ALL-MENNONITE CONVENTION

City Auditorium, Newton, Kansas
September 10th and 11th, 1933

Sunday Afternoon

THE MENNONITE CHURCH IN A TIME OF DEPRESSION

Rev. C. C. Wedel, Chairman

2:00 Devotional Service—Dr. J. W. Kliewer
2:15 Music—Hoffnungsau Men's Chorus
2:30 Opening by the Chairman—Rev. C. C. Wedel
2:40 Music—Alexanderwohl Ladies' Chorus
2:45 What Needs of the World Does This Depression Reveal Which Could Be Met by Contributions Arising from the Mennonite Heritage?—Dr. E. L. Harshbarger.
3:10 Music—Hoffnungsau Men's Chorus
3:15 How Can the Mennonite Church Help to Turn the Present Economic Conditions Toward Spiritual Ends?—Dr. J. H. Langenwalter
3:40 Music—Alexanderwohl Ladies' Chorus
3:45 Close.

Sunday Evening

CHURCH LOYALTY

Rev. S. M. Musselman, Presiding

7:30 Devotional Service—Rev. J. M. Tschetter
7:45 Music—Hilltarian Male Quartette
7:50 Does Loyalty to My Branch of the Mennonite Church Conflict with the Ideal of Unity?—Rev. B. W. Harder
8:15 Music—Bruderthal Men's Chorus
8:20 In How Far Should We Emphasize Our Mennonite Peculiarities in Order to Safeguard the Future of Our Denomination?—Prof. Menno S. Harder
8:45 Music—Hilltarian Male Quartette
8:50 Factors in the Mennonite Church Discouraging to Young People Which Endanger Their Loyalty. How Can These Be Overcome?—Prof. Curt Siemens
9:15 Close

Monday Morning

EDUCATION

Prof. P. C. Hiebert, Presiding

9:30 Devotional Service—Prof. H. W. Lohrentz
9:45 Do the Mennonite Colleges Have a Future if They Continue on the Present Basis of Separate Organization?
10:10 Music—M. B. Church, Buhler
10:15 Does the Mennonite Church Have a Future Without Its Own Higher Institutions of Learning?—Dr. P. S. Goertz
10:40 Music—First Mennonite Church, Newton
10:45 A Suggested Unified Program for Higher Christian Education West of the Mississippi River
11:10 Music—M. B. Church, Buhler
11:15 Close

Monday Afternoon

THE CHALLENGE OF UNITY

Rev. A. S. Bechtel, Presiding

2:00 Devotional Service—Rev. J. G. Hartzler
2:15 The Challenge of Unity in Missions—Missionary Marie J. Regier
2:35 Music—Choir of West Zion Church
2:40 The Challenge of Unity in Publication—Dr. J. R. Thierstein
3:00 Music—Choir of West Zion Mennonite Church
3:05 Business Session
3:20 Reports of Committees
3:30 Close

Monday Evening

PEACE

Willis E. Rich, Presiding

7:30 Devotional Service—Missionary F. V. Wiebe
7:45 Music in Charge of Prof. W. H. Hohman
7:30 Present Hazards to World Peace—Prof. A. E. Janzen
8:10 Music—Hesston Male Quartette
8:15 Mennonite Contributions to World Peace—Miss Vivienne Musselman
8:35 Music in Charge of Prof. W. H. Hohman
8:40 The Possibilities of a Warless World
9:15 Close

Rev. C. C. Wedel, President.
P. K. Regier, Moundridge, Kans.,
Secretary of Program Committee.

Members of the Program Committee are:

Rev. R. P. Ditmer, Springfield, Ohio.
Dr. P. S. Goertz, Newton, Kans.
Rev. R. L. Hartzler, Carlock, Ill.
Dr. E. G. Kaufman, Newton, Kans.
Rev. L. J. Lehman, Elkhart, Ind.
Rev. N. J. Schmucker, Sterling, Kans.
Rev. Jacob M. Tschetter, Carpenter, S. Dak.
Rev. P. K. Regier, Moundridge, Kans.

JOTTINGS

The Christian Endeavor Society of the Eden Mennonite church, Schwenksville, Pa., was host to the Perkiomen Valley branch on the afternoon of August 5.

Rev. Freeman Swartz, pastor of the Schwenksville, Pa., church, occupied the pulpit of the First church last Sunday during the absence of the pastor, Rev. Carl Landes.

Rev. A. J. Neuenschwander and family of Upland, California, are planning to visit their friends and relatives in Berne, Indiana, their old home town, on their way to the General Conference.

Rev. G. T. Soldner and family of Goshen, Ind., were the guests of friends and members of their families in Berne this week. They were arranging to attend the Mennonite Retreat held at Shipshewana Lake.

Bethel College Summer School came to a close this week. The work has been under the care of Dr. J. R. Thierstein who has been directing it for a number of years. Fifty students were enrolled, all of whom were either teachers in the public schools or prospective teachers.

As reported in the Christian Century, the district conference of young people of Epworth League societies of the Methodist Episcopal church south, covering the northern section of Florida, in a recent meeting at Daytona Beach, passed resolutions declining to take up arms and fight in the event of war. The resolution was stronger and more outspoken than anything of the kind in the southeast heretofore and indicates a growing student sentiment in opposition to war. The resolutions were widely published.

Last Sunday the Mid-Summer Rally of the Sunday School Union of the Eastern District Conference was held in the old Saucon meeting house near Coopersburg. Robert Ross of the First church, Philadephia, was the main speaker. The special music consisted of selections rendered by a chorus of the local church composed of 25 members, a trumpet duet by two members of the Bowmansville, Pa., school and a selection by representatives of the Mechanics Grove school. Paul R. Shelly was the song leader. Ezra Markley of Zieglersville presided.

The East Swamp, Pa., Sunday school has outgrown the capacity of the church. The rooms for the primary department are overcrowded which makes teaching very difficult. Plans for providing more room have been discussed for some time. The frame building in the church grove used for a refreshment stand on special occasions had been greatly enlarged for the use of the Sunday school, the conferences and conventions of the future. The catechetical class has recently organized in the building. Rev. W. S. Gottshall, the pastor, has been elected by the congregation to be its representative at the General Conference.

The printed announcement of the Immanuel Mennonite church, Los Angeles, Rev. D. D. Eitzen, pastor, brings the reports that a group of its people attended the Mennonite Retreat at Sequoia Grove and gave an interesting report of the Retreat at one of the Sunday evening services. Miss Elena Trijo of Guatemala, Central America, was a guest of the Christian Endeavor Society and gave an interesting address. The Wednesday evening services take the form of a prayer and Bible study period. At the last meeting some of the questions discussed were: What is meekness? Are we always persecuted for Christ's sake? What properties of salt are comparable with the characteristics of true Christians?

The twenty-eighth annual reunion of the Gottshalk family will be held this year at Sanatoga Park, near Pottstown, Pa., Saturday, August 12. The program will contain addresses and musical features. Rev. W. S. Gottshall is president of the association. Many of the descendants of William Gottshalk, one of the founders of the Schwenksville, Pa., church, who died in 1876, and of whose descendants more than 2000 are living, was the grandfather of Rev. W. S. Gottshall and the father of the late Rev. Moses Gottshall. There are said to be more than 75 descendants of William Gottshall in the Christian ministry.

Deal bountifully with thy servant, that I may live, and keep thy word. Psalm 119:17.

Pass me not, O gentle Saviour,
Hear my humble cry;
While on others thou art smiling,
Do not pass me by.

Let me at Thy throne of mercy
Find a sweet relief;
Kneeling there in deep contrition,
Help my unbelief.

Trusting only in Thy merit,
Would I seek Thy face;
Heal my wounded, broken spirit,
Save me by Thy grace.

Thou the spring of all my comfort,
More than life to me,
Whom have I on earth beside Thee,
Whom in heaven but Thee?

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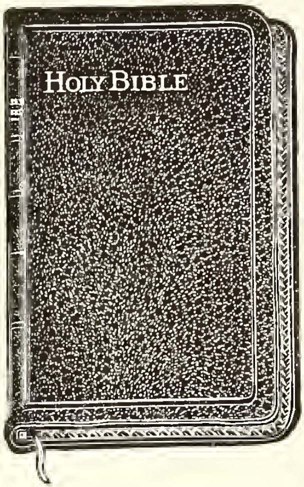

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VOL. XLVIII BERNE, INDIANA, AUGUST 17, 1933 No. 32

EDITORIAL

This will be the last issue of The Mennonite before the meeting of the General Conference in Bluffton, Ohio. Most of our readers are fully aware of the situation that confronts the whole Christian world and specially our own church. Times of depression have their reflections in every direction. Nothing seems to escape the trouble and incidents that appear when the world is upset. In matters of church the financial difficulties have been stressed. Local churches have found themselves unable to meet their current obligations. The church boards, for which every member of the church is responsible, have been hit, perhaps harder than the local churches. The frantic appeals made by our Home and Foreign Missions our Publications and our Benevolences for cash to enable them to function have been heard so often that people are beginning to take them as a matter of course. We are confronted with the question of finance in all our interests. Can we afford to haul down the flag just because times are hard? We note of other times that brought stress that they were times of opportunity for the Christian church. Does it happen that the present is so different from other difficult times that there must be a surrender instead of an advance? It would seem to us that the trying conditions of the day are a challenge to the church to bring out all that is in it to the end that the kingdom of God is established and his name glorified. Coming together from all sections of the United States and Canada the members of conference will feel that local matters, while important, must give way to measures that are for the good of all. One thing is sure, great emphasis must be placed upon economy. Let us face the issue and solve it to the best of our ability, but, let us remember that the developement of the kingdom of God depends less on money than anything else. Our fathers were poor. Persecuted and driven as they were from pillar to post they had no opportunity for getting money, yet they builded well and the church grew because of their faith and their sacrifice.

What was true has been true in every age of the church from the times of the Apostles. The consecration and the willingness to serve and sacrifice on the part of those who composed the church could not be expressed in terms of money. There was no money there to do that. What was accomplished was the result of devotion, consistent living and enthusiastic witnessing for Jesus Christ. Perhaps one of the reasons why all the churches are in the state they are today is because too much emphasis was placed on the financial side. We acted as though nothing could be well done without being well financed. Now has come the time when, whatever is done, must be done through faith and the energetic efforts toward making our visions come true.

It had been raining and we needed to leave the house but were compelled to postpone our trip because the editorial unbrella was out of repair and offered no possibility for protection from the storm. Soon as the storm abated, however, we heard the cry in our back alley "Umbrellas to mend! Umbrellas to mend!" At least a kind providence had sent some one to my relief at an opportune time. Now we could take precaution against another storm without an unusual drain upon our editorial purse and hopefully look forward to next Christmas with reasonable expectancy of finding the usual Christmas umbrella in our stocking.

The itinerant repairer of umbrellas carried his shop in a little bag with one hand while the other held a collection of ribs salvaged from discarded umbrellas which might be useful in supplying parts in umbrellas he was to repair. The poor fellow had nothing to conceal. The color of his nose told the story of dissipation, the rags he wore told of his poverty and the odor of his breath proclaimed him a diligent patron of the speak-easy. He was in fact a disreputable old "Bum."

As we watched him prepare to make the repairs to the instrument we commissioned him to put in usable shape again we noticed that his hand trembled and prevented him from threading the needle he proposed using. He accepted our offer to thread the needle with the explanation that "Eating too much ice cream has put my nerves on the bum." So, we discovered that our friend, the umbrella mender, had a sense of humor. He further confirmed this discovery by remarking "My trade is a simple one. It don't take a civil engineer to lay out my work." As the business of putting my shelter from the storms into usable shape again progressed we were able to get a smattering of our friend's life story. "I pass along this way about once a week," he said. "Is business better here than elsewhere?" we asked. "No," was the reply. "But I like to have a look at Tom Brennan's establishment and sometimes get a glimpse of him from a distance." "Does he know you?" I continued. "He once did but I think he has forgotten all about me by this time. We learned our trades in the same shop and for a time worked for the same boss. I got fired for drinking and he went into partnership with his boss and then into politics."

Of course we knew Tom Brennan. He is our local member of the City Council and has been so for a number of years and is otherwise considered a successful business man. We tried to think what must come into the mind of this dilapidated umbrella mender, week after week, as he passed the place of his erstwhile companion. Would it be a sense of hero worship? Would it be a sense of self-condemnation or a feeling, that if he behaved himself, he might be a respected member of the community? Would the sight of his former companion bring a feeling of discipline and perhaps a determination to try to do better? Well, all such speculation gets one nowhere, but the fact remains that a feeling of admiration for the successful fellow workman and an interest in his progress led this wanderer out of the way to keep fresh the memories of one whom he had known in better days. Tom Brennan does not know that he is under the continual observation of a homeless dirty street loafer, but, he is nevertheless a sort of an ideal to him. His very success gives our umbrella man the comfort, if it be comfort, of thinking of himself in a sort of it-might-have-been situation. It may be no serious task on the part of our councilman friend to remain the ideal of an unknown and unseen observer of little worth, but, the incident only goes to show that others, whom we may inspire, or, who may be led to better ideals, are always present somewhere observing our conduct and progress. An appreciation of the unseen observers should have a decided part in directing the course of our daily lives.

GENERAL CONFERENCE ANNOUNCEMENT

The Churches near Bluffton, Ohio, entertaining the conference extend a hearty welcome to delegates and visitors. These Churches not only welcome you but they are also making arrangements for your comfort during your attendance at the conference. We want you to come and enjoy your stay in our community.

The Conference convenes Tuesday evening, August 22. An excellent program has been arranged for this first evening. Plan to be present for this first session.

Please note the following committee announcements:

1. Those who are coming by train and wish to be met at Lima, Ohio, please inform B. D. Smucker, Bluffton, Ohio, chairman of the transportation committee, of the time of your arrival.

2. Those who wish to make room reservations before the conference may write to E. S. Lape, Bluffton, Ohio, chairman of the entertainment committee.

(1). Comfortable rooms are available in the college dormitories and in private homes at the rate of 50 cents a day (including breakfast).

(2). All delegates and visitors upon their arrival in Bluffton are asked to come directly to the First Mennonite Church to register and receive room assignments. It is important that everyone register at once upon arrival in Bluffton.

3. The noonday and the evening meals will be served to all conference delegates and visitors by our own people in a nearby Church. The charge will be 25 cents a meal.

4. The day-sessions of the conference will be held in the First Mennonite Church. All evening sessions will be held in the new auditorium of the High School.

5. The combined choirs of the nearby Churches, numbering about 250 voices, will render the oratorio, "The Holy City," Sunday evening, August 27.

GENERAL COMMITTEE.

HOME MISSION NOTES

An increase in the attendance at the Smith Corner Mission (East Freedom, Pa.,) is reported and recently a very impressive service was held at which a father and daughter were received into the church.

At the Mechanics Grove Mission, (Quarryville, Pa.,) four persons were baptized and 63 received the Lord's Supper. The morning services are very well attended. The community Vacation Bible School had an enrollment of 290 and 8 teachers were employed. Meetings of special interest and blessing were the children's day services and the Thursday evening Y. P. Mission prayer Band and the Friday evening Bible Study.

In the Altoona Mission 9 members were added to the church on Easter and a largely attended communion service was held on the same day. The two weeks Daily Vacation Bible School with an enrollment of 79 was a great success.

From the Chicago Mission comes the report of a very successful Daily Vacation Bible School with an enrollment of 115 and all volunteer teachers. The church needed redecorating and painting and the Women's Missionary Society raised the money and work was done by volunteer painters to save the expense to the church. Sunday School is crowded into the basement and the congregation joins in the Union Evangelistic services held in the South West Gospel Tabernacle under the auspices of the Business Men's Evangelistic Committee. Other Mennonite churches are also cooperating.

Notwithstanding the hot dry weather, the Hutchinson Mission is keeping all their Sunday and week night meetings open, and on July 9th had a record attendance and offering in the Sunday School. The jobless people are very much discouraged, and it is a great trial of their faith in the Providence of God, no work in sight and food prices going up.

The Portland Oregon Sunday School has an enrollment of 111. They had a series of Evangelistic meetings and nearly all the older boys and girls of the S. S. came forward and expressed a desire to be Christians and be baptized. Most of the parents who are not Christians objected so that only three were baptized and one man previously received by the right hand of fellowship. 65 pupils were enrolled in the Daily Vacation Bible School taught by four teachers. Bro. Albert Claassen has taken charge of the work on May 7, under the Evangelization Committee of the Pacific District Conference.

W. S. Gottschall,
Sec. of Home Mission Board.

A JANJGIR EVANGELISTIC GROUP IN THE FIELD

The cool season from November to March in Central India offers an excellent opportunity to engage in extensive touring among the more distant portions of the district. The temporary roads through rice fields after the harvest during the latter part of October and the first days of November gradually become passable. These roads change annually almost without exception. For some weeks they remain extremely bumpy that even the slowly-moving buffalo cart—only between 2 and 3 miles an hour—threatens to throw off its load unless firmly tied with many strong ropes. Anybody sitting on it possibly is more concerned than about anything else that the liver be lifted out of its position. Later the deep dust and intense heat makes travelling unpleasant for the eyes, uncomfortable for the body. The harvest, threshing, conferences, etc., before Christmas generally hamper extensive touring more or less. Quite soon after New

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St., Philadelphia, Pa.

Subscription in advance $1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Years every available energy is bent to get in line for a long stretch in field work.

This article shall embrace what happened in the northern section of the Janjgir district. This territory lies in a considerably wooded portion where still dangerous animals like tiger, panther, hyena, bear roam. First when arriving in a centre, the tents must be pitched and whatever therewith is connected.

Now the necessary small and large pictures to help illustrate the lessons to attract the attention of the listeners are apportioned to the various teams. The lessons thus chosen from the Old and New Testaments showing the early sinless state of creation, how sin appeared, causing the sad fall, making a Savior necessary. The lessons run about like this—creation, fall, results of sin, prophecy of the Savior, Christ's birth, childhood, victory in temptation, healing the sick like the 38 years at Bethesda, the palsy put before Christ through the roof; forgiving sin: the prodigal son (the wandering sinner); Zacheus (the habitual sinner); Saul (the striving sinner). Christ's sufferings, death, trial, resurrection, appearings, ascension. Christ the way; the door; at the door; in the heart. The second advent.

The teaching method receives much attention, however, adhering solely to it proves generally rather difficult, because in most instances someone is present who passes through, is privileged probably just once in a year or so to hear the message. The vigilant messenger adapts himself accordingly, deviates in between from the routine to still an impressive truth into this wandering soul. All the messengers are instructed to associate each lesson with at least one vital truth in direct connection to salvation. Such kernels strewn cleverly often remain dormant for a season, but experiences convince that germination follows. Those who can be gathered for class work at the end of several weeks persevering labor show progress, being able to repeat the story material, in somewhat isolated cases remember the teachings, even reveal evidence to manufacture personal applications.

Each morning before assuming responsibilities all gather for a brief study period, to efficiently prepare for the day's duty; not to forget the devotional factor. This occasion quite frequently gives reason for very instructive discussions, showing the special necessity of the individual. Besides the above for the very personal need a weekly Bible hour receives attention. The blessings of this all cannot be enumerated.

The Bible Women in teams of two or three take certain villages. Their work mostly remains restricted to the women quarters in the different homes. Almost every lesson evokes some interesting discussion relative to their daily life.

The teams among the men also take villages. They arrange classes if possible to teach. Find this partly satisfactory, however, bemoan the fact that numerous occasions to preach the Gospel are forfeited. The Indian public is residing in homes, but moves astonishing freely. Not letting these opportunities unused pass by, compromises have to be made, at times teaching has to give way altogether to reach the wandering masses. With the aid of the pictures a lasting impression results. We can hardly adhere to only one method when the general public must be taken into consideration.

The Lent weeks create much joy among the Christians as such. Here in camp the same is experienced. The subject matter five weeks before Easter is divided thus—for each week one topic driven home—"Jesus in the garden;" "Jesus in court;" "Jesus on the cross;" "Jesus in death and resurrection." The relative passages in all four Gospels constitute the material used. The Passion Week takes us hurridly once more through the Lord's suffering, death and resurrection. Preferably one never stops with Christ's death; a listener may in that case carry with him the last impression we have to do with a dead Savior. The forenoons of this week are spent in individual dealings. The afternoons toward evening find us with waving banners—of which the accompanying picture shows—on which are attached in bold letters (Hindi) "God is love, Jesus is risen, for God so loved the world," etc., marching through a village with music, singing; halting, while then in one brief address captures the attention of the villagers. Almost immediately after entering the village a huge multitude throngs along the narrow streets. The day must yet be closed by locating the magic lantern in a conspicuous place, letting the entire crucifixion story before a spellbound audience appear on the screen. Someone in the hundred percent dialect gives the explanation in fascinating terms. Especially when the cross picture looms up, from among the audience some audible sights come, "Oh, a pity, such an innocent had to suffer. He did it for us all as a sacrifice, as we have been instructed."

For the first time were the Passion Week and Easter spent out in the jungle in the midst of the fragrant flowers, color-rich foliage, the sunrise magnificant. The early morning hours elapse in special devotions. On Easter morning hours elapse in special devotions. On Easter morning at the breaking of the dawn everybody stands arrayed to praise the Lord for His resurrection; finally the sun breaks forth with all his glory, reminding us of that never-to-be-forgotten morning when "The Light of the world" broke the chains of death, taking away its sting.

A brother (S. D. Asna) always in special search for souls, an outstanding "Fisher of Men" took his belongings out of the camp and moved to a neighbor village inn—an empty four-walled mud hut. Day and night for three weeks he dealt with men, stressing topics pertaining to salvation. One soul was his objective. During the night a secluded place was searched out. This soul drank in the instructions, came so near, longed to enter in. But, alas, the yearning leaked out, Satan acted cunningly, the soul became uneasy, disappeared, bearing the solid teaching with him. The brother has another goldsmith family right there. The woman belongs to the veiled zenana class. The Gospel wrought a change. The Christians informed him what ample preparations were under way to celebrate my birthday—it happens to be in common with Abraham Lincoln—should be commemorated in a Christian manner. Behind our hut made of leaves in which we lived for almost two months—our tent had not arrived—was a chapel secretly constructed during the quiet hours of the night. This chapel was constructed out of branches, banana leaves, other foliage. This gold smith pitched in wholeheartedly, arranged his cooking place in our midst. On that morning the Christians opened the celebration with song, Bible passages, expressing their congratulations, etc. One's spirit is lifted into the canopy of our open air chapel. Lo, this gold smith set the custom aside, brought his wife, and family, joined in the commemoration, posed even for the camera unrestrained. Young and old women whom the Indian man generally considers loggerheads, grabbed the hands of the Christian women, saying, "We are fully convinced such Gospel our religion nowhere displays, for us the faith is shattered; this Jesus the Savior must be the right one. Our fakirs (Holy men) tell us into the ears sentences no one understands, nor retains, only to get our money; your words sound real, having not this aim to rob us of our cash. These we must believe and embrace." Numerous other incidents like these could be related to show that the hearts feel the touch of the Savior, but the article gets too long, wearies. Again and again one feels convinced that there reside among these villages dozens of Nicomdemus and Joseph of Arimathea who will in some future day be gotten known to the public in a spectacular fashion.

Yours in the master's rich service,

P. W. and Mathilda Penner.

NATIONAL CONFERENCE OF ALLIED YOUTH

Dr. Haven Emerson and Dr. Daniel A. Poling will be the outstanding speakers at the Second National Conference of Allied Youth which is to be held in Cincinnati on August 21 and 22. Delegations from many of the six hundred organized groups of Allied Youth are expected to be present and to have a part in the program, in addition to many members of adult units of Allied Forces and friends.

The chief purpose of the Conference, according to a recent announcement made by W. Roy Breg, Director of Activities of Allied Forces, will be the launching of the new educational program of Allied Youth. Mr. Breg explained that the National Executive Committee of Allied Forces had a meeting in June at which the decision was reached to enter into this particular field with intensified effort. He said,

"We have spared nothing in arranging a program for the Conference which will be worthy of the high aspirations which we hold for it and for the new program."

Arrangements have been made to hold a series of special conferences for groups of leaders interested in educational work. These include religious educators, editors of religious publications, ministers, Sunday School and church school leaders, and those in charge of the preparation of Sunday School lesson material.

The Cincinnati Conference Committee, under the chairmanship of Kenneth E. Vordenberg, recent graduate of the University of Cincinnati, is planning a number of entertainment features in connection with the Conference program. These will include a sight seeing tour of the city, a special service at the impressive Lincoln statue in Fountain Square, a Get-Together session and an Allied Youth Banquet.

Headquarters for the Conference will be made in the Hotel Gibson, where all of the sessions will be held in air-conditioned auditoriums.

WHAT THE BIBLE SAYS ABOUT INTOXICATING DRINK

Rev. C. M. Neal

I have recently made a study of the 55 passages in the Bible which deal with strong drink. An analysis of this volume of inspired teaching is interesting and may prove profitable to you.

Words—like people—are known by the company they keep. In the immediate context of these strong drink words are found 33 other words of ill repute. Attention to their color and the stench which is ever arising from them ought to deter one from seeking their company by the strong drink route. Here they are: Fornication, uncleanliness, lasciviousness, idolatry, sorcery, enmity, strife, jealousy, wrath, friction, division, parties, envying, reveling, covetousness, thefts, sodomy, reviling, extortion, effemination, stubbornness, rebelling, gluttony, woe, sorrow, contention, redness of eyes, poverty, rioting, mockery, carousing, filth, and rags. Incarnation of these words prove how undesirable they are as qualities of character.

The absence of certain words from the list is alike enlightening. Here are 33 words which do not company with strong drink: Love, joy, peace, long-suffering, kindness, goodness, temperance, meekness, faithfulness, cleanness, chastity, unity, song, praise, wealth, prosperity, sacrifice, satisfaction, zeal, communion, charity, happiness, manliness, beauty, rapture, wisdom, parental respect, insight, vision, judgment, justice and liberty. These words have hardly a speaking acquaintance with the strong drink contexts.

Twelve cases of drunkenness are given: Noah, Lot, Nadab, Abihu, Nabal, Uriah, Elah, Benhadad, Ahasuerus, Belshazzar, the princes of Israel and Corinthian Christians. Shame covers each case. A curse proceeded from Noah's spree. Lot became grandfather to his own children through drink. Nadab and Abihu lost their lives in disobedience, Ahasuerus shamed a virtuous wife and divorced her, Nabal lost his life, Benhadad lost his battle and Belshazzar lost his kingdom and Christians lost their communion and received chastisement. All because of strong drink.

The only place where strong drink is permitted to be given is to those "ready to perish." Wine is once recommended as medicine. Approval is found only in those cases of abstinence. The Nazarites—who were separated unto God—were total abstainers. The Rechabites, who were highly praised and given promise of future reward, were total abstainers. Samson, the strong man, and John the Baptist were total abstainers. It is specifically noted that those filled with wine were not filled with the Holy Spirit. (Luke 1:15; Ephesians 5:15).

The inspired testimony is against the use of strong drink. Hosea says, "Whoredom and wine and new wine take away the understanding." Isaiah says, "The priest and the prophet reel with strong drink, and are swallowed up of wine; they stagger with strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." It is probable that Nadab and Abihu were drunk when they disobeyed God and lost their lives at the altar. Immediately following that account is found a strong prohibition against wine and strong drink as blinding the eyes "between the holy and the common."

There is a great deal of howling today for "light wines and beer." This is nothing new. In times of prohibition they had such howling in Israel, as the following quotation shows: "Awake ye drunkards, and weep and wail, ye drinkers of wine, because of the sweet wine it is cut off from your mouth." A small thirsty crowd can makes a great deal of noise. An empty wagon always makes more noise than a loaded one.

In closing we invite the reader to note exact words of a few Scriptures:

Wine is a mocker, strong drink is a brawler; and whosoever erreth thereby is not wise. (Proverbs 20:1.

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without a cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek out mixed wine. Look not upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly. At last it biteth like a serpent and stingeth like an adder." (Proverbs 23:29-32)

"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them." (Isaiah 5:11) — From The Sower.

CHURCH VISITING PROGRAM

For Sister Marie J. Regier, returned missionary from China. She will make her visits mostly on Sundays to make it possible for all to be present and hear about our work in China. She has good reports from there, and we hope it will also help our treasury. Our missionaries have received only 30% of the regular salary since April of this year. In view of the rising cost of living this is not enough, especially where there are children in the family. Those who have had a harvest this year, will, please, remember this and if possible increase their contributions.

Aug. 6, A.M. Newton; Aug. 6, Evening, Whitewater; Aug. 13, A.M., Brudertal; Aug. 13, Evening, Hillsboro; Sept. 3, A.M., Halstead; Sept. 3, Evening, Garden Twp., Sept. 17. A.M., Christian; Sept. 17, Evening, West Zion; Sept. 24, A.M., Johannestal; Sept. 24, Evening, Friedenfeld; Oct. 1, A.M., Burrton; Oct. 1, Evening, Buhler; Oct. 8, A.M., Inman; Oct. 15, Evening, Bethel; Oct. 22, A.M., Eden; Oct. 22, Evening, Canton; Oct. 29, A.M., Hutchinson; Oct. 29, Evening, Pretty Prairie; Nov. 5, A.M., Schweizer; Nov. 5, Evening, Gnadenberg; Nov. 12, A.M., Kingman; Nov. 12, Evening, Arlington; Nov. 13, Evening, Pawnee Rock; Nov. 19, A.M., Tabor; Nov. 19, Evening, Alexanderwohl; Nov. 26, A.M., Goessel; Nov. 26, Evening, Lehigh.

P. H. Richert, Secr.

CORRESPONDENCE

Beatrice Nebr., Aug. 8, 1933. Second Mennonite Church. Dear Readers—We are glad to say that the Lord has richly blessed us lately. We did receive not only material but also spiritual blessings. Thanks to our Father. We had a nice rain last night, which will help the corn crop. We had also the privilege of having had Dr. Bauman and family in our midst and Brother and Sister Bauman gave us talks about experiences in their work in India and the Lord has blessed them so much in the treatments of the poor lepers that they gave testimony of their Lord's help. We also heard our Missionary P. J. Boehr, who arrived here Monday night with his family. He gave us a talk of his work in China and of the wonderful help of the Lord. He saw death twice. He asked us to pray more for the mission work and mentioned repeatedly, "It does not pay to be an unfaithful Christian."

With much love,
John Wiebe.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Psalm 119:9.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

August 27

Getting More Out of Reading—Psalm 119:33-40

Books! Books! Magazines! Newspapers! "Of the making of books there is no end." We have good books, dangerous books, helpful books and trashy books. During the days of Abraham Lincoln he would walk miles at a time to borrow a book, not so today, books may be had for the asking, all one needs to do today is a sign a Public Library card and one can obtain almost any kind of book one may desire.

These are days of much leisure time. Hours of work are being shortened. What are we doing with these extra hours? Some people will tell us they are too busy to read, but usually the really busy person has time to do one or more extra things which he wants to do. It all depends on what we want to do. If we do not have hours to spend reading then we ought to spend the half-hours and the quarter-hours. We will be surprised at how much we can accomplish by reading helpful literature even if we spend but ten or fifteen minutes at any one time. In fact so much depends on what we read and how much we read that it becomes a rather important test of character. The editor of this Department recently saw a questionnaire which becomes a good test of our characters if properly filled out and evaluated.

Questionnaire — My Reading

1. How many books have you read this year? Required .... Voluntary ....
2. State the number of books read this past year in the order of your preference — Modern Fiction, Classical Fiction, History, Biography, Science, Religion, Economics, Essays, Poetry, Humor, Books on the Fine Arts like Music, Painting, etc.
3. List five favorite books. State in a sentence or two why you like each one.
4. What do you consider the most valuable books you have read this year?
5. What magazines do you read? List in order of your preference.
6. How much time per week do you devote to reading?
7. Have you read the entire Bible? What portions have meant most to you?

More important than any reading is the regular reading and study of the Bible. The Lookout recently carried this paragraph—"If the family pocketbook forbids new purchases, simply sweep off the rubbish and bring back an old but worthy custom by putting a copy of the Holy Bible grandly alone upon the board. Lincoln read little else, and he came out all right." No man is truly educated who does not know his Bible. All of our best art and literature is based on it. Shakespeare, Milton, Dante, Tennyson and Browning were steeped in knowledge of the Bible. To read the Bible merely for five or ten minutes a day is not enough. We must meditate upon God and His precepts throughout the hours, weeks and years. We are transformed by beholding Christ. When a man is seated before a camera an impression of his likeness is made upon the glass in the covered chamber. We are the camera and all that we read makes an impression upon us either good or bad, it will either help upbuild character or tear down. The Bible gives us a picture of Christ and from Genesis to Revelation we find God's plan of salvation, and the way God has revealed Himself in history, prophecy and spiritual experience.

In the 119th Psalm, we find our Scripture lesson for the evening. This Psalm contains one hundred and seventy-six verses, it is composed of twenty-two sections with eight verses in each, comparing to the twenty-two letters in the Hebrew alphabet. Almost each verse in this longest shapter of the Bible contains a word of praise of the Law. God's precepts are there spoken of as The Word, Judgments, Law, Precepts, Testimonies, Commandments, Statutes, The Way, and Ordinances. The Psalmist asks to be taught in the way of the Lord and pledges wholehearted allegiance to it.

Newspapers and periodicals play a large part in the reading menu today. Newspapers are molders of public opinion and every citizen should keep himself informed of the happenings of the day in which he is living, but to feed entirely on such diet tends toward spiritual starvation and often in moral debauchery, it must be supplemented with something much more stable. Magazines have their place, some are good and uphold a high standard, but others are written merely to be read. Like the movies they print what a vast multitude of people who live on the animal plane are interested in. Movies portray extreme love scenes with the sexual very much in evidence, crime and all kinds of blood curdling incidents. Those who buy such literature and read it thereby encourage the obscene and flabby-minded magazines.

Parents should be very much concerned with the kind of literature which is in reach of the children. Above all other types of reading matter next to the Bible should be had the denominational paper. The Mennonite and Bundesbote should be in every General Conference home, at least the one or the other depending on the language used. If this paper which is your paper does not contain what you would like, then help make it so. The editors are glad for any helpful articles and suggestions. Let us find real pride in our own denomination. Just recently a Lutheran minister who had studied for four years in one of our Mennonite institutions said that we as Mennonites have nothing for which we need to apologize but that throughout the last four centuries we have dared to uphold a worthy ideal and we should never lose it.

There are many works of fiction which make life richer and nobler, he indeed is poor who has not read some of these classical works. Such books like Paradise Lost, Pilgrim's Progress, Ben Hur and others will never die. There are also some good modern books of fiction. Young people read with much eagerness and great helpfulness such books like The Silver Trumpet, The Magnificent Obsession, Spiritual Energies in Daily Life, and hosts of others. In the field of poetry much is to be gained by feeding one's soul thereon. A very fine collection of usable poems is to be found in One Hundred and One Famous Poems. This can be procured for a very small sum of money and contributes much inspiration and a fine idealism to life. This together with any other book can be procured from our Mennonite Book Concern at Berne, Indiana, in fact our Business Manager will be eager to serve you for all your literary needs.

"If my hand slacked
I should rob God, since He is fullest good
Leaving a blank instead of violins.
'Tis God gives skill, but not without men's hands,
He could not make Antonio Stradivarius' violins
Without Antonio."

—From Geo. Eliot's "Master Violin Maker."

Questions

1. What is the place of reading matter in human progress?
2. Why is the Bible the greatest Book ever written?
3. What are some of the methods in studying the Bible? Which method have you found most helpful?
4. In what way is the kind and amount of reading we do an index to character?
5. Name and briefly outline the best novel you have ever read.
6. Evaluate magazines and newspapers as worthy reading material.
7. How much should we read, how can we find time?

Study the Scriptures

Aug. 21.—Good and worthless reading. Eccl. 12:8-14.
Aug. 22.—Practice meditation. I Tim. 4:13-16.
Aug. 23.—Read the Scriptures. Psalm 1:1-6.

Aug. 24.—Friends that guide our reading. Acts 8:30-35.
Aug. 25.—Read only worth-while books. Prov. 8:1-11.
Aug. 26.—A bonfire of trash. Acts 19:18-20.
Aug. 27.—Getting more out of reading. Psalm 119:33-40.

"One night I walked by the shores of the lake, and spoke to the listening silence, 'When will God come and claim His own? Is there to be no redemption?" Suddenly a light began to glow tremulously out of the water; soon a star arose and moved towards me and stood overhead. The brightness stunned me. While I lay upon the ground, I heard a voice of infinite sweetness say, 'Thy love hath conquered. Blessed art thou O Son of India! The redemption is at hand. With two others, from far quarters of the earth, thou shalt see the Redeemer, and be a witness that He hath come. In the morning arise and go and meet them: and put all thy trust in the Spirit which shall guide thee.'

"And from that time the light has stayed with me; so I knew it was the visible presence of the Spirit. In the morning I started to the world by the way I had come. In a cleft of the mountain I found a stone of vast worth, which I sold in Hurdwar. By Lahore, and Cabool, and Yezd, I came to Ispahan. There I bought the camel, and thence was led to Bagdad, not waiting for Caravans. Alone I traveled, fearless, for the Spirit was with me, and is with me yet. What glory is ours, O brethren! We are to see the Redeemer—to speak to Him—to worship Him! I am done."

—From Ben-Hur: A Tale of the Christ.

DIVINE COMPASSION

Ruth Bixel

I Peter 5:7—"Casting all your care upon Him; for He careth for you."

Nothing is too small nor too great to take to our Lord in prayer. Our heavenly Father is interested in each minute detail of our lives. Let us cast **all** our care upon Him.

There is but one cause of worry, and that source is the Evil One. A well known minister in answer to a young theologian said, "If Satan is chained now, he must have a fairly long chain, it seems to permit much freedom of action." Satan tries to make communion with God difficult for he (Satan) has no hold upon the individual who is engaged in prayer. Another missile thrown by the Unchained Adversary is that of fear or worry. Worry hinders our prayer life and may be a stumbling-block to other would-be followers.

The agitation due to intense worry is generally worse than the reality. The days spent in worrying before the pulling of a tooth, fear before examinations, dread of a mountain to be crossed, or shortage of food and lack of clothing, horror of possibly facing a martyr's death in Russia, or as the Glovers in China during the Boxer Revolution, cause more pain than the events in themselves.

Did Jesus worry when the disciples came to Him saying, "Send the multitudes away, that they go into the village, and buy themselves victuals?" Can the Lord not do in a moment what he constanly does in a longer time? We may plant but He alone causes the seed to grow.

Men, lost in forests, worrying because of what might happen, have hastened their own deaths by running aimlessly into the depths of the woodland. Pastor Hsi, the great Chinese Pastor, learned to depend fully upon his Father. One dark night on his return home from a visit to a sick woman, he became aware of lions all around him. He could hear the howls coming forth from every direction. To run back would have been useless, and to call for help equally so, for no man was within hearing distance. Completely surrounded by famishing mouths, he dropped upon his knees and prayed. When he arose, not a lion could be heard. Each of our trials will vanish when in our Master's hand. He turns every sorrow and anxiety into a blessing when we cast our all upon Him.

This motto may be a help to you. "Today is the tomorrow you worried about yesterday." Let us cast our worry away, and pray for help, knowing that "All things work together for good to them that love God, to them who are the called according to his purpose."

Overheard in an Orchard

Said the robin to the sparrow:
"I should really like to know

Why these anxious human beings
Rush about and worry so."

Said the sparrow to the robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

EASTERN DISTRICT RETREAT

(Concluded)

Retreat Fun!

Yes, we had F-U-N, too, and in no small measure. Social activities for most of us really began with dinner Friday evening when we made new acquaintances and renewed many of our old friendships; but the first social activity under that name took place Friday evening after the roll call of the societies and the greetings from our chairman. We played several games which were quite amusing, and then, after becoming exhausted from fanning balloons with a newspaper in a relay, we were the very gracious recipients of ice cream and pretzels. (We would miss that treat if it were ever omitted at our Friday night social!) Rev. E. J. Bohn conducted evening devotions immediately following the social, and we then retired to our cabins to be sung to sleep by the adjoining cabins. (It's amusing to note how long the noise lasts the first night of the Retreat. There is usually a decided improvement the second night. Why?)

Saturday afternoon from 2 to 5 was our next recreational period. This was spent in hiking, playing volley ball, and the fellows had a baseball game. (Ask Ezra Markley how it feels to be captain of the winning team!) The losing side on the baseball team had to gather the wood for our Saturday night campfire.

Campfire service took place Saturday from 8:15 to 10. Each society was asked to put on a stunt before the campfire, and stunts they were! First Philadelphia showed us how to roast a hot dog properly by using one of their group as an example. Lansdale had a country school stunt with John Fretz as the teacher and Rev. Unruh wearing the dunce cap, and they didn't forget Mary and her little lamb! The Shelly boys proved to be outstanding orators, demonstrating with "Lincoln's Gettysburg Address." Schwenksville, together with some of the Retreat leaders, set the stage for a little play based on a fairy tale called "The Gathering of the Nuts," but unfortunately that was all they did—gathered them! It was surprising how well the Second Philadelphia group could lisp singing "Thipping Thider Through a Thraw." Other stunts were presented, but they were too numerous to mention them all. We closed our campfire meeting with a friendship circle which was quite impressive.

We feel the recreational side, as well as the devotional and spiritual side, of the Retreat was very helpful and successful.

Dorothy Swartly,
Souderton, Pa.

WE ARE THE IMMIGRANTS

We are the Immigrants.

We are the restless, moving margins of mankind.

Across plains and oceans, entering the mystic harbors of the New World, our souls have been washed in a mighty emotion.

Up the streets of strange cities, into the living-quarters of the new country, we have come.

We dig your sewers.

We ballast your railroads.

We tunnel your subways.

We cut wide channels in the earth until our feet stand on the solid rock as a foundation for your sky-scrapers.

We sell your fruit, press your clothes, fetch and carry for your infinite needs.

But we do more than these.

We build the America of to-morrow.

Our loins sire the increasing multitudes that will some day rule the land they serve.

We breed the emotions that slowly spread upward until they become the soul of America.

We are weaving the web of the slowly emerging ideal of America.

We own the fringes now. To-morrow the land will be ours.

We are the Immigrants.

—Percy R. Hapwood.

I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. Psalm 119:7.

THE S. S. LESSON

September 3

David. I Sam. 16:4-13; Psa. 78:70-72.

Golden Text,—Man looketh on the outward appearance but Jehovah looketh on the heart. I Sam. 16:17.

God is always preparing some one to meet his needs. Men may defy him. They may utterly ignore and disobey him and they may utterly fail in the trusts he has imposed upon them, but their failures can not defeat his plans. Men come and go but the purposes of God go on forever. David was in the hills alone with the sheep and God was preparing the place he was to fill. It was there that he learned to know of the wonders of God's handiwork and of His provident care. There he was also to realize God's protecting power. It was his school in bravery and trust in God and, whether he realized it or not; it was a preparation for the kingship. God is always having plans for all of us. The best way to prepare for our future duties is to continue learning more and more about Him every day and being faithful in the tasks He sets before us.

Saul had become a failure. He started out well. He had the confidence of the people. The prophet was his friend. Success seemed to come to his undertakings, but with it he became arrogant and disobedient. Many a man, who might have followed the even tenor of his way, has been spoiled by power and success. Perhaps the reason why so many of us have humble places to fill is that we will best do our part in such lowly places and because high places, position or wealth might be our ruin instead of our salvation. After all, in God's plans all places, where there are those doing his bidding, are noble places and wherever they happen to be and to command our service are just the places where we are needed. David, with the sheep, was in the place where God had put him. David on the throne was where God wanted him to be. In both places he was God's servant.

Saul's failure came to him because of his arrogance and his disobedience. Few men had a better prospect and few blasted it as Saul did. Impatience became a sin with Saul. He could not wait for the prophet and must profane the altar where only a priest should have officiated. His disobedience in the eyes of men might have been called good policy but obedience was what God wanted. Saul had no right to place his judgment instead of God's commands. His saving the best of the spoils for sacrifice was an excuse but not a reason. Many others of us make excuses for our wrong doings for which there is no legitimate reason. The only way to please God by our service is by obedience. When we persist in our disobedience the time comes when God will say: "So far and no farther." This is what happened in the case of Saul.

Samuel at first shows himself timid about carrying out the command of God to go and anoint another in Saul's place. He knew his temper and also knew that he was dangerous when his temper was aroused. However, Samuel did go. Evil men may for a time make good men fearful but God is mightier than all the evil in the world and no one has the right to hesitate because of danger from evil men or otherwise.

Once before God had directed Samuel to anoint one to be king of Israel. At that time Saul was chosen because his was a personality that gave promise of being an effective leader of his people. Saul's qualifications were largely outward. Now Samuel was directed to seek another. This time God was to look for other things than a mighty body and a prepossessing appearance. Men judge by outward appearance and that is why they fail so often in their judgment. God looks into the heart and sees into the future. He considers not only the things that man considers but the things that man has no way of judging.

One by one the sons of Jesse pass before the prophet and one by one is rejected because God did not find the fitness in that one he was seeking. Even the father of David could not bring himself to think that this lad out with the sheep could possibly be a consideration. It is a way with parents often to ignore or be blind to the possibilities that are in their children. Too often they insist upon considering them as children when they should think of them as men and women. This was Jesse's fault.

The anointing of David at this time was a private rite. It was more of a notice to David that he was to be the future king than to the people who, with few exceptions knew nothing of what had been going on in the family of Jesse. However, the effect of the anointing upon David was descided. We are told that "the spirit of the Lord came upon him." This meant that from that time David was and realized that he was a servant of the Lord in a special sense. For a time no doubt, he returned to the flocks on the Judean hills but with a greatly widened appreciation of God's directing care and of the destiny for which he was preparing. No wonder that from his experiences he could give utterance to that Shepherd Psalm that has brought courage and comforts to the millions since his time. No wonder, too, when he gazed to the starry heavens he should exclaim: "What is man that thou art mindful and the son of man that thou visitest him."

DEATHS

Widmer.—Daniel J. and David A., twin sons of Herbert E. and Nancy (Evers) Widmer were born at Chicago, Ill., April 16th, 1931: died July 29th, 1933, near their home at Albany, Ore., at the age of 2 years, 3 months and 13 days. The brief period of life was one which brought great joy to the hearts of those nearest to them, just beginning to manifest a great interest in their surroundings, they were normal little boys in that they were very active, appreciative of that which loving hands sought to do for them. Death came suddenly when they as though answering a call, left the side of their father walking together down the country road and into the path of an oncoming train.

They leave to mourn father and mother, one sister, Grace Evelyn, one brother, Nathan Wayne, grandparents and many other relatives and friends.

Funeral services were held at the Grace Mennonite Church of Albany on July 31st. The Brethren N. A. Lind, J. M. Franz and W. Harley King took part in the service. Texts used were Job 1:21; Rom. 8:28.

Waltner, Jacob P.—"Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jer. 3:3. To the departed brother, Jacob P. Waltner, this promise must have been more than a mere quotation.

He was born March 23, 1888, near Freeman, S. Dak., the son of Peter M. and Verena (Graber) Waltner. He enjoyed a good home training and education. On June 24, 1906, he was baptized by Rev. Chr. Kaufman and became a member of the Salem Zion Mennonite Church in Turner County. Later, when the Salem Church was organized, he became a member there. He taught two years in district school and then went into business, two years at Freeman, and one year in Kansas.

On December 31, 1916, Brother Waltner was united in marriage with Mary J. Miller, without anticipating that their happiness would soon be marred by a stubborn disease. In the year 1916 he was injured in a railway accident, and at first it was not thought to be serious. But seven years later, in 1923, it became evident that this was the germ of lingering illness (tuberculosis). The disappointments that are brought into a young life, full of energy and hope, when something of this nature sets in, are indescribable.

Humanly speaking, everything possible was done to check the disease. Nine months he spent in Colorado together with his whole family, so that change of climate and complete rest might restore him, but without success. He came back to spend his remaining years on the farm under the brave care and cheerful encouragement of his faithful wife and family.

Sick for ten years—how many cloudy days—how many wakeful nights this invalid brother has had, and yet he thought comparatively little about himself, his own comfort or advantage. During the last years stomach trouble set in, causing him much pain.

He passed away unexpectedly, July 26, 1933, after a short light death-struggle brought on by a hemorrhage of the lungs, bringing his age to 45 years, 4 months, and 3 days. In wedlock he lived 16 years, 6 months, and 26 days.

Those surviving him to mourn his early departure are: his bereaved wife, 3 daughters, his aged parents, 7 sisters and 2 brothers, and many relatives and friends. One brother in early childhood, and one sister preceded him into the home above.

The funeral service at the Salem Mennonite Church southeast of Freeman, S. Dak., was attended by a very large number of people. Rev's. Alfred P. Waltner and P. R. Schroeder spoke words of comfort.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR JULY, 1933

Herman Janzen, Elbing, Kan., $25; Zion Church, Elbing Kan., $355.65; Christian Jr. Sew. Soc., Moundridge, Kan., $30; First Mennonite Church, Philadelphia, Pa., $7.92; Bethel S. S., Mt. Lake, Minn., $44.28; Christian Church, Moundridge, Kan., $37.42; Friedenstal Church, Tampa, Kan., $20; Bergthal Church, Pawnee Rock, Kan., $14.66; Zoar Church, Goltry, Okla., $2.21; Bethel S. S., Fortuna, Mo., $6.70; S. H. Newton, Kan., $5; Mennonite Church, Summerfield, Ill., $25; Goessel Mennonite Church, Goessel, Kan., $25; Mission Friend, Aberdeen, Idaho, $30; Friend, Newton Kan., $50; Hebron Church, Buhler, Kan., $16; New Hopedale S. S., Meno, Okla., $7.55; Jacob H. Krehbiel, Moundridge, Kan., $18.25; Bethel College Church, Helpers

Class, Newton, Kan., $21.17; Int.—Conf. Trust Funds, $240; Salem Church, Dalton Ohio, $42.53; Herald Church, Bessie, Okla., $7.27; West Zion Church, Moundridge, Kan., $43; Immanuel Church, Los Angeles, Cal., $74.50; Mennonite Church, Pratum, Ore., $16.05; Bergthal C. E. Soc., Pawnee Rock, Kan., $75; Bethel C. E. Soc., Mt. Lake, Minn. $50; Bergthal S. S. Corn, Okla., $11.67; Friend, Newton, Kan., $5; Mennonite Church, Madrid, Nebr., $6.12; Bethel Church, Mt. Lake, Minn., $50; Johannestal S. S., Hillsboro, Kan., $59.34; First Mennonite Church, Geary, Okla., $10.97; Hoffnungsfeld S. S. Children Moundridge, Kan., $18.46; Hoffnungsfeld S. S., Moundridge, Kan., $13.22; Grace Hill Church, Whitewater, Kan., $20.16; Bethel S. S., Mt. Lake, Minn., $50; Bethel Church, Mt. Lake, Minn., $50; Mennonite Church, Wichita, Kan., $8.36; Eden S. S, Inola, Okla., $25; Germantown Church, Germantown, Pa., $13.70; Mennonite Church, Deer Creek, Okla., $16.16; Mrs. Clara Ruth, Reedley, Cal., $100; Swiss Church, Whitewater, Kan., $12.50; Buhler Mennonite Church, Buhler, Kan., $38.95; Eden Church Moundridge, Kan. $132.67; Mennonite Church, Pulaski, Iowa, $8; C. W. Claassen, Newton, Kan., $25; Bethany Church, Kingman, Kan., $8.55; Emmaus Church, Whitewater, Kan., $491.35; Bergfelder Church, Mt. Lake and Delft, Minn., $34.34; Salem Zion Church, Marion, S. D., $60; First Mennonite Church, Mt. Lake Minn., $44.80; Mission Friend, Newton, Kan., $25; First Mennonite Church, Upland, Cal., $29.98; J. A. Tieszen, Marion, S. D., $5; Rent—Cantonment and Fonda, Okla., Prop., $77; Mennonite S. S., Monroe, Wash., $7.95; Bethesda Church, Henderson, Nebr., $70.79; S. S. Co. Refund, $38.62; Lehigh Mennonite Church, Lehigh, Kan., $5.05; Lehigh Mennonite S. S., Lehigh, Kan., $3.28; Onecho Union S. S., Colfax, Wash., $30; John J. Boese, Vona, Col., $5.05; Christian S. S., Moundridge, Kan., $19.60; Louise Dellenbach Legacy, Abbyville, Kan., $100; Ebenezer S. S., Bluffton, Ohio, $100; Bethesda Church, Marion, S. D., $20; West Swamp S. S., Quakertown, Pa., $22.76; West Swamp Con. Quakertown, Pa., $35; Bergthal Church, Pawnee Rock, Kan., $21.75; Bethel S. S., Lustre, Mont., $21.89; Christian Church, Moundridge, Kan., $122.48; First Mennonite Church, Philadelphia, Pa., $7.60; First Mennonite Church, Aberdeen, Idaho, $33.32; Mennonite Hospital Sisters, Beatrice, Nebr., $30; Elizabeth Voran, Littlefield, Tex., $15; Mrs. D. C. Sprunger, Berne, Ind., $10; First Mennonite S. S. Class, No. 51, Berne, Ind., $10.00; First Mennonite Intermediate Mission Band, Berne, Ind., $10.00; First Mennonite Church, Berne, Ind., $154; David Jantzen and family, Plymouth, Neb., $75; Int.—Conf. Trust Funds, $310.25; Eden Church, Inola, Okla., $16.00; Bethel S. S., Marion, S. D., $30; Bethel Children's Class, Marion, S. D., $5; Saloma, Loganbill Legacy, Fortuna, Mo., $87.51; Bethel Church, Fortuna, Mo., $5.67; Bethany Cong., Freeman, S. D., $18; St. John Church, Pandora, Ohio, $16; Bethel College Church, Newton, Kan., $29.13; Herman Jantzen, Plymouth, Nebr., $10; Mennonite Church, Wayland, Iowa, $32; North Star Cong., Drake, Sask., $30; Missionsfest, Reinland, Man., $70; John A. Dueck, Laird, Sask., $30; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.) $872.64; A. M. Church, Milford, Nebr., $20; Total, $5,292.80.

No Balance in Bank July 1, 1933

Gifts for General Fund,	$3,807.66	
Gifts for Orphans, Teachers	779.27	
Gifts for Special Accts.	78.62	
Interest and Rent	627.25	$5,292.80
Paid on Orders		4,815.02
		$ 477.78
Remitted Direct to India		130.00
Balance in Bank, Aug. 1, 1933		$ 347.78

(On Aug. 1, 1933, the Board owes for approximately $20,000.00 unpaid orders, which does not include those orders for back salaries, children allowances, budgets, etc., due the first of April.)

Respectfully submitted,

J. E. Regier, Treas.

REPORT OF THE EX. COM. OF THE MISSION SOCIETIES FOR JULY, 1933

Foreign Missions, General Treas.:

Mary Martha Circle, Brudertal, Hillsboro, Kan., $32.87; Young Ladies Aid Soc., First Menn. Ch., Hillsboro, Kan., $20; Salem Ladies Aid, Marion, S. D., $40; Nord Alexanderwohl Sew. Soc., Canton, Kan., $18.29; Bethel College Ch., Miss. Soc., Newton, Kan., $100; Miss. Soc., Summerfield, Ill., $6; Total, $217.16.

Home Missions, Gen'l. Treas.:

Mary Martha Circle, Brudertal, Hillsboro, Kan., $32.87; Salem Ladies Aid, Marion, S. D., $11.80; Bethel College Church Mission Soc., Newton, Kan., $40.27; Mary Martha Circle, Lehigh, Kan., $5. Total $89.94.

Expenses of Ex. Com. and "News and Notes."

Northeast Alexanderwohl Sew. Soc., Hillsboro, Kan., $1; Johannestal Sew. Soc., Hillsboro, Kan., $3.50; Mission Soc., Lehigh, Kan., $2; Ladies Aid, Roaring Spring Mennonite Church, Roaring Spring, Pa., $1.40; Sew. Soc., Langdon, N. D., $1; Sew. Soc., Kingman, Kan., $.70; Newhopedale Sew. Soc., Meno, Okla., $2.10 Mission Circle, Springfield Mennonite Church, Quakertown, Pa., $1; Salem Church, Sew. Soc., Munich, N. D., $1.40. Total $14.10.

Miscellaneous:

S. S. Class, Medford, Okla., Orphan, India, $30; Sew. Soc., Henderson, Nebr., Orphan, India, $30; Salem Ladies Aid, Marion, S. D., Native helper, India, $40; Do. Evangelist, China, $60; Onecho Mission Soc., Almota, Wash., India for Christmas, $5; Northeast Alexanderwohl Sew. Soc., Hillsboro, Kan., where needed, $18; Nord Alexanderwohl Sew. Soc., Canton, Kan., P. J. Wiens, India, $5; Sew. Soc., Wisner, Nebr., where needed, $10; Bethel College Church Mis. Soc., Newton, Kan., Publication work $10; Do. Relief work, $40.27; Mary Martha Circle, Lehigh, Kan., Russian Relief work, $15. Total $263.27. Grand Total $584.47.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

JOTTINGS

The Junior C. E. Society of the Souderton, Pa., church has continued interest in the Sunday evening meetings during July and August by holding their meetings out doors.

Rev. P. P. Wedel, president of the General Conference, has accepted an invitation to address the Central Mennonite conference at its session at Goshen, Ind., Aug. 17-20.

Doctors Harvey and Ella Bauman, missionaries on furlough, have been visiting the group of Mennonite churches in and about Newton, Kansas, giving interesting and instructive accounts of their work in India.

Rev. and Mrs. Pannabecker settled down in Bluffton, Ohio, last week where Rev. Pannabecker assumed the duties of Dean and Business Manager of Bluffton College. The Pannabecker's have spent a number of years in China as missionaries under the General Conference Board.

The C. E. Society of the East Swamp, Pa., church appropriately took up the topic "Worshipping in God's Out of Doors," by holding its meeting in the grove surrounding the church. Mr. Krehmen of Philadelphia gave the principal address. The meeting was in charge of Wallace Markley.

One of the outstanding features of the General Conference will be the rendition of Gaul's "Holy City" by a chorus of 300 voices. The chorus will be made up of singers from the Bluffton, Ebenezer, Pandora, St. Johns and New Stark churches. Other singers from Dalton, O., and Berne, Ind., will join the group. The Oratorio is to be sung on Sunday, Aug. 27.

The Christian Endeavor Society of the Second Church, Philadelphia, will have charge of the morning services during the absence of the pastor, Rev. S. M. Grubb, who will attend General Conference. One service will be in charge of the young women and the other will be directed by the young men. The president of the Society, William Slimm will preside at both meetings.

At a reunion of one of the branches of the Hiebert family, held in Hillsboro, Kansas, it developed that the living descendants of John Hiebert, who was born in South Russia in 1816, and died in Canada in 1890, now number four hundred and sixty-five. There are four children, seventy-one grandchildren, two hundred and ninety-five great-grandchildren and ninety-five great-great-grandchildren. Besides these living descendants eighty-nine have died before this.

Rev. P. J. Boehr came to Freeman, S. D., last week. He spoke at the Huttertal church Tuesday evening, at the Bethel church Wednesday evening and at the Salem-Zion church Thursday at a union of the Salem-Zion and Salem churches. Rev. Paul Wenger and family and Sister Sadie from Aberdeen, Idaho, after stopping at Yellowstone Park, and at Rev. Alfred Habegger's in Montana, arrived at Freeman, Saturday evening Aug. 5. Brother Wenger spoke at the Salem church and at the Bethany church and Sister Wenger at the Salem church and at the Salem-Zion church, Sunday, Aug. 6. The 13-year-old son of Sister Wenger also rendered a beautiful violin program assisted by Celeste Schroeder at the Salem church. The Twenty-fifth Anniversary program of the founding of the Salem church, Freeman, S. D., will be given September 3. It will be an all-day program.

At a commanding place in the rotunda of the Hall of Religion at the Century of Progress Exposition in Chicago the American Bible Society has an interesting exhibit both of historic Bibles and of the various processes used by the Society in its Scripture distribution work.

On a large chart eighteen feet long and five feet wide appears a complete list of the 935 languages in which the Bible or a part of it has been translated, and so arranged that the visitor can tell just when publication in any language listed first occurred and whether the entire Bible or only a part of it has been published.

Many Bibles of historic interest are being displayed. Among them are Scripture volumes published by the Society in 1833, a first edition of the King James version printed in 1611, and a facsimile of the famous Gutenberg Bible printed about 1450 possibly the first book printed from movable type in the Western world.

The Alcohol rush of 1933 is composed of many elements—old soaks and dapper tipplers; editorial writers in high places; self-indulgent culturists; mockers at moral enthusiasm; the smart cock-tail set; society egotists; spoiled sybarites; selfish intellectuals; habitual drinkers; guffawing, jolly good-fellows; callous men of wealth and standing; gentleman brewers; hoodlum brewers; rough-house politicians; educated, urbane politicians; the gangster-underworld; the fastidious upper-class; rebellious foreign groups; high brow selective anarchists; the governing and professional classes (wet mayors, Senators, Congressmen, Governors, judges, lawyers, doctors, ministers, college professors and presidents; the butcher, the baker, the trouble maker, misled by clever propaganda; the soft-shod compromisers who played on both sides; the indolent who went joy-riding, instead of voting for their principles; movie-magnates who seductively portray on the screen the pleasure of sousing; wet reporters, cartoonists, and magazine writers. This heterogeneous mob rushes on a thundering stampede toward the drinking-pool of National Repeal. Crowds of wet shouters race for the opportunity to be the first to shatter our Constitution.—The Alcohol Rush of 1933 by Catherine Beach in The Watchman-Examiner.

Delegates

and Visitors

at the General Conference

at Bluffton, Ohio, August 22-30

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, AUGUST 24, 1933 No. 33

EDITORIAL

A meeting of General Conference today, when compared with what it was a generation ago, involves matters unthought of at that time. The Editor recalls his first Conference, held in the Hereford, Pa., Meeting House in 1899. At that time the delegates came by train. The local congregation provided the entertainment free, meals being served in a temporary dining room established in the horse sheds and lodging in the homes of the members. The proceedings were conducted in the German language. The few English remarks addressed to the chair were met with protests from the floor or a call to have them translated. The Congregations represented numbered less than a hundred and with few exceptions, were small. Those who were the most active in this session were spoken of as "The Grand Old Men of the Conference" two sessions later. The Bundesbote was the only official organ of the Conference, The Mennonite still being the property of the Eastern District Conference. Missions were limited to two tribes of the American Indians, but at this time provision was being made for extension to the Hopis and to India. China missions were unthought of until a long time afterward. Benevolences on a large scale had not yet been undertaken but, a year later, the sending of Rev. David Goerz to India with a shipload of grain for the relief of the famine in India led to the organized relief that Conference has since been prepared to give through its Emergency Relief Board. City missions were still a dream that waited for future realization. The number of ministers present, who had the advantage of a theological training, could be counted on the fingers, yet, the outstanding leaders of that Conference, though plain men largely depending on their own efforts for a livelihood, matched, if they did not surpass, the accomplishments of their younger brethren of later days who had opportunities of training and support that the older ministers never dreamed of.

That Conference in Pennsylvania had its humorous situations. Many Swiss, High and Low Germans who attended the Conference had had little or no contact with Pennsylvania Germans and the efforts of the Pennsylvanians at making themselves understood or taking a try at High German were often comical. The visitors who came from exclusively German churches in the West were amazed upon discovering that Pennsylvania German was spoken in the store, on the street, and at the railroad station. At home they were accustomed to speak German but they never thought of asking the way from a stranger, whom they met on the street in German as they did in Pennsylvania.

No one who attended that Conference can forget some of the leaders of that gathering. There were David Goerz of Kansas, and Samuel Sprunger of Indiana who were generally on opposite sides in debate. These two keen-minded persons, when their swords clashed, struck fire. One wondered what they might have been in a leadership under a different environment. Rev. Christian Krehbiel, tall, patriarchal, sparkling with good nature, yet withal ever earnestly striving for what he believed, the words rolling from his mouth in rich cadence, possessed a personality that would gain him a hearing and a following everywhere. Rev. J. B. Baer, who, as itinerant minister, had come to know the church, its ministers and its leading laymen, though unassuming, was an influence to be considered. Many of the delegates consulted him for advice as to the attitude they should take on matters before the Conference and how they should vote. Rev. Gerhard

Penner headed the delegation from Nebraska. His dignity and courtesy endeared him to many and his keenest disappointment of that time came when Conference decided to hold its next meeting at Berne instead of Beatrice. A striking figure at the Bally Conference was John Kroeker, a recently accepted candidate for the field in India. He was a man of gigantic frame with a long brown beard and about twenty-eight years of age. After serving in the field for a number of years he went to Siberia and became the elder of a congregation there. Poor Brother Kroeker! No one seems to know what became of him except that he was in dire need suffering for the bare necessities of life in the turnover that took place in Russia. It it probable that he and his family perished as so many Christians did at the hands of the persecuting Soviet Government.

Many other names might be added to those just mentioned. Those who bore them are a memory but we hold their memory blessed. A noticeable thing about those who made up the group attending this Conference was that there were so many survivors of the Wadsworth school and that from this group the church has reaped so great a benefit in the shape of able men. One wonders what would have been the greater advance our church might have enjoyed had our Conference people had fore-sight enough to drop their petty differences and work unitedly for the advance of the institution's interests. One also hopes that personal differences and prejudices may not weaken or discredit any of our existing institutions which represent the sacrifices and the endeavors of men and women who love the church and desire the advance of the things the church supports.

Politically we are supposed to be getting a "New Deal." Whether this new deal will work out to our advantage remains to be seen. The new deal is an experiment. We happen to know that in the laboratory many experiments are made before definite results are attained. With what the country has gone through, most of us are hoping that the initial experiment will bring satisfactory results, although miracles are seldom performed through hasty and theoretical legislation or other action. We anticipate a lengthy series of events and undertakings before the country gets back to what we regard normal.

The troubles of the business and political world are reflected in the church life of the nation. It is not only the Mennonite church that has to face a crisis in all of its Boards. Missions, benevolences and publications of every denomination happen to be on the financial rocks just now. A change in the tide of events may again float the ship but we cannot just wait for something to happen. It is for us to make the best of a trying situation. To do this the important thing to do is to have all of our people relize that all have a part to do in sacrifice and effort. This means keeping before them continually the importance of prayerful interest to the extent of being ready to make greater sacrifices and show the highest measure of loyalty.

I WAS WONDERING

About Old Ladies

A returned missionary said this the other day,

And it's worth remembering.

He said that what impressed him most

When he got back to America

Wasn't the Woolworth Building,

Nor the autos, nor the radios, nor the aeroplanes,

Nor the wonderful hotels and churches and factories and machinery and things,

Nor the beautiful dresses,

Nor the beautiful young ladies in the dresses,—

It was the beautiful old women of America.

He says they don't have beautiful old women in heathen lands.

They grow old young out there—

And when they grow old they grow ugly and unattractive,

And cross, and everything.

And why not?

Vacant minds and unimproved hearts are good soil for ugly features.

I was wondering if beautiful old ladies aren't a good advertisement for Christianity.

—McAlpine.

A GOSPEL CAMPAIGN

H. J. Brown

Mr. Meng brought word when the big annual fair would be held in the city of Tung Ming this year. For us there were left just four or five days to prepare. The hot season was on already, and the month of July promised even still hotter weather. Tung Ming is only thirty miles away from Kai Chow, but because of the crossing of the Yellow River it always seems twice as far. At any rate the crossing has a factor of great uncertainty. You may get over in half an hour or you may not get over in half a day. One never knows beforehand what it will be. Mrs. Brown and the children were unable to take the trip, but I hurriedly gathered four evangelists to go along. For lack of funds none of them for the present were under employment, however all of them were glad to go and make Christ known to the masses, which would surely attend. The auto-season was past, and besides shortness of funds had already compelled us to sell the auto. So we started out on a mule-cart packed almost to the last inch with workers and supplies.

After a long and tedious drive we reached our objective just before the sun went down. The day had been awfully hot and one mule was on the edge of giving up, even at noon he already refused to eat. Since the fair was to start the next morning, we were most happy to have arrived in such good time.

Early already the following day the crowds began to pour into the city. From all directions the people of all sexes and ages came in in regular streams. But we were ready for them. Besides the workers that came with me, the preacher had enlisted quite a few teachers, pupils, and other church-members to assist in the work. The church was open all day, and it seemed to be always packed with people anxious to hear the message of life. One group or band stationed itself right in the crowded fair: and another opened the doors of the school-yard, arranged for seats in the shade, and there presented Christ as the only Savior of the world. All through the four days we were very busy serving the crowds with the word of life. Many people bought Scripture portions. We also distributed very many tracts. A big work of scattering the seeds has been done, and oh, how we wish and pray for a rich harvest.

Besides speaking several times a day to large crowds, my other tasks were also numerous. One special work was to post the city up every day with big posters, which in large characters and pictures had a message for the passer-by, so that the many people, who never came near to our preaching places, would stand in the middle of the street and read the messages. Then there were difficulties between some members of the church which needed to be straightened out. The well in the compound had to be cleaned and deepened. So we worked unceasingly until Friday night. All were tired and more or less hoarse. One sister could hardly speak anymore. But it had been a great work, and the dear Lord had wonderfully blessed.

The next morning at two o'clock we were to start our cart-trip home. The air would be cool, and the full-moon would quietly lead us through the grain fields, even the eight-foot high Kaffir-corn to the Yellow River, where we expected to be by daybreak. During the first four miles or so we all enjoyed the quietude of the night. Even roosters seemed to be still asleep. But our carter while walking on the side of his animals, gave a free concert in singing all kinds of theatricals. However suddenly there came a call from the rear, "Stop". Instantly the carter halted the rig, himself standing at the side of the mules. All my five men jumped off the cart too, placing themselves close to the carter and facing the rear of the road. Even now I am not sure, whether they were ordered to alight or whether they preferred to do so. At any rate I felt it my duty to get off and face the situation. The first thought was, **"Highway Robbers."** But since we had prayed for a safe trip and entrusted ourselves into the care of the Lord, I could hardly reconcile myself to the situation. After getting off the cart I had my companions back of me, and I was looking into the same direction as they. I saw three men standing back of the cart but on our side of the road. I approached the closest one up to a ten-foot distance, then looking squarely at them, I asked them: "What is your business and what do you want?" I hadn't my glasses on and the moon was somewhat behind a cloud, but still I noticed that

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St.. Philadelphia, Pa.

Subscription in advance..........$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

each one had something in his hands. The rear one I couldn't make out, the middle one had a club, and the one close to me had a pistol. This one answered and said: "We need money." I quickly replied, "Money! Well, you are in the wrong place. We went to the fair to preach the Gospel. We have no money for you. But you better be careful and not involve yourselves in trouble." When I thus replied, my voice started to quiver just a little. At least I noticed it to be so. However hardly had I finished the last sentence, the fellow with a trembling voice replied: "We did not know who you were, please excuse us, just get on your cart and be off, we are very sorry for having molested you." I surely did not wait for a second chance, even a robber's word should be good here. Saying, "All right", I quickly turned around and jumped on the cart bidding my brethren to follow. Away we went, while our robbers were still standing and profusely bowing and apologizing for the occasion. Surely the fear of the Lord had come even upon these wicked ones. Here again God's word was true, "They that trust in the Lord shall not be put to shame."

LAKE SEQUOIA RETREAT

July 24-29

"'Not I, but Christ', may this my motto be
'Not I, but Christ', let others always see
So let me live, Lord, ever at Thy side
Through all my life, Lord, Thou shalt be my Guide."

Such was the spirit and the underlying thought of the California Mennonite Young People's Retreat this year. Away from cares of everyday life, up in the mountains under the majestic Sequoias, on the shores of the quiet lake, more than sixty-five young people were drawn closer to God. They heard the challenge and accepted it; they met the Master. They came down from the mountains into the valley to live as Christ would have them live.

The Retreat is not a memory, for it is living on in the lives of the young people and leaders who made it the best Retreat ever held. Entering into the spirit of the Retreat from the very first until the closing sessions, made it more than anyone had dared hope.

The Quiet Hour Thoughts each morning, the Vesper Services, the Campfire messages, and the daily classes brought to each one the challenge of Christ. The Bible Study classes under the leadership of Rev. D. D. Eitzen and Miss Mabel Jean Barnhouse were a challenge to study more faithfully God's word. Rev. S. H. Sutherland, of Los Angeles, in his class "The Challenge of Christ to Youth", presented his messages in five inspiring lectures: "The Message of Christ", "Christ's Challenge to Our Intellectual Nature", "Christ's Challenge to Our Spiritual Nature", "Christ's Challenge to Our Social Nature", "Christ's Challenge to All of Life".

The afternoon of each day was given over to athletic contests, hikes, and swimming. A part of each afternoon was set aside for rest and meditation.

Would that each one of you could have been with us at the Campfire Services on the last two nights of the Retreat, and that you could have heard the decisions of the Young People as they stood to their feet and told of how they were going back, down into the valley to live and put into practice that which they had experienced up there in the mountains.

Mrs. Olin Krehbiel expressed in verse that which was in the heart of each one.

Master of Sequoia

Oh Master of Sequoia Lake,
Where souls have seen Thy face
And walked with Thee along the shore,
Have felt Thy presence at this place.

Oh Master, let these hours spent here,
Be filled with inspiration true,
That when I leave these mountain heights
I'll consecrate my life anew.

Oh Master, Thou hast touched this place
And made the lake so blue,
Dear Father, touch my lonely life,
And make me lovely too.

Oh Master of Sequoia Lake
Now let me walk with Thee
So close beside Thee all the way
Through life and all eternity.
—Mrs. Olin Krehbiel.

Helen Lichti.

GOD COMES FIRST

Matt. 6:33.

1. After you have read the verse, how many truly believe JUST what this verse says?

2. How many live according to this verse, to seek first the will of God before doing something?

3. Is it possible? Is it practical? Has God a right to claim first place in our lives?

Yes, for He is ruler over the nations and His Kingdom endureth forever. I Chron. 29:11. Ps. 22:27-28. Ps. 145:10-13.

Jesus made the Kingdom of God the heart and center of His teaching. He began His ministry by preaching the gospel of the Kingdom, and at the close of His work he bore witness as to its real character. Mark 1:15. John 18:36.

God Should Be Placed Before Material Things and Earthly Treasures

Seek ye first. Is it possible that we become so engrossed in our own affairs that we have forgotten to ask God? To learn His Will as it shall be done on earth as it is in Heaven? Ah! We have neglected to put first things first. For He who feeds the birds, takes note of even a sparrow, and clothes the lilies of the field in their wondrous beauty. Should not He do the same for his children? Having promised us ALL our needs will He not supply them? He who fed the multitudes from a few loaves of bread, is He not the same God today? Can we not trust Him?

Jesus says we should lay ourselves up treasures in Heaven. Yet as a rule we first plan on laying up a good bank account, buying a good farm, or car, and then, yes then, we will start to lay up treasures in heaven. But the time is past. The opportunity gone. It is too late. Place your bank account in heaven and grow richer towards your God.

God Should Be Placed Before Pleasure

As young people we naturally like to get what we call the most out of life. Not so? Yet I'm afraid we generally do not start out in the right way. It's so easy, so human to go with the crowd. The path of least resistance does look so inviting. And ere we know what it's all about we are swept along with the worldly crowd. What has caused me, you and me, to so easily fail, so easily to be led astray?

LISTEN: is there nothing which Christ, as your friend, your Lord, your Saviour, wants you to do that you are leaving undone? Do you doubt one instant, with His high and deep love for your soul that He wants you to pray and grow stronger to meet temptation? And do you pray? Do you doubt for an instant it is His will that you should honor and help and bless all men about you who are His brothers? Are you doing anything like that? Do you doubt one instant that His will is that you should make life serious or lofty? Do you doubt that He wants you to be pure in deed and word and thoughts? And are you pure? Do you doubt for a single instant that His command is openly for you to own Him and declare that you are His servant before all the world? And have you done it? These are the questions which make the whole matter clear. We have failed in prayer to keep close to God. We have forgotten to seek first the Kingdom of God and His Righteousness. We have followed the path of the prodigal son, and only when we come to realize our fallen condition will we turn back to the Father's house, where with outstretched arms the love of the father is waiting for us. Will you, dear soul, not turn back today?

Tomorrow may be too late.

Arthur F. Ortmann.

THE BETHEL DEACONESS HOME AND HOSPITAL, NEWTON, KANSAS

The Origin of the Work

The first interest manifested in Deaconess Work among the Mennonites in the United States began with the Rev. David Goerz of Newton, Kansas. He read a paper before the General Coneference in South Dakota in 1890 in which he warmly advocated the Deaconess work as a branch of Home Missions. In order to prepare this paper the Rev. Goerz had read many books and pamphlets and made an extensive study of the subject. He continued to gather information, and his interest in the matter grew and deepened as the years passed by. In 1893 the General Conference in Ohio discussed the subject again, and the Board of Home Missions received instructions from the Conference to further the cause, especially since several candidates for the work seemed ready to enter this field of labor. The Board conferred with the Interdenominational Deaconess Hospital in Dayton, Ohio, regarding the training of the sisters, but in 1896 in Alexanderwohl they reported that there was no definite decision by the candidates, and no special resolutions were passed. Yet the Board realized that further action was needed, and that the work should be encouraged in our own circles. In 1899 at the Women's evening meeting at the General Conference in Pennsylvania, a sister read a paper: "Deaconesses and their Work." In the discussions of the Home Missions at the same conference no furtherance of the Deaconess work could be reported, but the thought was expressed that if local conditions in any circles within the conference became acute, there would be no objection by the General Conference if a solution of the problem would be attempted so as to meet the local needs. Bethesda Hospital at Goessel, Kansas, had already been erected to care for the sick in that community.

In the year 1900 Sister Frieda Kaufman presented herself to the Rev. D. Goerz as a candidate for deaconess work shortly before his departure for India. The Rev. Goerz was delegated to take a shipload of grain to famine and cholera stricken districts there as a gift of all Mennonites of America, and he now vowed to the Lord, that if a safe return from India would be granted him, he would give his sincere and untiring effort to the Deaconess cause after his return. This vow was kept. He made arrangements to admit Sister Frieda to Bethel College for preparatory study. The Board of Directors of Bethel College took a keen interest in this budding deaconess work and made arrangements for candidates to continue their education and specific training at the Deaconess Hospital in Cincinnati, Ohio. This step was the foundation of this line of activity among our people.

The next step consisted in the organizing of the Bethel Deaconess Home and Hospital Society by the Board of Directors of Bethel College. A state charter was granted to the organization on March 30, 1903. The nine men, all from Kansas, who organized the work and who signed the application for the character on the 13th of March, 1903 were:

The Rev. Abraham Ratzlaff of Moundridge, Abraham Baumgartner of Halstead, the Rev. H. Banman of Canton, Jacob Isaac of Moundridge, the Rev. J. W. Regier of Elbing, B. Warkentin of Newton, J. J. Krehbiel of Newton, Prof. G. A. Haury of Newton, and the Rev. David Goerz of Newton.

It was planned at first to erect a deaconess institution in connection with Bethel College and under the supervision of this board. This plan was changed under the pressure of opposition and after two years (in 1905) the Society, with the consent of the Bethel College Corporation, ceased to recognize any dependent relation to the college and his since worked independently.

In the autumn of 1904 Sister Frieda returned from Cincinnati and began to labor among the sick in Newton and vicinity. She first made her home in the Bethesda Hospital at Goessel, Kansas, but soon changed her place of residence to Newton since this was a more central location for private nursing. On March 18th, 1905 Sister Catherine Voth was accepted by the Board of Directors as a candidate for deaconess work and she entered training at the Deaconess Hospital in Cincinnati in September of the same year.

In 1905 the society bought the present hospital premises from Mr. and Mrs. H. L. Hart, which consisted of a city block of land in a favorable location in the southern part of the city of Newton, and considered strongly the erecting of a Deaconess Home and Hospital. Two years later, in the spring of 1907, the contract for the erection of a hospital building was closed. This building, without furnishings of any kind, called for an expenditure of $27,-007.45. The sum of $5,324.95 was paid to provide the rooms, kitchen and laundry with necessary furniture, appliances, linens, etc. The building premises at the time of purchasing cost $3,700; the money paid after the building had been erected, for improvements such as cement walks, trees, leveling and general beautifying of the grounds was $504.77, so that the sum total of the first expenditures of the society amounted to $36,537.17.

Before the building was completed Sister Ida Epp who had received her training in the Evangelical Deaconess Home and Hospital in St. Louis, Missouri, joined the prospective Sisterhood. On June 11, 1908, amid general rejoicing and thanksgiving, the building was dedicated to the Lord, to be used in His service. On the same day, the first three deaconesses, Sister Frieda, Sister Catherine and Sister Ida, were ordained and installed into full service.

"Go thy way; as thou hast believed, so be it done unto thee." Matt. 8:13. (Text used by the Rev. D. Goerz for the ordination sermon for the first three sisters on June 11, 1908.)

The Bethel Deaconess Home and Hospital Society

"For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Eph. 2:10.

The enthusiasm of the Rev. D. Goerz for the Deaconess Work ere long found response in the hearts of a small circle of friends. Herman Suderman and his wife Marie (nee Quiring) were the first to contribute a liberal sum of money toward the education and the training of sisters. Since the Directors of Bethel College became the sponsors for the cause, Mr. Goerz used the pages of the Bethel College Monthly to publish articles about the Deaconess Work and to give information regarding the progress of the movement and the contributions received for this purpose. His creative mind ere long formulated the plan that a society be organized to further the work. On the 25th of March, 1903 the men who had applied for a Charter for this proposed organization met to plan further action. They elected the Rev. J. W. Regier of Elbing, President, the Rev. A. Ratzlaff, Buhler, Vice-President, the Rev. D. Goerz, Secretary, and Jacob Isaac, Moundridge, Treasurer.

Invitations to join the Society were now extended and membership certificates were issued. Each gift of $50.00 contributed by a Mennonite entitles the donor to one vote at the meetings of the organization. The certificates indicate a general interest manifest even at this time in various states of the union, for they were sent to Kansas, Minnesota, Illinois, Ohio, Nebraska, Iowa, California and South Dakota. By-Laws were drafted to regulate the affairs of the society and the institution which was to be erected.

The Annual Meeting of the society is usually held on the second Tuesday in May. Nine Directors are elected, three each year, and to these men are entrusted the affairs of the society and of the Deaconess Home and Hospital. A separate committee responsible to the directors takes care of the Home for Aged.

The Society has numbered among its membership most worthy Christian friends from various Mennonite communities. Many have been called to their reward, but their memory is cherished and their works do follow them. At the present time there are 300 members, 166 men with 932 votes, 103 women with 763 votes, and 31 organizations with 117 votes, a total of 1812 votes.

The following men have served as directors of the Society, named in the order in which they were elected:

The Rev. H. Banman, Canton, A. Baumgartner, Halstead, the Rev. David Goerz, Newton, Prof. G. A. Haury, Newton, Jacob Isaac, Moundridge, J. J. Krehbiel, Newton, the Rev. Abraham Ratzlaff, Buhler, the Rev. J. W. Regier, Elbing, B. Warkentin, Newton, the Rev. Gustav Harder, Whitewater, Dr. S. S. Haury, Newton, Herman Suderman, Newton, C. F. Claassen, Newton, Jacob W. Penner, Hillsboro, H. E. Suderman, Newton, R. A. Goerz, Newton, the Rev. J. E. Entz, Newton, the Rev. G. N. Harms, Whitewater, the Rev. J. M. Suderman, Moundridge, F. N. Funk, Hillsboro, J. G. Regier, Newton, John Harder, Jr., Whitewater, the Rev. H. J. Dyck, Elbing, and the Rev. A. J. Dyck, Inman.

The Rev. J. W. Regier, formerly of Elbing and later of Newton, Kansas, now residing in Los Angeles, California, served as President of the Society and Chairman of the Board of Directors from 1903 to 1917. Since then the Rev. J. E. Entz, Newton, has served in the same capacity. From 1913 to 1917 the Rev. H. D. Penner gave a part of his time to the institution as Bible teacher and pastor, and from 1917 to 1920 he was engaged for full time as superintendent of the institutions. The Rev. J. M. Suderman filled the position as superintendent from 1929 to 1932 and is at present still giving a part of his time to the Home for the Aged.

CORRESPONDENCE

Halstead, Kansas, August 14, 1933. Dear Readers of the Mennonite: As it seems the summer months have also slipped rapidly by, and if I want to let you hear from "Sunny Kansas" before the church year is ended, I must do so now.

I suppose most of you know that the winter had been extremely cold, and our summer has been extremely hot and dry during June, a little cooler in July, and even now we are still looking and praying for rain.

During this part of the church year we have had some special privileges, such as having Dr. Hartzler, who gave us a week of wonderful lectures on "Why I believe" in such topics as the "Bible, God, the Cross, Jesus, Church, and the Kingdom of God."

The Men's Chorus from Pretty Prairie gave us a sacred program in March.

On the ninth of April we had a baptismal service for the following people, Matilda Mueller, Ruth M. Bartel, Olga Joosten, Roland A. Bartel, Albert P. Bartel and Paul G. Mueller, who were also accepted as members to our church.

On Easter Sunday the church celebrated Communion Services. We will again celebrate communion on August twentieth, since many of our young people will soon leave for school and for work.

Some of the other special programs and services were "The Milky Way and Beyond" by Prof. D. H. Richert of Bethel College for a C. E. program. Dr. E. G. Kaufman of Bethel College gave us the message of "The Challenge of the Present" on May 14th, and also organized the "Bethel Friendship Group".

On June 11th Mr. Burkhart, missionary from India, gave us a personal message from India. On July 9th Rev. Phil. A. Wedel from Moundridge gave us a message. On Aug. 6th Rev. John Buthman from Iowa gave us a message.

On Aug. 13th Rev. Carl Landes from Philadelphia, Pa., gave us a message in the morning and evening.

I have only mentioned a few of our outstanding services, but I do not mean to undervalue the others, for all of them do bring us a great spiritual message, if we only want to listen and do.

We have also had our sorrows for early in the church year death took from our midst Mrs. Hilda Kroeker, a dear mother who will be missed by her two children. Another sorrow came to us at the long, yet, patient suffering of Mrs. Rudolph Mueller, who was called to her reward—thus also leaving her husband and children. Another grief came upon us suddenly in the death on Aug. 12th of eleven-year-old Leo Bansmer, one of our faithful Sunday School pupils. Still we know that God is ever a true and faithful Guide, we must trust him unto the end.

Since Brother B. P. Krehbiel and family have moved to Newton, and his term as deacon had expired, we, as a church had to elect a new member. Bro. Fred Schowalter has been chosen as our new deacon. May the Lord bless him, and we do our part and pray for him.

Kansas seems to be centrally located, if you will consult your maps, and so we often have friends from other places visiting us. Let me only state that we enjoy your presence and come again.

I do hope I haven't tired you with this long report from our church, but I hope that some one who is more used to writing church letters will receive my duties next time. With best regards to the Editor and readers of the Mennonite.

Frieda E. Schirmer,
Corr. 1st Menn. Ch. of Halstead.

Upland, California. Greetings from Upland, California. The writer is expecting the near return of the "Lord of the Harvest". Look upon the fields for they are white already to harvest. Jno. 4:35. Are we busy doing the things he left for us to do? The work of the Lord requires haste. "Watch ye therefore and pray always that ye may be accounted worthy to escape all those things that shall come to pass and to stand before the Son of Man." Luke 21:36.

We have been much in prayer the last few months. We need a revival in our church as well as the church at large. Do you remember

Rev. Neuenschwander's article in the Mennonite June 15 on "United Prayer for Revival"? Are you joining us? "Prayer releases Power".

Comparatively few of us have more than the remotest ideas as to what prayer can do with our lives. Prayer can do anything God can do. Has He not said, "All power is given unto you"?

"Thou art coming to a King,
Great petitions with thee bring;
For His power and love are such
None can ever ask too much."

Rev. A. J. Neuenschwander, our pastor for four years, left us Aug. 7. We shall never find a harder working man, nor one more burdened for souls than was Rev. Neuenschwander. He spared not time nor energy in seeking the unsaved.

And he we backed him with **sufficient** prayer this change had not been necessary. God help us to be more in prayer. The view from the prayer-tower is entirely different than that from the ground of indifference.

We thank God for Rev. Neuenschwander and his dear wife and family, for the expounded Word, their glad service and ever ready smiles while with us.

In our church program the usual services are held regularly.

Outstanding services were Good Friday when nine souls were baptized and a little later two young couples. Seven by letter.

On Mother's Day 14 babies were consecrated to the Lord.

The visit of Missionary Boehr and family was a treat to our missionary zeal.

We take our turn holding religious services at Camp Etiwanda. (Boys' camp).

Then there was the Day of Recognition of our pioneers of the Mennonite church, men now living in Southern California. Taking part on the program were Rev. J. W. Regier, Rev. E. F. Grubb, Rev. A. A. Sommer from Los Angeles, our own Rev. J. Voth, Rev. J. K. Lichti, Rev. J. C. Mehl. Two more we expected were unable to attend, Rev. J. B. Baer and Rev. A. Oesch.

The young people who were able to attend the Young Peoples Retreat up at Lake Sequoia came home knowing they had been with the Lord. I am sure that experience will help them to serve Him more faithfully in the valley.

I would like to commend the young people of the Grace Church, Lansdale, Pa., in forming study classes with such text books as "Christian Evidences", etc.

During August Rev. J. C. Mehl and visiting ministers will fill our pulpit.

Early in Sept. we expect Rev. Lester Hostetler to whom we have given a call. We want this place to continue to give out the Gospel of the Lord Jesus Christ. May we have the grace of the Lord Jesus to stand by and do our part in making his ministry among us a success. James 13:17. **Metta Niswander**, Corr.

THE BIBLE IN MANY LANGUAGES

The Bible or some part of it has appeared in 936 languages and dialects according to a statement just issued by the American Bible Society. This figure, in which no duplication of languages or dialects occurs, represents the publications of the three major Bible Societies functioning throughout the world: the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, as well as some missionary organizations and others.

The latest book from the press is the Gospel of St. Mark in Mundang, a dialect used in Africa and published by the British and Foreign Bible Society. Through this same Society tribes in Borneo have received the first complete New Testament in Sea Dyak. With the appearance of this book the entire New Testament has appeared in 190 languages. The complete Bible has been published in 174 languages while portions of the Bible and selections in 572 languages complete the total of 936.

The latest publication of the American Bible Society is the Gospel of St. Matthew in Keres, a dialect spoken by a tribe of Indians in New Mexico. This is the first complete Gospel to appear in this tongue.

While it is estimated that some part of the Scriptures appears on an everage every five weeks, the translations already published must, from time to time, also undergo revision in order to attain a greater faithfulness to the orignial Hebrew and Greek, thereby laying an additional obligation on the Bible Societies.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work

by the
Young People's Committee of the General Conference

*A
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MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

September 3

How Is Public Opinion Created? Eph. 4:14; Prov. 12:5

A thought expressed may mean much, it may make for a full consecration to that which is finest and best or it may pull a soul into the very gate of hell. Like in the parable of the wheat and the tares, there is one group of citizens who are working for righteousness and high ideals, and another group is concerned with selfishness and its attendant evils. It often seems to be a big question as to which side will win. Were it not for the fact that the former has God on its side then it would be a foregone conclusion that evil and selfishness would come out of the fray the triumphant victor. But if God is with us who can be against us?

Public sentiment is a mighty factor in the life and trend of civilization. We will be thinking on this topic this week and the next. Tonight we will think on how public sentiment is created. We will also then think upon some of the strongest agencies creating public sentiment. The average individual does not like to think. It hurts to think. The crowd easily becomes a mob. Someone suggests something and the others fall in line with the suggestion and put the thought into action. The majority of individuals making up a mob would not think of doing in private what they unthinkingly do when in the crowd.

This mob instinct is well understood by those who desire to accomplish certain ends. The science of psychology is comparatively new but is used quite extensively by governments and advertising firms to bring about the desired states of mind. An outstanding illustration of the might of public sentiment is to be found in the history of the World War. It was to the advantage of certain groups of individuals for the United States to enter the World War. There was very little enthusiasm on the part of our American citizenry to meddle with the European conflict. They knew that if the United States could be gotten to get into the bloody fray there must be set up some moral issue, public sentiment must be aroused. Consequently the army and navy departments caused certain half truths and in some cases lies to be published which would enrage the public conscience against Germany. They told us about mangled women and mistreated children, and of human bodies being ground up for fertilizer. All of these stories have since been proven to be damnable lies. But they accomplished that for which they were manufactured, namely to enrage the American conscience and arouse them into a warring spirit.

Paul understood the conflict which is ever going on warring for the mastery when he wrote to the Ephesians speaking about being a child of God, "We are henceforth no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive." That describes those who try to lead astray the public by their craftiness. We have all seen the many roadside posters and full page advertisements showing a beautiful girl, the ideal of womanhood reaching for a cigarette or smoking rings with one. The manufacturers and salesmen for beer have already begun on this same nefarious kind of advertising. Their next step will be to place the whiskey glass in her hand. They care not for purity, decency and womanhood, all they are concerned about is to procure their ill-gotten gain. In like manner the Ephesian silversmiths did not like to be bothered by anybody who would do mischief to their business, rather would they rob souls of salvation than to be robbed of a few shekels for their own pocket books.

In the Home

We usually do not think of the home as a creator of public sentiment, but in reality the home is the strongest institution in life. Parents have a wonderful challenge, when one considers that the most formative years are those before the child ever goes to school. The temperament and mind-set are rather largely determined in the first years of a child's life. They may later waver and go astray but the prayers and the faith of the parents remain with children even unto old age. The home will always be the foundation of civilization, as goes the home so goes the nation.

The Public Press

The daily newspaper has become a mighty factor in guiding men's thinking. Every village, town and city has one or more newspapers which are read by thousands and millions. When the same slant to truth comes repeatedly it, imprints itself upon the readers and they accept that idea as truth even if it is not truth as God knows truths in the eternal principles of life. A daily newspaper may become a mighty power for truth and righteousness in the battle for a great cause or it may become a great deterrent in the battle for righteousness. In the recent years while Prohibition has been one of our national problems almost all "dailies" have been on the side of the "Wets". Many young men and women who never saw a saloon read these papers diligently, to the exclusion of religious periodicals, and have come to think of prohibition as an evil to be gotten rid of as soon as possible.

The public press has played a very large part in the defeat of prohibition. Public sentiment now is tired of the problem, it wants to hear no more about it. We can look for rapid repeal of state and national prohibition. The nation will drift toward a laissez-faire policy limited only by stiff legislation and license fees. Chances are by all appearances we will be in for the most open and unprejudiced operation and patronage of the liquor business known for many decades. The brewer, the distiller, the seller and the buyer of these drinks will enjoy a respectability which has been unknown in this or the past generation.

The Movies

The movie is a factor in our educational and recreational world that holds many possibilities for good. It utilizes the ear and the eye and makes profound impressions. But thus far it has been used too often for immoralizing the youth as well as the adult. The movie has glorified the criminal, the low moral life of the cheap and tawdry characters of the movie stars. There is a rising public sentiment which demands a change, and any change would be an improvement.

The Radio

In the last decade we have seen the coming of a new agent in the molding and making of public sentiment, namely the radio. It now reaches a very high percentage of our population. Its possibilities are unlimited. Its value depends on the kind of programs which are given forth, there is a battle royal being waged as to what agencies will dominate. There are some fine and uplifting sermons, oratorios, worship services and educational programs of a high calibre coming over the ether but there is also some very low-calibred "stuff" which can be gotten if one will listen to it. The better programs should be demanded by the public and the radio can be a great source of good.

The Church

The church is by no means the least in the list of agencies which mold public opinion. She has many faults but she is still the Bride of Christ. Scattered as she is in practically every community she ranks next only to the home. If the churches would be removed for only six months, very little of civilization would remain. The church will continue to give hope, inspiration, freedom as well as progress and power.

Questions

1. What is public sentiment? What makes it such a powerful factor?

2. Relate the means and value of public sentiment in waging the recent World War?

3. In what ways are the home and school moulders of public opinion?

4. Illustrate and describe the power of the press in moulding men's thinking.

5. What is the present status of the radio as an educative factor?

6. What are the dangers of the movie and how can it be used?

7. How does the church rank as a creator of public opinion?

8. Give some illustrations of the power of public opinion in the Bible? (See Acts 19:24-41)

9. What are some ventures which we might carry through by the proper moulding of public sentiment?

Study the Scriptures

Aug. 28—Organizing for action. John 11:47-54.
Aug. 29—Shout what you want to be believed. John 19:6.
Aug. 30—Use orators. Acts 24:1-9.
Aug. 31—Creating mob madness. Acts 19:23-41.
Sept. 1—Write your story. Habakkuk 2:1-4.
Sept. 2—Public is easily deceived. Eph. 4:14-15.
Sept. 3—How is public opinion created? Proverbs 12:5.

HERODIAS' REVENGE

"The daughter of Herodias danced before them, and pleased Herod." Matthew 14:6.

It was deemed disgraceful even in that country and in those days for a woman to show herself at all in a hall of revelry and carousal. Then to perform such a dance in such a place for the entertainment of the revellers was regarded as a most debasing and shameful act. The dance was indecent and only those who had lost all sense of modesty and womanly propriety would so debase themselves. That a mother should send her own daughter into such a scene to perform such a part seems almost incredible. The act reveals the kind of home life and the ideas of womanly purity that prevailed in the court of Herod; also the strength of Herodias' passion for revenge upon John. She would even send her own daughter to play this shameful part in order to accomplish her purpose.

While this picture is before them, young girls (and young men, too) should learn that they cannot be too careful of their behavior and bearing in public. A young woman's reputation is a precious jewel, which she should prize above all wealth or pleasure. If she lose it neither wealth nor pleasure will be of much avail to her afterward. Her name once sullied never can be altogether white again.

Sometimes young men and women think their parents unreasonable in the restraints which they put upon them with regard to appearance or conduct in public; but some day they will see how wise and loving is such restraint. Heart-purity is so holy a thing, and so easily tarnished, and the harm when done is so irreparable that one had better deny one's self many a fascinating pleasure rather than risk the loss of anything so precious.

THE MISSIONARY CHALLENGE

Henrietta Schneck

Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certain death, would I not be as guilty of his death in God's sight as though I had murdered him outright? The death of a body, which might have been (but was not) prevented, is a terrible thing, but what about the preventable death of a human soul—perchance of many souls—for which God may hold me responsible? If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul?

If thou "givest him not warning, his blood will I require at thine hand." Ezek. 3:17-21.

The loss of a soul is tragedy, yet so many are willing to permit a soul to slip into eternity without Christ. Turning to the Psalms we have the most piteous cry ever uttered by a human being recorded in the 142d Psalm: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul." The Psalmist was not alone in the cry, for millions cry the same cry today: "No man cares for my soul." Do we as young people of the Mennonite church care for one soul?

A personal worker for Christ is in reality a physician ministering to the ills of a sick humanity. Such a worker should be well trained as a specialist as the best physician into whose hands human lives are trusted. The missionary cares for the ills of the soul. We often read reports from our missionaries in which they write about the souls that were saved from their unbelief. Let us not be satisfied in just letting them exist but in letting them live! We dare not be satisfied in letting them believe on Mohammed, Confucius, Taoism, or Buddha for we know that there is only one God, who is the only true and living God. How do we know that they are wrong and sin because they do not believe in God? The Gospel of John sums up in the words of Christ the best definition of sin: "Nevertheless I tell you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you. And when He is come, He will reprove the world of sin and of righteousness and of judgment of sin, because they believe not on Me." John 16:7-9.

Let us take some of our countries:

Africa—A land inhabited by more than one hundred fifty-seven million people, where eight hundred languages and dialects are spoken.

Africa yet abounds in heathen practices. The slave trade exists. The pall of superstition is strong. The medicine man is wanted. Africa does not need medicine men, but the message of Jesus Christ from the youth of today.

India—In India millions of faces have never been brightened by the message, "Jesus saves". The degradation of womanhood knows no equal, but it is through them that God will call forth a church in India. It is the mother who clings to the old faith. It is for us to bring them to Christ so they can cast away their former fears.

Christianity alone can offer them life and home. "Can we whose souls are lighted with wisdom from on high" deny them the "lamp of life?"

China—The situation in China is one of the world's great problems today. This country has a population which comprises nearly one-fourth of the human race. It has no common language which all can understand. Superstition is rampant.

China has reached a crisis. If Christian missions can befriend her at this time, the course of history will be changed for China, for Asia and for the world. Great progress has been made in the past half-century, but human nature is essentially the same. Their only hope is the message of a living Christ.

Christ's last command was given in Mark 16:15: "Go ye into all the world, and preach the gospel to every creature." Great is the challenge to the young people of the Mennonite church. Can we consecrate our best to this great task and thus hasten the day when the gospel message shall have reached from "Greenland's icy mountains" to "India's coral strand"?

SUPPOSE THE BIBLE WERE GONE

A certain man dreamed that he went to consult his Bible and found every page blank. In amazement he rushed to his neighbor's house, aroused him from his sleep, and asked to see his Bible; but when he brought the Book, they found it also blank. In great consternation, they sought other Bibles, with the same result. Then they said: "We will go to the libraries and from great books we will gather the quotations of Scriptures, and thus remake our Bible." But, when they examined all the books upon the shelves of all the libraries, they found that wherever a quotation of Scripture had been, that part of the page was blank.

When the man awoke, his brow was cold, yet covered with perspiration, so great had been his agony during the dream. Oh! how dark this world would be without the Bible! Man would be like a wrecked ship dashed into mid-ocean. — Bible Record.

RAMSAY MACDONALD ON LAW AND SOBRIETY

Premier Ramsay MacDonald

They tell us that we cannot be made sober by act of Parliament. I hate the little, smug, pettifogging, and inaccurate pieces of proverbial philosophy. They are thrown off by men who cannot think and they are believed in by fools. I say that every experience that the world has had, and I do not care where you go for it—go north, go south, go east, go west; keep within your own empire or go outside; confine your attention to the Anglo-Saxon race or go outside of it and take the slave—go anywhere experiments may have been made, and the conclusion is absolutely inevitable and irresistible, **that you can make men and women sober by act of Parliament.**

THE S. S. LESSON

Sept. 10

Jonathan. I Sam. 18:1-4; 20:35-42.

Golden Text—A friend loveth at all times. Prov. 17:17.

The friendship of David and Jonathan is striking because it is one that one would hardly think possible, concerning the circumstances and interests that entered into their lives. Jonathan was the apparent heir to the kingdom. David was conscious of the fact that he had been annointed to be king and therefore might have looked upon Jonathan as a dangerous rival, or at least one who would not readily let go what might be supposed his right without a struggle, or, maybe violence. Jonathan, too, one would think, would have been anything but a friend to David. His growing popularity and Saul's continued hatred of David, were enough to make a man of meaner stuff hate David instead of loving him as did Jonathan.

We account for the friendship of these two young men because of the nobility of their characters. They sought friendship for friendship's sake and not for any personal advantage they might get out of it. Those who would be our friends it is our general experience, who are friends for what they can get out of us, and, who take all they can get without giving anything in return, are no friends at all.

It was at the risk of his own life that Jonathan proved his friendship for David. In this beautiful association we see a symbol of the friendship of our Lord, the friend who sticketh closer than a brother, not only in risking but in giving his life, because he loved us, even though we were in no wise worthy of his love.

The parting of these two friends is pathetic. They realized that their lives were going in other directions and that their paths would hardly cross again. All partings that involve the separation of friends are hard, but, so long as our friends are in the land of the living, we need not grieve for them as lost. If this be true to those who still live and are yet parted, it is also true of those of our friends whom our Lord calls out of the world to himself. Though dead they still live and we shall meet with them again.

The covenant between these two young men involved a consideration of their children who were to come after them. There is here shown what we seldom think of. Children will be affected by the friendships and actions of their parents. One of the noblest inheritances to leave our children is a good character that tells of the right kind of associations and the best kind of an attitude toward others. The friendships of the fathers and mothers very frequently bring practical advantages to the children. But, when selecting friends, parents should make certain that Jesus is the welcome and ever present friend in the home, thus making it a really Christian home. The men and women of highest character, those who bless the world by their achievements and service to humanity come from Christian homes.

God created man to be a friendly creature. The man without a friend is the most miserable. It has been pointed out that a man segregated from all human association, but, having every creature comfort could not last long; either he would lose his mind or pine away in death. We have the Scripture examples of some beautiful friendships such as Ruth and Naomi, David and Jonathan, Daniel and his companions, Jesus and John, Paul and Timothy. It is ever possible for us, if we will have it so, to enjoy the friendship of Jesus and to have that, it is worth the while to let go every worldly attachment, precious though it may seem.

It is not important that we have many friends, though most of us happen to be fortunate in this particular, but the important thing to consider is whether the few or the many who claim us as friends are really good friends, giving us the advantage of the good in them that may lead and inspire.

A true friend is one who shares. We cannot think of a good friend, who, having plenty would let us suffer for the necessities of life in times of dire need. It is important, if we would want to be real and Christian friends ever to be on the alert to be a friend. The fact of our having friends depends largely upon our being friends. A true friend, like charity, seeketh not her own" but does endeavor by all the power he has to do good unto all men and especially to those of the household of faith, of which our Lord Jesus Christ is the eternal and glorious head.

JOTTINGS

The Orphanage Society of the Eastern District Conference will hold its annual meeting in the Quakertown, Pa., Mennonite church the second Sunday of November.

A Bluffton College reunion was held in Kirchhofer's Grove, near Dalton, O., last week. The attendance was good. Dr. S. K. Mosiman and Rev. Paul Adams were speakers. There was a number of students present who came from a distance.

The Friends and Mennonites in Germantown, Pa., are preparing to celebrate jointly the 250th Anniversary of Mennonitism in America. The dates are October 5, 6, 7, and 8. Two meetings will be held in the Mennonite Meeting House and two in the Coulter St. Friends Meeting House.

Rev. and Mrs. P. J. Frantz, of Buhler, Kansas, were in Quakertown, Pa., visiting friends. Rev. Frantz for a time was pastor of the Swamp charge. He preached in both the East and West Swamp churches last Sunday. Mrs. J. G. Regier, of Newton, Kansas, accompanied the Frantzes.

Rev. P. P. Wedel, president of General Conference, addressed the meeting of the Central Conference which held session just before the meeting of the General Conference. He also preached in Chicago, Ill., church, which is under the Home Mission Board and paid a visit to Berne, Ind., church.

Rev. P. H. Richert, Chairman of the Western District Conference, and P. K. Regier, Secretary of the Conference, make the following announcement: "Since there were no invitations at the last session of the Western District Conference, the officers shall be glad to receive and consider such invitations at this time. If any congregation, or group of congregations, is willing to invite please notify the secretary of the Conference, P. K. Regier, Moundridge, Kans.

The directors of the Mennonite Home for the Aged, at Frederick, Pa., announce the Anniversary Day exercises for September 9. Addresses will be made by Rev. A. S. Rosenberger, president of the Eastern District Conference, and Rev. Forrest Dager, D. D., of Philadelphia, well-known lecturer and teacher. There are at present twenty-four guests in the home. Religious services are regularly conducted, the churches of the conference taking turns in providing for those services.

The town of Bluffton, Ohio made elaborate preparations for the entertainment of the General Conference. Mayor Triblehorn issued a proclamation urging residents to clean up their premises and give the town a dressed up appearance. The dining hall of the First Methodist church, just opposite the Mennonite church, was secured for use of the Conference. Plenty of free parking space for automobiles has been provided for. The high school auditorium serves for all evening meetings. Visiting ministers will preach in the local churches on Sunday.

During the absence of the pastor, Rev. Carl Landes, the pulpit of the First Church, Philadelphia, was filled by Rev. Freeman Schwartz, secretary of the Eastern District Conference, Rev. N. B. Grubb, the eighty-four-year-old Pastor Emeritus, Rev. H. G. Nyce, of the Allentown, Pa., church, and Rev. Charles E. Schaffer, D. D., President of the Philadelphia Federation of Churches.

"Die Brüke", the paper published by the recent Russian Mennonite Refugees settled in Brazil, S. A., brings some interesting statistics. From Feb. 1930 to Jan. 1932, 141 families, comprising 802 persons, settled in the three villages, Witmarsum, Waldheim and Gnadental. In each village a school has been erected which also serves as a house of worship. Witmarsum has 72 pupils and two teachers, in Waldheim there are 65 pupils and one teacher, and Gnadental there are 42 pupils and one teacher. Homes have been erected to the number of 139. There are 104 barns and 62 side buildings. The homes furnish protection from rain and wind, but not from frost. (The settlement lies on a plateau where there is some winter weather).

Sinners Jesus will receive:
Sound this word of grace to all
Who the heavenly pathway leave,
All who linger, all who fall.

Come, and He will give you rest;
Trust Him, for His word is plain,
He will take the sinfullest;
Christ receiveth sinful men.

Now my heart condemns me not,
Pure before the law I stand;
He who cleansed me from all spot,
Satisfied its last demand.

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come.

Just as I am! Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come.

Blessed are they that keep his testimonies, and that seek him with the whole heart. Psalm 119:2.

Delegates

and Visitors

at the General Conference

at Bluffton, Ohio, August 22-30

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, AUGUST 31, 1933 No. 34

EDITORIAL

At this writing the General Conference is in session in Bluffton, O. Delegates from practically all of the churches identified with the conference are present as well as a number of missionaries. The weather is fair but hot, but the hospitality of the local churches shows everything, and more than can be expected of them is being done. Indeed, the general complaint is that the delegates are being over-fed with the good things that have been provided for their refreshment. The large First Church is filled to capacity at every service. A spirit of deep devotion prevails and shows itself strongly in the well attended morning prayer meetings and Bluffton College has assumed part of guests by throwing open its dormitories for the use the visitors. This is specially satisfactory since it means that the delegates are not widely scattered and have easy access to the conference church.

The Bluffton church has been host to three Conferences the first during the pastorate of Rev. Moser, the second during that of Rev. Gottshall, Rev. Kreider is the pastor of the Bluffton church, while the neighboring churches are hearing with Bluffton their full share of the responsibility. Entertaining a General Conference is no small job for even five churches.

At the first conference in Bluffton way back in the 90's everything was practically German —so much so that an Essay written in English on Publications had to be translated into German to satisfy the delegates. Rev. Manasses Moyer, father of one of the present delegates, Prof. John Moyer of Bethel College did the translating.

In this Conference there is a remarkable showing of sons and grandsons of delegates of former days. Conference, interests in many families have become a cherished tradition. This is not only a healthy sign for the future but explains, in a measure why the General Conference means more to most of us than just a gathering to hear reports, elect committees and listen to Essays. It is a vital part of the religious life of the membership of our churches.

The activities of the young people is specially noticable at this session. We note an intense interest and a keen desire for the advance of the interest of our church and a determination to further aid and support its ventures in a way never before manifested by our young people at other conferences. They show that they are not waiting to inherit responsibilities, they are taking them upon themselves now. A glance at the program shows that ample opportunity for youth to express itself has been provided for and it is refreshing to note with what enthusiasm they have entered into the parts given to them. It is also a matter of gratification to discover that so many of those who have received their training in Mennonite schools and colleges are now giving the benefit of their ability and enthusiasm to their churches and conferences. This convinces one that all the sacrifices made for the maintainance of our Educational institutions have not only been worth while, but are the best garantee for the future of our beloved church. To ignore these institutions or to show them unfriendliness is a mark of disloyalty unbecoming to such who have benefitted by whatever has come to them through the church.

To be sure Missions have always been a major interest of the General Conference. We marvel at the developement of our Missions. Sister Haury, the wife of our first missionary, Dr. S. S. Haury, went with him down into Indian Territory to share the joys and sorrows of a pioneer life. From this beginning in the early 80's, the work has spread to three tribes of American Indians, to India and to China, with many workers on the field.

In every activity of the Conference the great problem that confronted it has been that of finance. Indeed, so much stress has had to be laid upon debts incurred by the various Boards that one almost gets the impression that the Conference has resolvedl itself into a meeting called together to salvage a wreck. This however is not the case. It has been necessary for the Conference to take in several hitches of its belt, which is not a delightful experience, but, it is far from starving to death. Those of us who have been severely handled by the depression have made the amazing discovery that we can get along with a fraction of our former incomes and yet manage, in some way, to keep from starvation. With our Boards there has been a cutting to the bone and yet it has been possible to function. Money is not the only essential is building up the kingdom of God. The work will not only go on but prosper, even though it seems to us just now that prosperit yis a word belonging to another age. It must be remembered too that the early fathers of the Conference, who were men who had few educational opportunities, did much of the work they had undertaken to do in a substantial way without a convenient treasurer to draw upon.

The transition from one language to another always brings its problems and generally its expression of disappointment, yet, we now notice that the conference has gone on effectively with but comparitively little disturbance. Certainly there are German churches who hold the language of the nation is a stranger, who who feel that they are loosing something by surrendering it and there are also those who live in an environment to which anything but the language of the nation is a strager, who have nothing to gain by retaining the language of their fathers and grandfathers which they scarcely understand. In this Conference there is very little call for the use of the German which a few Conferences ago was almost the exclusive language of the gatherings.

We are not, at this writing, in a position to know what will be the final measures upon which conference will act but we note a grim determination to stick together and work in harmony, no matter if the little clouds the size of a man's hand shall develope into a terrific storm or whether they shall gently fade away.

NOTICE

The last Sunday in August has customarily been observed by the Churches of the General Conference as a Day of Prayer for our schools and Colleges and for the young people who set out for a new year of school work. Attention is called to the fact that the General Conference will be in session on this Sunday, August 27, and it is suggested that those Churches who wish to carry out some program on this occasion, might use the following Sunday.

S. K. Mosiman,
Chairman, The Board of Education.

THE MATTER OF PRAYER

The life of an individual is composed to a large extent of habits and ideals. Both of these are essential and extremely vital; for without either life would be a mere existance.

In Daniel 6 we have a picture of the habits of the great prophet. In verse 10 it says: "And he kneeled upon his knees three times a day and prayed and gave thanks, looking toward Jerusalem."

What a valuable habit to form! That should be the ideal of each Christian. Temporarily this habit caused Daniel much suffering, but he remained steadfast and in the end he was victor. His unwavering faith in God rescued him in the lion's den and resulted in King Darius decreeing that all Kingdoms should fear the God of Daniel.

When Daniel prayed he turned toward Jerusalem. Does place or position act as an influence in prayer? Does it mean that God heears only prayers uttered upon bended knee? The spirit in which Daniel prayed was more important then his position. We know that thousands of prayers are sent to God unvoiced, nevertheless, they are supplications, and if uttered in a sincere manner, are heard by God.

A Christian should have a definite time for prayer. This is not only a habit worthwhile forming—but it is also an ideal worth striving for. Prayer has sometimes been called the breath of the Christian, thus designating its importance. Missionaries tell us that we cannot realize the amount good prayers can accomplish; how much of God's work is done through this meduim.

Thus we, who are trying to follow in Christ's footsteps should try to build up our prayer life, which is the most important part in the existance of a Christian.

Alma Schimnowski,
Mt. Lake, Minn.

APPOINTED PRAYER FELLOWSHIP SECRETARY, 1933-34

Laura Adams Nolf of Centre Valley, Pa., secretary of Saucon Mennonite Church, Coopersburg, Pa., has recently been appointed, Secretary of the Prayer Fellowship of the Young Peoples Christian Endeavor Union of the Eastern District Mennonite Conference.

Dear Fellow Christian Endeavorers—It is with joy I join in your Prayer Fellow-ship work and I trust each one of us may truly be or become prayer warriors like Christ in His agony in Gethsemane.

Any one desiring cards or any information concerning this Prayer Fellowship kindly get in touch with secretary Laura A. Nolf, Centre Valley, Pa., Box 217.

She will be glad to serve you at all times and anywhere you may call far.

God has a wireless to "Everywhere"
We call it the "Word of God and **prayer**"
And everyone may daily win
God's richest gifts by **(Prayer)** listening-in."
Are you listening in—God says, "Come In."

Fellowship Prayer Sec'y.
Laura Adams Nolf.

A HOPI WEDDING

Oraibi, Arizona
July 24, 1933.

Dear Readers:

About two weeks ago, a Hopi young woman came to our house and said that she was to be married to a Hopi boy on Saturday July 15, for which she wanted me to officiate. All the plans were made for that wedding. The father, although not a Christian had said that this should not be a Hopi wedding, but a white man's wedding. A few days before the wedding, the preparations began. Several sheep were killed, corn ground, the peke and bread baked and the hominy cooked.

July 15 came and early in the morning the young man to be married came for the happy day. The time for the ceremony was set for 1:30 and it was to be in the home. It was a simple wedding. The bride wore a white lace dress and the groom wore blue trousers and a tan shirt, no coat, no necktie, (he hardly looked like a bridegroom) yet it was fine for Hopiland.

After the short service, the guests brought in their gifts, such as flour, sugar and coffee, also a few cooking utensils, and placed them on the floor near the bride and groom. The bride's mother and father were standing near by, saying "askwali, askwali" and "kwakwhay, kwakhay," respectively, meaning thank you, thank you. Then the parents and near relatives began setting the table. Old, but clean tablecloths were spread on the floor, and hominy, bread, peke, mutton, coffee and lemonade were served. Each person received a cup and a spoon. In another room they set a real table at which the newly married couple and Mrs. Suderman, Johnny Mark, and I were seated. They had even placed a high chair for Johny Mark, whether it was their own of a borrowed one, we do not know, Hopis generally do not have things like high chairs and the like. Quite a few outsiders came by this time and partook of the meal. This Hopis like to eat and wherever there is a feast, there everyone feels he must go and have a part in it. It was now about 3:30 in the afternoon and everything of the wedding at the house was over. However, the brides father being janitor at the government school, the government people felt they wanted to do something for the couple, and so arranged to have another wedding meal at the school. The Oraibi band was also invited and after supper gave a short out-of-door concert. Then the brides uncle, an educated Hopi who has been music instructor in various government schools sang a number of Indian melodies for the people.

The old heathen customs among the Hopis in the lower Oraibi are fast going out of existence. The white man's ways are taking their place. Is the gospel also going to take the place of the old Hopi ceremonies? It will if

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.................................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..............................$1.50
Foreign..............................$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Christians everywhere will do their part.

Yours for Christ,

John P. Suderman.

SAUCON MENNONITE CHURCH, COOPERSBURG, PENNSYLVANIA

The Saucon Mennonite Meeting-House—at the north end of Coopersburg, Pennsylvania, built among the stately oaks, in from the highway stands out as one of America's quaint old landmarks for God. The common boulders heading some of the resting places of our faithful forefathers of the good old Mennonite faith, buried in the cemetery adjoining Saucon Church, trace back to at least the second oldest of its kind in America.

The spiritual condition of this group, worshipin this quaint old Christian landmark has been smouldering—ebbing back and forth with the glaring tide of the world for a long time until May of Nineteen Hundred Thirty-two—when the Lord called His own to task by placing in their midst an evangelist preacher of His own heart—one not unlike the circuit riders of yore, who carried the Word from door to door on horseback enlisting souls for the Lord,—keeping Saucon's highway straight for God. After an absence of thirty years, Pastor Elwood S. Shelly of Pennsburg, Pennsylvania, was placed by our Eastern Mennonite Conference to preach again at Coopersburg. Pastor Shelly, formerly well known throughout our locality, soon endeared himself again to the hearts of his parishioners—and neighboring friends. The few live embers of God's own soon began to glow, grow and go anew for God,—so that the spiritual atmosphere though still often hampered by difficulties, has a new savor and a continual sweet scent arises above the clouds that still swing low at times, so, that by God's grace we are able to report the following forward steps at Saucon Mennonite since May, 1932.

Pastor Shelly assisted by his family, soon enlisted some on the firing line for service and by August, 1932, a Young People's Christian Endeavor Society was organized. Our object:—"To win youth for Christ, to promote an earnest Christian life among our members,—to strengthen our Christian fellowship and make us more useful in the service of God."

Our average attendance to date has not been less than twenty-eight and new members are coming for admission at our regular prayer meetings held every other Lord's Day evening at 7:30 P. M.

Two weeks following the senior organization a Junior Christian Endeavor society was organized.

Both societies held very impressive C. E. prayer meetings on Easter day with Margaret Shelly as our Junior leader and Paul R. Shelly, a Ursinus College student leading the senior group. The senior group met at sunset instead of sunrise but used the same world wide Easter decision program with one Life-Work recruit and a number of penitent prayer requests in response to Pastor Shelly's strong invitation-decision period.

Following the organization of our Christian Endeavor came a red letter day known as Saucon Rally and Home Coming Day. The sessions were as follows: 9:15 A. M., Bible school with Frank Biehn presiding superintendent. Charles Goss, a former superintendent, brought the opening message. Dr. Obadiah Becker was the main speaker. At 10:30 A. M. Pastor Elwood S. Shelly conducted the fall preparatory service preaching on the theme, "What Lack I Yet?" At 2 P. M. Communion was administered. Dr. E. E. S. Johnson of the Hereford Mennonite Church preached the sermon and administered communion to twenty-seven persons. Both Christian Endeavor Prayer-meetings concluded this red letter day at Saucon. Junior at 6:30 P. M., with the superintendent in charge of a special meeting and the 7:30 P. M., senior meeting in charge of Mrs. Mae Jacoby. The

Church was beautifully decorated with autumn leaves and berries. An augmented choir rendered special selections for the occasion.

In passing we would say that our souls are fed by the word of God at our weekly Bible Study and Prayer Service held every Thursday evening at 7:30 P. M. at the homes of our members and friends. This truly is the pulse of our Saucon Mennonite group, Praise the Lord!

At our annual Saucon Congregational meeting held the first Saturday after the New Year, the following officers were elected by ballot. Pastor and Elder, Elwood S. Shelly; Deacon, Henry Biehn; Trustee, Andrew R. Shelly, Oscar Biehn, Frank Biehn; Secretary, Laura A. Nolf; Ushers, Howard Fegely, Van Jay Biehn; Janitoress, Katie Fegely.

The following Lord's Day was not only an annual election affair but a special recognition day in behalf of faithful service rendered by one of our Bible School teachers, Frank H. Kramer, teacher of our German Bible Class, formerly living in this vacinity but now a resident of Bethlehem, Pa. A record of his service and school history was read from the desk by Supt. Frank Biehn, in behalf of Bro. Kramer's faithful service for many years.

Frank H Kramer recalls Bible school sessions held at Saucon as early as 1870 and well remembers having attended same at that time. Since the passing away of Susan Landis, mother of Charles Beck, he is the only surviving member of former years. One of the earlier superintendents was John Horlacher, father-in-law of the late Dr. Harvey J. Lowright of Centre Valley, Pa.

The church consistory of that time—Wm. Schleifer, Wm. Geisinger and Wm. Landis—proposed two supts. be elected of the same standing. This resulted in the election of Frank H. Kramer and John V. Clymer. These two worked hand in hand for six years when John V. Clymer resigned before election day. An assistant was then suggested and electioned to work with Frank H. Kramer, viz., Thomas A. Nolf of Centre Valley, Pa. The two served for a period of ten years when Frank H. Kramer declined another nomination and Thomas A. Nolf succeeded him with Abraham Fretz as assistant. The following succeeded him as assistants: Wm. G. Moyer, son of the late pastor Jacob Moyer, and Miss Addie Mullen, now widow of the late Elwood Joseph Mory Loux. After Thomas A. Nolf was no longer a member of our congregation, Frank H. Kramer again became supt. with Percy Kleckner as assistant. After Frank H. Kramer had served twenty-five years either as Supt. or Ass't. he declined his re-election.

Floyd A Pearson succeeded him with Warren A. Breisch assisting. Warren A. Breisch was was the next Supt. with Charles Gross as assistant. Warren A. Breisch served until five years ago when he left for Franklin and Marshall College to prepare for the ministry. Frank Biehn now succeeded Charles Grass as assistant for several years when he became our present superintendent with George Wilt Jr. of Centre Valley, Pa., as assistant.

Frank H. Kramer has an unbroken record of teaching the German Bible Class at Saucon Mennonite Church for forty-two years. He also taught fourteen years at the Centre Valley Union Chapel and shorter periods at Yoder's, Old Zionville, and the Franklin school-house, making a total teaching record of more than fifty years. He has notes in his teaching record of forty-six of his members who passed to the great beyond. Frank H. Kramer's present residence is at Bethlehem, Pa. He has been coming back and forth faithfully to Saucon Mennonite Union Bible School every Lord's Day for the past twenty-two years. This example is well worthy of following for it proves how it pays to serve Jesus and how none other than the marvelous grace of God could enable Brother Kramer to serve Him so long and faithfully.

March fifth, nineteen thirty-three was a never to be forgotten day for the historic Saucon when Elwood S. Shelly was inducted as pastor and ordained as elder of the Saucon Mennonite congregation.

The ceremony was very impressive as observed by a crowded house. The day marked large attendances at all services. At 9:30 A. M. Bible School and Catechetical class followed by divine service at 10:30 A. M. when our pastor used as his text "Undefiled Religion" James 7:27. The Installation-Ordination service opened with Gospel singing at 2:15 P. M. in charge of Paul R. Shelly, student at Ursinus College. At 2:30 P. M. Pastor Arthur S. Rosenberger of Swamp church and president of the Eastern District Conference promptly opened the service. Pastor Freeman H. Swartz of Eden Mennonite Church at Schwenksville and secretary of the Eastern

District Conference had charge of the devotional period.

President Rosenberger explained the Mennonite church policy concerning ordination. He said Pastor Shelly had been ordained to the Gospel ministry some years ago and that now he was to be ordained to the office of Elder which is the highest office a minister may attain in the Mennonite Church.

William S. Gottshall, pastor of the East Swamp church and secretary of the Home Mission Board gave a forceful charge to Pastor Shelly, using as his text the admonition given by Paul to Timothy — **"Preach the Word"** — found in II Tim. 4:2. He explained that it was not the minister to be honored and glorified but that all should be done to the honor and glory of God. Christ alone should be exalted whom the minister should always preach. He briefly outlined the duties and privileges of an elder. During his interesting discourse he frequently referred to his experiences in the forty-eight years of his ministry. Pastor Gottshall has preached in practically every district of the Mennonite Conference of North America, including Canada.

A community chorus of about twenty-five voices recently organized by Andrew Shelly, now favored the audience with the hymn entitled, **"Wonderful Grace of Jesus."**

Howard G. Nyce of Allentown, Pa., pastor of the Allentown Zionville charge, vice-president of the Conference and secretary of the Home Mission Board presented a dramatic charge to the congregation. He based his charge on the words of Paul as found in the letter to the Philippians in chapter two, verse nine, **"Receive him therefore in the Lord with all gladness."** He pointed out very beautifully various ways in which a congregation may help a minister besides financial support. First of all, said he, the congregation should give the pastor much encouragement by trying its utmost to "live out" the sermons he preaches. Then too, a congregation should always be mindful of its pastor in prayer and "faint not." Pastor Nyce said every congregation should back their pastor by being in front of him every Lord's Day. Following this charge came the ordination ceremony.

President Arthur S. Rosenberger was assisted in this impressive ceremony by the following: Freeman Swartz, Howard Nyce, William Gottshall and George Buhler. In connection with the eldership ordination, President Rosenberger also installed Pastor Shelly as pastor. Pastor Shelly responded very briefly—he said in part: "This is a very solemn moment of my life and my constant prayer is that this congregation, this church, be a beacon light in this community for God, garnering many never dying souls for the kingdom of God."

Henry Biehn, our recently elected deacon for Saucon congregation, was also ordained to the deacon's office by President, Arthur Rosenberger.

The Community Chorus at this time rendered another hymn entitled **"Living for Jesus."**

Greetings were next extended to pastor and congregation by the following ministerial brethren: Pastor George O. Buhler for Calvary Mennonite, Mechanics Grove, Pennsylvania, John Ackerman and Benjamin Hottel of the Coopersburg Chunrch of the Brethren, Wm. U. Kistler, pastor of the St. Mark's Lutheran Churches of Spinnerstown and Zion Hill; Henry M. Kistler, associate pastor of the same charge; Dr. John H. Raker, supt. of the Good Shepherd Home, Allentown, Pa.; Stanley Woltjen, paster of the Coopersburg Moravian Church and Wm. H. Cogley of the Reformed wing of St. Johns, Coopersburg, Pa.

Greetings were read from Dr. E. E. S. Johnson, pastor of the Hereford Mennonite Church, at Bally, Pa. and Rev. N. B. Grubb of Philadelphia, Pa..

The following pastors sent greetings in their absence to Laura A. Nolf, the congregational secretary; Dr. Geo. A. Greiss, pastor of St. Paul's Lutheran church, Allentown, Pa.; Ernest Bohn, pastor of Zion Mennonite, Souderton, Pa.; Allen M. Fretz, pastor of Springfield, Perkasie and Deep Run charge; Dr. Silas M. Grubb, pastor of the Second Mennonite, Philadelphia; Carl Landis, pastor of the First Mennonite, Philadelphia and H. S. Rhoads, pastor of the Lutheran wing at Springtown, Springfield and Durham charges.

The day was fittingly closed with the Junior and Senior C. E. prayer meetings. Margaret Shelly had charge of the Junior, with Nature Hymns as her lesson. "How We Can Make Christ More Attractive to New Americans" was the senior lesson in charge of Golden Bergstresser. Both of these services were consecration meetings in charge of our Young Peoples Christian Endeavor secretary, Laura A. Nolf. Both consecration periods were very impressive. Representatives from all sections of the Eastern District Conference and friends of Pastor Shelly's family were present at some service of this memorable day.

Saucon congregation, I am told, was organized in 1725, thus placing it as the second oldest in the Conference of North America, Germantown, Pennsylvania, being the oldest.

This historic church by the side of the road welcomed entertainment for the Deacon's and Minister's Conference in April of this year. A fine spirit of Christian fellowship was shown during both afternoon and evening services. Saucon's door is ever open; come again.

A class of seven were received into membership by our pastor, Elwood S. Shelly, at Saucon on Palm Sunday morning, April 9, 1933, viz.: Alice Cressman, Harvey Chessman, Henry Cressman, LeRoy Cressman, Racey Beam, Esther Beam and Joseph Beam. Five of this class were received by baptism and two by the right hand of fellowship.

Another great day for Saucon was glorious Easter day, when Communion was observed and six more members were added by transfer and affiliation from other churches. The Lord's Supper was administered by Pastor Shelly and our newly elected deacon Henry Biehn.

Our Bible School held its annual festival for Easter as usual on Saturday eve preceding Easter. Its best feature was an indoor poster publishing glad tidings around an eight foot lighted cross. The message on board read, according to Job 19:25, 26. **"For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body yet in my flesh I shall see God."**

Three junior girls, Myrtle Fegely, Lorraine Pearson and Ruth Frederick, tableaued Rock of Ages in front of the lighted cross with footlights showing title, as our closing program number.

Our Bible School Supt., Frank Biehn, constructed the cross and sign-board and had full charge of the whole program.

Saucon's a lonely little fold
Whose flock one Shepherd keeps
Note one in all our flock shall die
Beneath our dear Shepherd's hold.

We know not what the path may be
By Saucon yet untrod
But we will trust our all to God
Our Father and our God.

Congregation ond Y. P. S. C. E. Saucon Sec'y.,
Laura Adams Nolf.

THE MINISTER AND YOUNG PEOPLE'S ACTIVITIES

A. S. Bechtel

The term Minister as used in this discussion, means the Pastor, the leader in charge of the congregation, the one who is held responsible for the work and activities of the congregation.

The term Activities, includes all kinds of activities that have a proper place in the entire work of the congregation, all activities in which the Young People may properly have a part—Christian Endeavor, Young Peoples Society, Sunday School, missions, music, social activities, Christian Citizenship activity.

1. I shall not take time to dwell upon the minister being deeply interested in all these—I take it to be self-evident and not admit any discussion. He must needs take a deep interest in all these, he must see the need of these and know their value to the life and work and progress of his congregation.

He needs to see that his Young People need some avenues of activity in which they may express themselves, their ideas, their capabilities, their desire to do worthwhile things in and for the Church and community. Young people are not merely to be seen, they are to be actively seen and heard. He needs to see that the young people derive large benefits from engaging in these activities, that these are a training school for them, that in these they prepare themselves for taking their proper place in the congregational family. He needs to see that young people must be trained before they can fill the place of those who in the very nature of things will pass away or leave for other fields of work.

The minister needs to see what needs to be done in the Church by the young people—if he does not see that, he can hardly expect others to see it. Beyond that he needs to know how that which is needed should be done. He is the one looked to be the leader, the director. It is at times quite easy to say what should be done, but a far different matter to tell intelligently how it should be done and direct in the right way. The Church suffers only too much from those who can so well say what should be done but are so helpless when asked to tell how. The Minister needs to be well familiar with the why and how of these activities. He must expect to be asked for advice, leadership and direction. He needs to be active himself in these activities, but he must not make the mistake of believing that he needs to be doing the lion's share of the work himself. A good leader directs, leads others into doing much of the work. Our theme is "Young Peoples Activities" not the Minister's activities. He needs to be enthusiastic about and in this work of and with the Young People. He should be effervescently enthusiastic. He needs to be able to help over hard and difficult places in this work of the Young People. Now then it naturally follows that the Minister must be a student in Young People's Activities, a constant student, a steady and diligent learner. He must keep ahead of his Young People and needs to remember that they are on the move, and thank God for this fact.

All that I have said thus far is self-evident and obvious, yet I have felt it worthwhile to mention it.

2. I come now to the second part of this discussion. What shall the Minister's attitude be toward the Young People in their activities? He needs to be one to encourage them in their activities. Young people often come to the place where they feel that they need and want encouragement. It helps them in hard places when they do not see things clearly or when perhaps things do not seem to go so well. They naturally look to him for encouragement. He has a right to expect much of the young people and then needs to be ready with encouraging help and advice. He will usually find them responding well to his sincere encouragement.

He should be a friendly leader in the hard places where helpful leading is most needed. He should lead in the right direction always and into useful activity always leading, never driving. He should be a leader in helping the Young People see the value, the worthwhileness to the church and the community of their work. He should place a high estimate on the work and lead them to see it in the same light. He should lead them to see their work so important and valuable as to be a real challenge to them. The Christian youth of our day, in fellowship and partnership with their Christian elders, are the hope of the world. This is the challenge the Minister should place before his Young People.

The minister should be a director of the activities of the Young People—a director who is viewing the activities as one large whole and all contributing to the complete work of the congregation. He needs to direct, help others to take hold of the work rather than do the many things that young people can do so well and gladly too. The director of an organization does not do all the work, in fact he does not do any large part of the detail work. The director of a chorus, an orchestra does not do the singing nor the playing, he directs, leads, teaches the members to work together harmoniously and in the right direction. He should direct these activities so that the best welfare of the Church is served and so that the work of Christ is carried forward in the most effective way. All this means that the Minister needs to study, think, pray, read, observe, inform himself. It means that he must needs have time at his disposal, time to give to the work of his Church, strength to give to it—his best strength and ability. His young people are entitled to this from him.

Above all the Minister must be a trusting friend of his young people. He needs to take the attitude of a true friend who implicitly trusts them and in them. He must not take the attitude of a watcher, a boss, a domineering overseer. He should not feel that the young people need to be held under a leash, under restraint or in check lest they become too progressive in their thinking and doing, in their working. We fear that this has only too frequently been done to the hurt of the young people and the work of the Church. It is still true that youth's elders direct the affairs of government, of business, of the school and of the Church and possibly more so in the Church in many instances than anywhere else. Why should this be so?

The minister should be a trusting friend and not check the initiative of the Young People in their activities. They have ideas of their own —they would be worth very little if they did not have these—and their ideas are frequently new. The minister should respect these new ideas. If he is at all awake, he has ideas that are new to his people nad he expects them to respect his ideas. Be friendly toward the ideas of young people. He should not make them feel that they must constantly ask permission to do this or that or the other, to make this or that move which may be slightly out of the well-beaten path. These young people are not in the kindergarten nor primary grades. They are so far advanced in school usually, that they have begun to think for themselves and frequently the leaders among our young people have even better training in school work at least, than their pastor has had the opportunity of having.

The minister needs to be a trusting friend and not criticise too readily and freely the words, acts and motives of the young people. He may not see all things as they do and they may be right too. He should be ready to consider sympathetically their honest questions and even doubts. Sometimes good and well-meaning brethren of the ministry are rather shocked when some of their young people ask "why, or wherefore" about some matter of belief or teaching which in his mind and heart is settled beyond any possibility of a "why" or "wherefore." Here is a real opportunity for him to show himself a trusting friend instead of showing a spirit of condemnation.

The minister needs to show full confidence, sincere trust and faith in his Young People—in their ability, their judgment, their ideas. If he is convinced that they are wrong, he should show himself to them as a friendly helper, not a corrector or a dictator. Young people usually are willing to be shown their error—the friendly minister will **show** it to them. Show confidence in the Young People for the youth of today will and must share increasingly with the work of the Church. When Young People are made to feel that their leader does not show confidence in them, they will not be likely to show much confidence in him and not much interest in the work they are supposed to do. Let the Minister be a real friendly helper to the Young People and help them to make religion, make Christianity a living and a doing, rather than a list of taboos and "thou shalt nots." Let him lead them by living a strong, verile, manly, practical, attractive Christianity, filled with the spirit of the Christ of Cavlary. Let him be a friendly helper to the Young People showing real appreciation for the efforts and activities and giving freely well-deserved praise.

Deer Creek, Okla., April 1, 1933.

"BLOODY BANQUET"

Doctor Henry van Dyke calls the World War a Bloody Banquet from which we supped full with horrors. We grew so sick of it all. We had thought armaments, treaties, alliances, commerce, art, sciences, and philosophy were sure anchors of peace. But, alas! When the storm of hell's passion broke, engulfing the whole world, those anchors did not hold. Never before in all history had there been such slaughter, such agony, such waste, such desolation, in so short a time. War has always been the curse of the world. Quoting Dr. Gaius Glen Atkins: "A very great deal of our trouble today we inherited from past wars. They have left us burdened with debt; they have destroyed or entangled all the old relationships of trade; and, the last war, particularly, robbed Europe and America in a measure of its best youth, who would now, if they were living, be in the early prime of their force and wisdom. . . . There are many farsighted men not accustomed to speaking extravagantly, who say that civilization cannot survive another war on the scale of the last. New methods of warfare, and especially the use of poisonous gases which can be rained down from the air, could exterminate the populations of our cities in a brief space of time and almost destroy civilian population. If the world really wants to commit suicide, it can do it by going to war again on the same scale on which it went to war in 1914. Yet, all this, sobering as it is, is not the worst thing about war. The worst thing about war is its wickedness and its essential stupidity. Here we are, rational human beings, priding ourselves on the ingenuity of our minds, and we have hitherto found no better way of settling our differences than going out and killing each other. There is not a single standard of Christianity which war does not deny. . . . We cannot talk about human brotherhood while we have always in the background our tanks and machine guns; and Christian love becomes a hollow mockery when Christian brethren stab at one another with knife bayonets." Since Jesus did not say, "Blessed are the war-makers," nor "Hate your enemies," how can Christians find the slightest pretext for making war against their fellowmen.—Rev. G. M. Clayton in the Methodist Protestant Recorder.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

September 10

When and How Should We Stand Against Public Opinion?—Acts 5:29.

This is a call to heroism, and high loyalty to that which is best, no matter what the cost may be Jesus said let him who would follow me take up his cross. In our text in Acts we read, "We ought to obey God rather than men." This topic will appeal tremendously to young people and we challenge you to enjoy it to the full, see your vision, face the dangers and tackle the tasks. God will supply the necessary power. "As thy need so shall thy strength be."

How God must love young people, we are reminded of the way God looked upon the Rich Young Ruler for He loved him, so He must look upon our young people today and look upon them with love, for perhaps it has never been more difficult for any generation of youth than it is today. There are so many difficult problems to be faced. Many are prepared for a life-work but without a task, some are desirous of a fuller preparation but seemingly there is no way open to go to school. There are so many allurements and varying trends of thought that there is no wonder if youth is at times befuddled. One thing however is certain, young people and here I mean all those who are growing in mind and spirit irrespective of physical years, have a high idealism and if they have the spiritual experience and are convinced as to where truth lies they are unafraid, no, they even dare to go against public opinion. "Fools dare to step where angels fear to tread." That is why young people are often thought to be reckless. That is also the reason why business houses often seek the combination of old men for wisdom and financial backing and young men for idealism and action, youth knows not the impossible.

As we turn to the Bible we have not far to go to find men who dared to oppose public opinion. Noah was the object of much ridicule and mockery but when God speaks what cares a Noah as to what men say. Abraham was thought to be a very foolish man to leave his fine home and chance in Ur of the Chaldees. Joseph was laughed to scorn and sold into Egypt even by his own brothers, it was not the popular report for Caleb and Joshua to advise going into the promised land. And then we have the long list of prophets. A prophet is rarely popular in his own day, as we think of Elijah, Amos, Isaiah, Jeremiah and others we see that they dared to stand against majorities. To be a member of a majority group does not guarantee correctness in order and conduct, but on the other hand tells us that individuals in this party are not doing any thinking. Great movements have always grown out of minority reports.

As we look to the New Testament we are immediately met by a John the Baptist who dared to dress differently, point soldiers and church leaders to their outstanding sins and finally accuse a king and queen for their wicked and selfish manner of living, what did John care if the king would offer up his head on a platter and have it sent to the unlawful queen? Jesus did not abide by public opinion but "He set His face steadfastly toward Jerusalem." We could continue by mentioning Stephen, Peter, Paul, in fact we are told all of Jesus' disciples with a single exception, suffered martyrdom. In that powerful and beautiful chapter of portraits through faith (Hebrews 11), we read of this noble company of all lands, peoples, ages and times; "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword." "These were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented."

There have been men and women in every age who have dared to stand up to their convictions. When Luther's friends tried to detain him from going to the city of Worms he declared; "I will go even if as many devils assail me as there are tiles on the roof of the chapel." To stand against public opinion does not mean to be stubborn for the sake of being different but it means to have a principle of righteousness and justice at stake and help to further the cause, being full of love, tolerance and Christlikeness but never swerve to the right or left. In a desk of a school-boy who had died was found this prayer, "O God give me courage to fear none but Thee." That is what we mean.

"I would be strong
For there is work to do and loads to lift
Fear not the struggle, face it;
'Tis God's gift."

Questions

1. How strong is public opinion?

2. Should we always oppose public opinion?

3. Is the minority always right and the majority always wrong?

4. Are young people courageous or do they just want to be different?

5. When and how should we oppose public opinion?

6. Tell about some men and women who have become great because they dared to stand against the prevealing public sentiment.

7. Give some instances when Jesus did not do the popular.

8. How may we have the strength and power to do the difficult things of life?

Read the Scriptures

Sept. 4—Paul claimed his rights. Acts 16:35-40.
Sept. 5—When Paul yielded. Acts 20:1-2.
Sept. 6—Stand with God. Matt. 10:16-20.
Sept. 7—Stand with a good conscience. I Peter 2:11-20.
Sept. 8—Daniel and religious liberty. Daniel 6:10.
Sept. 9.—A man that failed. Exodus 32:1-6.
Sept. 10.—When and how should we stand against public opinion? Acts 5:29.

MUSIC AT THE SHIPSHEWANA RETREAT

By Alma Ramseyer

The music period of the Retreat was conducted after chapel each day by Rev. Lester Hostetler. He said, "the boys and girls in our schools today too often get a better selection of good music than they do in our churches; whereas, it should be the other way and the churches should have even better music to offer than the schools."

He encouraged the use of hymns and other good music in our churches. A hymn, to be good, should meet these three requirements.

1. It must be true to Scripture in sentiment or expression.

2. It must be devotional.

Our thoughts must go Godward. In many of our songs our thoughts are made to travel horizontally.

3. It must be lyrical.

Rev. Hostetler also gave John Wesley's "Rules for Hymn Singing" which are as follows:

1. Learn the tune.
2. Sing them as they are printed.
3. All sing.
4. Sing lustily and with good courage.
5. Sing modestly; do not bawl.
6. Sing in time; do not run before or log behind
7. Above all, sing spiritually—pleasing God rather than man.

In a very large church it is possible to have a number of choirs, namely; (1) cherub choir, consisting of those from 3 — 5 who can carry a tune, (2) junior choir (8 — 12 years of age), (3) Junior high school choir, (4) Senior high school choir, and (5) adult choir. "If you can have only two choirs in your choir, let one be a junior and one an adult choir. Then the high school people should be icluded in the adult choir but high school voices should be kept in one section. **Every church should have a Junior Choir,"** says Rev. Hostetler.

"FINDING GOD IN HIS UNIVERSE"

By Ruth Mohr

"When we rise up against a wall in the realm of science we just remember, "In the beginning God, and this will explain all perplexities," said Prof. Berkey of Bluffton, Ohio, who was the instructor of this class at the Shipshewana Retreat.

The laws of nature are God's thoughts and the trees, birds, flowers, etc., are his words. If we observe and listen to these expressions, we must admit there is a kind and loving Father, who is mindful of all our needs.

Archibold Rutledge, one of the greatest naturalists in the United States, says that in all his travels and studies throughout the country he has never found a person who is really an atheist. There are those who say there is no God but when they are questioned about facts concerning nature they are willing to admit there is some form of power controlling the universe. The Christian calls it God; the atheist doesn't say what it is.

Many discoveries have been made in the field of science—but there is still much to explore. When a little child knows three out of the twenty-six letters of the alphbet, we say he knows approximately one-eight of the alphabet —but does he know one-eight as much as Albert Einstein, the great scientist, who knows the twenty-six letters of the alphabet. Scientists do not know 1-5000 of what God knows. They are like the little child; they are saying A B C and haven't, as yet, learned D.

"Where did man come from" is the question which is hurled at the scientist. Some say that our existence is purposive which means that a kind and loving Father placed us on earth for a definite reason.

Others say that we are here by chance and that each individual must work out his own salvation. This law of probability is untangible and inexplicable.

Many facts have been revealed to individuals through dreams and may the day never come when men cease to dream—but may they test their dreams before they give them as facts.

Although man as yet has not been able to conceive the extremities of the universe he has in a small way made some studies which are valuable. In the study of the sun which is 93,000,000 miles away, we find that only 1-20,000,000 of the heat ever reaches the earth. When we look at the sky with the naked eye, we would say that the sun is probably the largest body in the universe, but with the aid of the telescope we find there are between two and three billion suns in the milky way which are even larger than the sun which warms the earth. The planets, suns, and stars are moving in a systematic and mysterious way from year to year. Surely they are being guided by an Unseen Hand.

These facts begin to stagger us in our conception of the universe but when we discover that the human race occupies 1-10 with 64 zeros, of the known universe we begin to wonder with the Psalmist of old, "What is man that Thou art mindful of him?"

"I know that my Redeemer liveth; because he liveth, I live too."

In a scientific convention, one scientist in his address made this remark, "Fellow scientists, I plead with you that you dedicate your thinking to God."

THE FALL OF MAN AND HIS REDEMPTION

Genesis 3:1-7; John 3:16.

Mrs. Adolph Preheim

In the beginning God created the heavens and the earth, this task as recorded took six days, and God saw everything that he had made and behold it was very good. Genesis 1:31.

The climax of the great work of creation, man, and his helpmate, woman, also were very good, in fact perfect for man was created in the likeness of God.

In creating man in his own image, God made him like Himself in his capacity for righteousness and immortality. The likeness consists rather in intellectual and moral likeness than in form. The image of God has been last in man through sin but by regeneration man is again restored to the likeness he lost and marred by sin.

Man was created out of the dust of the earth. The materials man is composed of are earthly chemicals. He breathed in him the breath of life and then he became a living soul, having in this combination of the material and spiritual, the capacity for immortality.

The sinfulness of man starts soon after the creation, and through sin man was not only robbed of his beautiful home in the Garden of Eden, but a separation now exists between God the creator, and man now is a cursed creature. But with the curse of sin on man there is the light of a divine promise.

Sin has entered into the perfect plan of God's creation.

What is this that has come between God and man? What has caused this falling from the high estate, the likeness of God, to the creature upon whose head a curse now rests? What is sin?

Sin is essentially rebellion against God. It is the setting of the human will against the divine Will. It is the will of man set in opposition to the will of the universe, it is man fighting the eternal nature of things as they are.

Sin of course, like everything else, may be viewed in its various aspects, but this is the essential nature of sin.

Now the divine promise must be recalled, in Genesis 3:15. We read God's promise to the woman. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise her heel." Then again in Genesis 3:22, And the Lord God said, "Behold the man is become as one of us, to know good and evil, and now, lest he put forth his hand and take also of the tree of life and eat and live forever." This shall now be the only remedy for the sin cursed creature, man.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in him, shall not perish but have everlasting life." John 3:16.

The first thing we note in the Gift of God, is the fact that God loves. This love is not only a concern for the things that he has made, but is a personal and affectionate attitude on His part, man was created in the image of his maker, as stated before, and was designed to be a glory to him forever.

Man sinned and fell in spite of God's great love. The next thing noted in the giving of God's Son for the redemption of man, is that this was done in accordance with the promise of God as mentioned before. God's Word is sure. His promises may be depended upon absolutely. Time and again God through his prophets and through the symbolism of the Altar and Temple assured the coming of Christ and his work of redemption.

Jesus came in the fullness of time. It seemed a long time, but the light and the promise had to grow brighter and brighter during centuries until the world was ready for a Saviour.

Another fact to be noted about the coming of Christ is that this Grace was not deserved by man. They love darkness rather than light, their concern was about the flesh and the world with their damning results.

Then again the atonement shows us that God is Love. No other motive could be ascribed for such a sacrifice. If God so loved, a sense of gratitude and reasonableness should compel us to return that love with all the power that we can command.

We see in the sacrifice on the cross the value of one soul. God prized it to the extent of giving His Son. Since God gave His Son to save us, we have in Him the pearl of greatest price, that is worth giving up all, even the most precious things that we may have; in order that we may have Him.

Thou hast commanded us to keep thy precepts diligently. Psalm 119:4.

Holy Ghost, with light Divine
Shine upon this heart of mine;
Chase the shade of night away,
Turn my darkness into day.

Holy Ghost, with power divine
Cleanse this guilty heart of mine;
Long has sin, without control,
Held dominion o'er my soul.

Holy Ghost, with joy divine
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded, bleeding heart.

THE S. S. LESSON

September 17

Solomon: I Kings 8:1-11

Golden Text.—Enter into His gates with thanksgiving and into his courts with praise. Psa. 100:4.

Solomon came to the throne as a youth. He sought the wisdom and direction of the Lord and was rewarded with the blessing of age and wealth promised to him on condition of being faithful. David, his father had made great preparations for the house of the Lord, which Solomon was to build. Every generation contributes something for the future which the next generation must take up and complete. Great, as was David as a military leader and ruler, his calling unfitted him for the greater task of erecting the temple, which was to be one of the great glories to Jehovah in which the people of Israel had a part. The successor of David, the man of peace, had the distinction denied his father David because he was not a man of Peace. David, too, in a baser sense, was a man of blood when he brought about the death of Uriah to cover the shame of having ruined the home of Uriah. No matter what other good qualities a man may possess, when he falls into base sins, he blasts his future. God is best served by those of pure hearts and clean hands.

Our lesson particularly describes the dedication of the Temple, which had been years in building and represented the wealth, the skill and the sense of holiness to God that Israel possessed. With all of our modern structures, nothing in them could be compared to the cost of the Temple when we consider the values that that generation put into it. In the dedication we note three outstanding features: the removal of the ark to its new home, the speech and prayer of Solomon and the sacrifices offered on that occasion. The ark was a visible evidence of the presence and holiness of Jehovah, the prayer of Solomon, the longest recorded in the Bible, portrayed the fact that God is a prayer-hearing God and the sacrifices a continued emblem of worship and a type of the great sacrifice, anticipating the greatest of all sacrifices, the offering of Christ the Lamb of God for the sins of the world.

Jerusalem, henceforth was not only the political capital of the nation, it became, and remained for cenuries, the great center of worship for the people of God and a type of the new Jerusalem, the final and glorious consumation of all things.

We may wonder what would be the state of the world were their no stated gathering places at which the saints might enjoy mutual fellowship and join in glorifying God, but, in all ages, there have been specially located places where public worship was carried on. It may be possible to commune privately with God, but, it is to be noted, that those most dilligent in their private devotions are those, too, who will be the most regular in their attendance at public worship.

The altar and the sacrifice were the outstanding features of the Temple service. Under the new dispensation, Christ having become the sacrifice for us, there is no altar upon which victims are laid, and no priests are needed to become mediators for us. Worshippers now have direct access to God.

The costliness of the Temple, its beauty and magnificance represent the willingness of the people to honor God with their best and dearest. A place of worship need not now be an extravigant display, but it should represent the devotion and willingness of the worship of God with such means as may be at hand.

Thou hast rebuked the proud that are cursed, which do err from thy commandments. Psalm 119:21.

With my whole heart have I sought thee: O let me not wander from thy commandments. Psalm 119:10.

JOTTING

The Mennonite Book Concern had an extensive display in one of the church rooms. To many of the visitors it was a revelation to discover what the Book business is prepared to do along the line of supplying good literature. The Book Concern is prepared to supply, at market prices, anything in the line of books, literature and stationary as well as church and Sunday School publications. Mennonites should consider it a matter of loyalty to patronize our own Publication House.

JOTTINGS

A unique feature of the Conference was a men's chorus under the leadership of a lady. The music was excellent.

The depression has not spared church activities and church workers. All the Boards that employ people have been compelled to cut salaries to the bone.

The size of the Conference has grown to the extent that it was necessary to secure the Reformed and Methodist Church as well as the Hall in the High School.

It is becomming more and more apparant that the Central and General Conferences are getting closer and closer ogether. The publication Boards of the two bodies held a joint session.

It came out during one of the discussions that three bodies of Mennonites are conducting missions within a mile of one another in Chicago and that in the most densely churched square mile in the world.

The Program of the Women's Missionary society in the High School building was an impressive and inspiring one. The missionaries who were present appeared in the costumes of the countries in which they worked.

An international touch was given to the Conference when, in answer to a request from South America, it was determined that, as soon as possible, an elder is to be sent to the Colonies in Paraguay and Brozie on a fraternal visit.

Many of the Conference visitors took advantage of the opportunity to inspect the college buildings. To many of them the completeness and the attrictiveness of the buildings was a revelation. The Musselman Library Building was specially admired.

Rev. S. M. Musselmn, who represented Pretty Prairie, Kansas, has the destinction of having served Mennonite churches in four states, namely, Pennsylvania, Iowa, Ohio and Kansas. For a number of years he has been an efficient member of the Foreign Missionary Board.

General Conference was honored with the presence of a number of Deaconesses. Deaconess work was the last major undertaking among churches comprising the General Conference. There are at present Deaconess Homes and Hospitals in Newton, Kan., Beatrice, Neb., and Mt. Lake, Minn.

Mrs. Haury, the widow of Dr. S. S. Haury, the first missionary sent out by the General Conference more than 50 years ago was present and actively participated in the work. The many friends of mother Haury join in wishing her continued happiness in the work of the Lord.

Perhaps at no General Conference were the morning prayer meeting so well attended as at this one. The deep spirit of devotion was marked.

Lincoln Hall, one of the Bluffton College dormitories was set apart as a "Batchlors Hall." Bunking in a college building enabled some of the older visitors to live over again their school day experience.

The recent meeting of the General Conference was the third held in Bluffton. When the first was held Elder Moser was the pastor, the second was held during the pastorate of Rev. W. S. Gottschall. The present pastor is Rev. Amos Kreider.

The Missionary exhibit arranged in one of the church rooms included many interesting items of clothing, brass ware, etc. The most instructive exhibits were collections of pictures showing things of interest on all of our fields.

The efforts made by the local committee for the comfort of the delegates showed great foresight. A drinking fountain was erected at the church door. The neighboring church across the street has a large dining room. This was secured for the convenience of the Conference.

The Community Song Festival held in Berne, Ind., Sunday afternoon, August 20, in which the larger number of participants came from the choir of the Mennonite church, was a great success. A large number of people from the community were present to enjoy the well rendered selections of sacred music.

The opening meeting of the General Conference enjoyed the address of two of its ex-presidents, Revs. H. D. Penner and J. H. Krehbiel. Two of the oldest members participated in the exercises, namely Rev. C. H. van der Smissen of Newton, Kansas, now past his 80th year and Rev. A. M. Fretz of Perkasie, Pa., who is within a few months of reaching his 80th year.

Among the many visitors to the General Conference, Bro. Frederick Johnson, a Hopi Indian Christian, worker in our mission in Arizona was present. He had the opportunity to meet with many of the workers in our churches. At the General Conference, held in Perkasie, in 1920, Minnie, now the wife of Bro. Johnson, was one of the two Hopi's attending. Brother Johnson's eliquent address made a great impression.

In their efforts to make everybody happy the local committee set out remarkable meals for twenty-five cents that should at least have cost fifty cents. The delegates did justice to these fine meals.

Friends, students and former students of both Bethel and Bluffton Colleges held well attended and enthusiastic reunions. Both of them gave opportunity for renewing old acquaintances.

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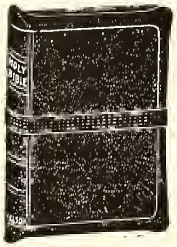

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journeyed, came where he was: and when he saw him, he had compassion *on him,*
34 And went to *him,* and bound up his wounds, pouring in oil and wine,

unto him, Friend, lend me three loaves;
6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

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her husband.
11 [p]And great fear came upon all the church, and upon as many as heard these things.
12 ¶ And [r]by the hands of the

[s] ch. 3. 11. & 4. 32.
[t] ch. 4. 18.
[u] John 9. 22. & 12. 42. & 19. 38.

the officers, and brought them without violence: [q]for they feared the people, lest they should have been stoned.
27 And when they had brought

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VOL. XLVIII — BERNE, INDIANA, SEPTEMBER 7, 1933 — No. 36

EDITORIAL

To give one's impressions of a Conference while it is still in session and has not undertaken its most important tasks does not bring much enlightenment. However, in our last essue we were able to give in a small measure something about this remarkable gathering. It was a general Conference and therefore brought together brethren from many parts of our country and Canada. When Mennonites come together there are always many from distant sections who have opportunity to meet relatives, for it is remarkable that Mennonites are bound, in a large measure by the ties of blood as well as by the ties of faith. It was noted that there were many such meetings. The contact between our brethren so extensive, as it must be, covering vast distances, is a bond that must be seriously considered. We are one great family in the faith.

An international slant was given to the Conference when it proposed in answer to a request, coming from Paraguay to send an elder to this settlement and to Brazil in order to keep alive the contact with these refugees and also assist them in establishing their church life. The past history of the Mennonite people has been one of divisions and partings, often on account of matters of no consequence. The needs of our brethren in Europe forceably impressed it upon us that, whatever our divisions may be, they must not be forgotten when the cry of the needy of our own household comes to us, and we have had to come closer together. For years there has been a desire expressed in many quarters, that some of our separated conferences should find ways of coming into a closer union. A beginning of this desire materialized in the action of the General Conference leading to a merger of "The Mennonite" of our Conference and the "Christian Evangel" of the Central Conference. This, it is hoped will be but a beginning of other ways by which duplication may be avoided.

The interest of the young people of the church in its affairs was manifested, not only in meetings specially conducted by them, but, also in their participation in the deliberations of Conference. Many of those who are veterans of past conferences will soon have to give way to younger ones and it is certainly a satisfaction that these younger ones are getting ready for their responsibilities.

We do not recall a conference of the twelve General Conferences which it was our privilege to attend at which so much emphasis was placed on the doctrine of peace as taught by the Mennonite church. It is one of our distinctive things that we have taken for granted so long that we have not given it sufficient attention for the benefit of our members and specially young people. Conference now realized that it must be taught aggressively and that "In times of Peace we must prepare for war." The next war will certainly test the sincerity of the Mennonite youths in professing it as nothing else before has done and the course of wisdom is to get ready for it.

As usual, the Women's organizations were on the job. Their interest in Missions is specially notable and the completeness with which they have built up their organization is commendable. The women and their work in the home church and in the district and local conferences give evidence of a deep appreciation of the joys of serving the Lord and of building up and strengthening the efforts and institutions of our beloved church.

Every meeting of a conference brings with it some difficult problems and sometimes too much feeling has been permitted to get into these problems. This creates a feeling of anxiety for the present and the future. No one will deny that many of those who came wondered what would be the outcome of it all and what would be the effect upon the churches at home of the decisions reached by the Conference. No doubt this feeling of concern came from the fact that those coming to Conference have the good of the church at heart and would be deeply moved at anything that might disturb its peace. We are happy to report that this Conference marked an era of good feeling and that the officers, members of committees and delegates generally exercised the best of judgment and solved the most trying questions in the best and most satisfactory manner. The Conference did not evade or surrender any of its duties and left to the individual churches what is rightly theirs—the right to solve their own problems in their own way.

The financial stress was felt in Conferences as it is felt everywhere. Today the dollar counts and all of us know that there are not enough dollars to go around. Debts are piling up, it is hard to let go of some things and yet difficult to continue on with them. The work in many quarters has already slowed up and before we may catch up to what we have let go, there must come a season of great efforts at paying off debts made in the past. This will be no easy task but it will be accomplished, especially since we may be sure that the brotherhood is conscious of such a feeling of universal good will and a determination to carry on with all the efforts and resources at our command.

MAKING OUR CHURCH PAPERS MORE INTERESTING AND SELF-SUPPORTING

S. M. Grubb

The function of the religious press is to speak in the name of the church it represents and to those who compose that church. It aims to suppliment the work of the pulpit in speaking for righteousness. It endeavors to keep a scattered brotherhood in vital touch with those composing that brotherhood. It should take upon itself the responsibility of stating and defending the principles of the church it represents. If rightly appreciated by the church that has called it into being, it will be the regular and welcome visitor to every home in that church and bring information and inspiration necessary to a live church life.

Our General Conference came into being largely because John Oberholtzer visioned a literature in the Mennonite church which would contribute to the well being of the home and serve as the handmaiden of the public worship of the church. In making his vision come true, by setting up a press in a corner of his blacksmith shop and doing the work of the printer, editor and publisher, without renumeration and, at a considerable financial outlay, he created an instrument in the form of the "BOTSCHAFTER" that has much to do with the desire of Mennonite brethren in various parts of the country for a closer and a more vital association.

It does not come within the province of this paper to set forth the history of our publications and it should suffice to say that the leadership of the church has always appreciated the need of our publications and has been ready to regard them good investments no matter what they cost, paying good dividends in the shape of wider information concerning every activity of our church—a stronger loyalty to its teachings, as well as a greater appreciation of what every one is doing toward its advancements.

As with everything else, the outward attractiveness of the church paper is an asset. However, things that are attractive to some are repulsive to others. In church literature, as in other things, there is no disputing of tastes. The church paper should cater to what it believes to be the better tastes. In a word, the personality of those who do the editing is reflected in the paper. It is to be devoutly hoped that it is a personality that appeals to the refined discernment of the readers.

One of the common shortcomings of the editor of a religious paper is that he falls into the habit of writing for ministers rather than for the laity, whose patronage he demands and who as a class, are expected, to make up the losses when things get into the red. It is our own humble opinion that the editor of a church paper should let the ministers find what they need beyond the general usefulness of their church paper in some good homiletical journal and devote themselves to getting closer to those in the pews and in the homes. Articles that call for the use of technical terms and are more philosophical than practical in their make-up should not be strongly featured. The church paper is designed primarily for the church member and not for the theological student specially.

It sometimes happens that some one preaches an excellent sermon that meets with appreciation. Such sermons find their way to the editor's desk. We receive them with gratitude and admiration and carefully file them. Some day we shall preach them ourselves. However, if they were worked over in the shape of attractive articles, rather than left in sermon form, we are sure they might meet with a better reception. One may greet the sermon in the church paper that one has heard one's pastor preach as cordially as one would greet an old acquaintance, but, we fear one will be almost as much bored with it as one is on hearing father tell his favorite story which has been repeated in ones presence ever so often.

No editor altogether succeeds in escaping the one who writes poetry but the poets who write about the wind that blows and the rose that grows should also spare the editor the expense of a rhyming dictionary and the difficulty of setting the poem to meter in making this masterpiece printable. The striking poem, the poem that has the earmarks of genius which so moves some friend of the editor that he wants to see it printed in his paper may deserve the wide publicity that the admirer desires, but, good poems are generally copyrighted and it should be born in mind before asking the editor to print then, that they may not be reproduced without the permission of the owner of the copyright and that such permission costs money. Poetry may be good literature but a religious periodical is more concerned with supplying practical reading matter than classical literature.

An attractive journal is a well illustrated one. Every issue should carry well selected illustrations. People want to see things as well as read about them. It is poor economy to omit pictures. The field for illustration is a wide one—historical subjects, places, persons and even cartoons when carefully selected, are an asset to the publication, and a source of enlightenment to the reader, even though a publication Board may regard them an unnecessary drain on its resources.

The make-up of any periodical can easily make or unmake its popularity. Good printing, good paper, readable type and a tastily designed cover are so many excellent and taking appeals for new subscribers and make old subscribers feel that they have something worth while. The Mennonite would be greatly improved with a well designed cover page. It appears to me that in its present form it is too much like an overgrown girl running about in her petticoat. Nothing indecent of course but rather crude and unfinished.

Reports of Conferences and other gatherings of an official or unofficial character should have a place in the denominational paper. But these reports should be attractively and tersely prepared rather than just consist of reprints of the official minutes. Readers of our papers have been heard to wonder whether we Mennonites have anything else in our Conferences but secretaries and members of committees on resolution.

The impressions of an interested observer givn in a two or three column article will be read with interest while the minutes of a conference or convention will hardly be read, especially by persons who may have been sitting through them for days at a time..

Few of our Mennonite ministers write for the paper but all of them expect that it should constantly bring fresh and well written articles for their edification. They miss an opportunity for a larger hearing when they do not use the church papers. About all that our constitutiency knows about some of our ministers is through accidental reference to them in reports, or, when the marriage and obituary notices give the information that they officiated at a wedding using the double ring or the single ring ceremony, as the case may be, or, when they conducted funeral services for some brother or sister. If the people of the West could occasionally read an article prepared by a minister in the East or if the people of the East could sometimes get some of the wisdom and enthusiasm of the brethren of the West in well prepared articles, I am convinced that the popularity of The Men-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.........Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance.........$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

nonite would find a noticable increase. I take this opportunity to give you the benefit of my observation and experience in endeavoring to get some of our ministers to write. They are long in making promises and short on keeping them. Others, again, should be urged to read that passage of scripture carefully which tells us about those 11 who all with one accord began to make excuses.

Items of personal interest which in The Mennonite are usually presented as "Jottings" should be increased. People like to see their names, the names of their church or their localities or their friends in print. The more of that sort of information the better they like it. Such references make friends for the paper and keep them. They emphasize the importance of the local community and foster a feeling of brotherhood with brethren who may be far away and with whom they may have no personal contact other than that which the paper brings them. In small denominations, such as ours, this is of great importance. One may dare to say that the knowledge we have of one another, as associates in our beloved church, does more to bind us into a lasting fellowship than all the Confessions we may formulate at this late date when formal confessions belong to medieval history rather than to present day needs. But, our patrons must be reminded that local references and references of personal interest must be sent to the editorial office by parties on the ground. What church papers all like is to have publicity minded people in every community, who not only see to it that news is sent in but that it is sent in fresh. Our experience along this line has not been too successful. Times were when return postal cards were sent to pastors and workers in churches asking for items of news and the response seldom reached five in a hundred. We would appreciate it if those who get such cards in the future, and are suffering too much from writer's cramp to write a sentence or two, would at least mail the blank card back to us so that we might know that they had no interest in any editorial notice that might be given to them and their community.

It seems to be agreed nearly everywhere that religious periodicals are on the toboggan slide and that financlally they are going to the bow-wows. This need not be true where there is a real appreciation of the church paper. If it must stand or fall with the figures on the balance sheet it is just too bad. Nothing else but churches take the attitude that their propoganda must pay its way. The right way to look at it is that all the money sunk in propaganda is so much bread cast upon the waters which in some indirect way must return bringing an abundance with it.

Just now when the nerves of the world are on edge and there is no telling whether there is another war in the offing, Mennonites, particularly, need to be prepared by continual instruction through their press and otherwise, in the things that are distinctly ours, such as the maintance of our peace principles. The complaint of many of our boys when the World War was upon them was that they had not been prepared sufficiently to meet the situations imposed upon them in the camps. Our friends, the Quakers, had been hammering at their young people with such situations in mind for generations and we were fortunate, indeed, that our boys could benefit by their experience and training at that time. Even now, with the bitter experiences of the World War behind us, the regrettable thing is that we have developed no peace literature that might be helpful in the future.

In the next war we anticipate a massacre of pacifist people. Military dictatorship when it has its own way is ever ready to shed blood in the maintainance of its peculiar brand of discipline and ruthlessly kills its victims in order to terrify others. Either we must be prepared for what comes with war with a rigid consistancy to our faith, or our youths will fall for all the war propaganda rained upon them. We can only meet the situation with peace propaganda before war is upon us. Let us remember that mass pyscology is brutal and unbalanced. In the heat and passion of war sensible men fall for rediculous statements given out in the name of patriotism like the one made public by some jack ass of a preacher who said: "Saint Paul was a tent maker and therefore an army contractor doing his bit for the Empire." Without an abundance of peace literature, such as our church papers should be giving, there is no telling whether our youths will be immune to propagonda that insults intelligence or whether they will fall for it.

A willingness on the part of our constituency to meet the cost of producing our papers should go far making them attractive. True, many church publications are falling by the wayside. Their patrons are failing to recognize their worth yet there are startling exceptions. The Roman Catholic church is in the midst of a drive for subscriptions for its well edited papers and has, during the past twelve months, increased them literally by the millions, the question of profit or debt or free maintainance being no consideration. They wisely recognize the value of their papers in times of crisis and are seeing to it that these publications are in the hands of their people. The Seventh-Day Adventists,I have been informed, have a larger production of papers just now than ever. They consider the production of their papers absolutely necessary for propagation purposes. One wonders, have the Mennonites nothing which they seriously and earnestly feel it their duty to give to the world through the Press If they have not then—Good Night!

The Christian Science cult had a drive on to raise $4,000,000 for their publication house. Recently the Christian Science Monotor announced that no more contributions would be received for this purpose, the end having been accomplished! Either the depression has not yet reached Christian Science or they have an appreciation of the worth and need of their publications and are willing to pay what they cost, even if at a considerable sacrifice. My impression is that the latter is the case.

According to the title suggested for this paper by the Conference Program Committee the writer is to suggest a way by which the church paper might become self-supporting. With practically all the church papers in the country on the financial rocks, together with everything else in this country at present, we wish we knew how this might be done. Had we posession of the secret of making anything at all self-supporting just now we would get honor as a miracle worker. However, a sense of loyalty on the part of the families comprising the church membership that would arouse them to take and read the church papers would help considerably. The sympathetic support of the church papers on the part of the pastors would help increase interest most noticable in the subscription lists. Read at the General Conference.

MISSION SCHOOLS IN JANJGIR

Janjgir, C. P. India,
May 1st, 1933.

Dear Rev. Richert:

Please convey my greetings to the members of the Mission Board with 1 John 14, 15 and accept this for a report which I realize is past due.

There are a number of causes for special praise and thanksgiving in connection with the school work and I wish to share them with you and also remind myself again how faithful the Lord is to His people. The decreased budget naturally seemed to me a rather discouraging welcome to the work when I took it over upon Miss Burkhalter's return to U. S. The very first I paid teachers salaries I was initiated into the business of telling them about "cuts" and the experience has been repeated so consistently since, that in that **one** respect I already feel as though I have specialized. Naturally I resented doing it but as I reflect over the school year it seems to me that often that has proved to be the very opportunity to challenge these educated, promising young people to deeper consecration to Jesus Christ. There is nothing but victory to report concerning this past school year when I remember how it has been entirely free from complaints, begging or slackened zeal or efficiency in the school work. The teachers have all been reduced from 40%—50% in salary and their duties in many instances increased and the general school budget cut considerably. Already at Christmas time I heard remarks like "Perhaps they will take it this year but they will never return for next school year" but we returned by faith to believe that if any returned it would be voluntarily and cheerfully. Right here my testimony to God's praise is that He rewarded our small faith abundantly. All the teachers are staying and Miss Benwar, the headmistress in a social group at the table remarked recently that "When Miss Schmidt comes back to India, she'll find me still married to the Mennonite Mission at Janjgir—or some out station." In her we see good qualities of leadership and her influence on the school girls has been very wholesome.

Perhaps you may be interessted in the reorganization of the school at Janjgir which became effective at New York and shows some signs of being good to pursue and develop. Some of the changes were contemplated since some time ago but of course the necessity to reduce expenses expedited the matter and seemed to be the proper time to pay attention to curriculum as well. There was a Boy's Primary School in the old church building in the compound which was independent of the girls school but of course under Mission supervision. By frequently appealing to our Indian brethern we at length got their consent to make this a coeducational primary school, partly supported by the Janjgir church. Eventually they consented to pay half or more running expenses and several men are now serving on a Joint Indian and missionary School board which looks after the hiring and supervision of teachers. The school will no doubt get Government grant-in-aid and be taught by local teachers. The small girls whose parents live at such places where there are no primary schools are allowed to come to Janjgir and live in the Boarding as formerly but our aim is to keep primary education a matter for each station to settle. Funk Memorial Girls School is now a Vernacular Middle School, teaching English as an optional subject. Those girls who find English very difficult are advised to substitute handwork instead. Spinning of thread from raw cotton which we can sell to Mahandie for weaving projects the making of grass mats, more time for sewing and cooking have been introduced in the hope that it will help the girls. On April 1st we opened the 8th grade and by November 1st we expect to have 6 more girls start the work of this last grade. After they pass this grade they are ready to enter hospitals for urses training or take Normal courses. A few days before school closed the official permission from the Director of Public Instruction for C. P., came sanctioning changes introduced and stating the amount of Government grant to be Rs. 519 annually or just Rs. 10 less than we were receiving while we had both Primary and Middle School departments. These changes which are by no means completed have taken so much of my time and attention that surely I often forget I was a missionary but felt much more like a school principal. Yet what a field a school and Boarding of seventy young girls offers, almost daily problems of guidance and discipline come up and it is so important to find an outlet for such a vast amount of energy and enthusiasm as one sees.

No serious illness nor accident has interrupted the school work, another great reason for praise. Measles and whooping cough raged in the Christian paras at Champa but the Boarding seemed to be immune. A fair percentage of the girls passed their grades and a restless spirit which often manifested itself in dissatisfaction seemed much improved the last months. Changes are always hard on people's nerves and bank accounts, limited clothes allowances, more work and saving at first were too novel to suit everybody but recently the girls have cooperated well.

Two great problems or needs which require our united prayers for solution have also come to my attention in the course of this year. Frequently when I read of the terrible conditions in Russia, especially, too the determined efforts to exterminate all desire for faith and hope and peace among the youth, I have sensed in a new way, how important it is that India's girls. who are having the unusual chance of an education, be grounded and rooted in Christ and be given much help in finding fields for abundant expression of their Christian experiences. How to make the school a greater force for evangelism and morality. Social conditions make it very inadvisable to let the girls go into the villages or often make public appearances yet they need a normal outlet for their faith in service and activity as all young people need. Several plans might serve as experiments for next school year. Please pray for us all, teachers and missionaries, that we can find something constructive to do. Recently a number of girls who give evidence of desire to follow Jesus daily seem undecided about the necessity of taking baptism. Just why it is hard to tell but I give it as a request for prayer that if there are stumbling blocks in the way for "babes in Christ" that we unite in asking that they be removed. We need a revival; perhaps it should begin in our schools. Wherever and whatever the need we can present it for solution.

Miss Schmidt and I have come for a two-weeks vacation to the Korba hills; am writing this letter here. Do, please, send Mrs. Burkhard back or I will have to live alone which looms like a black cloud on my horizon.

Helen E. Nickel.

"A BURNING PROPHET AND HIS PEOPLE"

(Sermon preached at Ordination of D. D. Eitzen, Los Angeles, California, July 9th, 1933.)

Text John 5:35. He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light.

Various names are given to God's special servants. Each name carries with it certain special characteristics: Shepherd, Priest, Minister, Prophet. In view of the special occasion that has brought us together today, and in view of our text, the word prophet has a special interest for us today. The priests as a class have always stood for the status quo, they have stood against any change. Throughout the whole of the Old Testament, we find the prophet as a man of vigorous action, a man who sought to build up, to improve to change things for the better.

I am sure you agree with me that we need change—improvement. There are men in the ministry today who follow the priestly type and others are of the prophetic order. Prophets are needed today. Prophets of the type of John the Baptist, men of burning hearts, men with passion and conviction, are needed in a time like this.

"God send us men of stedfast will,
Patient, courageous, strong and true;
With vision clear and mind equipped
His will to learn, his work to do."

Part I. Charge to the Candidate.

1. May the Lord endue you with a true prophetic unction and spirit. A prophet's task is not merely to foretell, but to forthtell the whole counsel of God. To forthtell is to reveal, make clear and plain what God bids you to preach.

To do this, a definite call is needed, because it will entail hardships. See the noble but also sacrificing list of prophets in the Old Testament—Isaiah, Jeremiah, Ezekiel and many others. If God calls he also upholds and emboldens! If a man is a true prophet, men will know it. John 1:6-8. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light." May your witnessing and your preaching be such that people will see the prophet in you.

2. The prophet's source of power. No great expression is possible, without a deep impression. Therefore you will need to spend much time in meditation, prayer and in the study of God's Word. Psalm 39:3, "While I was musing the fire burned." If you are to be a burning and shining prophet, you must store up oil in your lamp. It is well that we take note of the entire verse: "My heart was hot within me, while I mused the fire burned; then spake I with my tongue."

The temptation is constantly before a prophet-minister to be too busy doing things. Let others do the doing, your task and prime duty is to forthtell God's whole counsel. You are called to be God's Messenger, and not the church's messenger boy.

In the New Testament, the Holy Spirit is frequently designated as a fire. Let that fire burn within you, and then it will reach its goal, and do its work. Zecheriah 4:6, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

3. Preach against the wrong—proclaim Redemption. Follow John the Baptist. Denounce sin, warn your people, whether the sin be found

in high circles or among the lowly. Let your prophet's voice be heard in clear ringing tones with kindness. Here is where some ministers stop. They denounce, they expose but they do not offer a solution. Follow John the Baptist and proclaim salvation—repent unto remission of sins. Proclaim a personal and individual salvation in Jesus Christ.

There is a three-fold call. Be convinced that the Lord has called you to be a prophet; meditate, study, pray; and then preach against wrong, proclaim salvation and your work will succeed in the Lord!

II. Charge to the Congregation.

Our text has two parts, the first is a description of the burning prophet, but the second part relates to the people, "and ye were willing for a season to rejoice in his light." We do not know exactly how long that season was. We hope and trust that the season with your pastor here may be a long and fruitful one. For there are few things harder on the success and fruitfulness of a church than the frequent changes of pastors.

1. The success or failure of the work here depends on you. This is your church, legally, technically and actually. You laymembers are the vital part of this congregation. You determine the type and kind of a church that will be operating here—whether it will be spiritually inclined or not. You determine whether it will be evangelistic, holding true to the Word of God, a praying church or not. You determine whether this church will permit all kinds of entertainments or programs to come in under the cover of religion. Definitely you have it in your power, if the morning or evening services shall be well attended or not. Your minister will be here, he will do his part, but the rest belongs to you.

Perhaps you may feel that my statements are quite strong. They are—but I have Scripture for what I have said. Read what the prophet Hosea says 4:9, "Like people, like priest." We often hear it repeated the other way—"like priest, like people," but God's Word says that the people determine the type of a minister-prophet they will have. I say it again, the success or failure of this church depends on you.

2. Your minister and his wife are human, regard them as such. Show kindness and respect to them. Invite them into your home and family gatherings. In this way you will be able to form a closer relationship than in any other way.

If sorrow and hardships come into your home and family, your minister is always ready and willing to help and bear with you, and this is as it ought to be. Therefore share your joys with him as well as your sorrows.

Your pastor and his wife are human. Do not expect more of them than you are willing to prescribe for yourself. Scripture gives us no warrant for a double standard of conduct—one for the shepherd and the other for the sheep.

3. Cooperate. Let the entire congregation be a unit. Cooperate with each other. Let there be no divisions. Seek the Lord's guidance in matters where there is a chance for a difference of opinion—then accept His guidance and cooperate as a unit.

Cooperate with your pastor. An ordinary person can drive a motor car—if the gears and other adjustments are made correctly. But no expert could drive a car if one wheel was always in reverse!

Cooperate one with the other, with your pastor and with the Lord.

4. Pray much. "Prayer changes things, even me," so wrote one of our Missionaries recently. Note how often Paul asks the churches to pray for him. Romans 15:30, "Strive together with me in your prayers to God for me." If this were always kept in mind and practice much of the trouble between churches and pastors would vanish as the mist in the morning without ever settling down.

But someone says, "what about criticism, can't we ever criticise?" Yes, but pray first, pray fervently and if after heartsearching prayer you still feel called upon to criticise, do so, but let it be constructive.

Pray much. Prayer and cooperation are the foundation stones on which a fruitful church is built.

The four-fold charge to you is: You determine the type and kind of a church you will have. Your minister is human, regard him as such. Cooperate. Pray much—then the Lord can bless His work.

A. J. Neuenschwander.

D. D. Eitzen
Pres.
Mary B. Borneman, Sec.-Treas.
Vivienne Musselman
Walter Gering
C. H. Tiessen
Henry Harder
A. R. Keiser

The Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

September 17

Why Has Prohibition Failed?—Psalm 37:1-13.

Inwhat way are religion and morals related? And when we speak about religion we here mean Christianity. Some people tell us they are altogether unrelated, the Christian Church has no business to meddle with the way of life and manner of living. But on the other hand history bears us out that where Christianity has met with success there has always existed a very close bond between doctrine and conduct, between the faith one possesses and the every day life he lives. "Evildoers shall soon be cut off, but those that wait upon the Lord they shall inherit the earth." "Righteousness exalteth a nation but sin is a reproach to any people."

History of Prohibition.

Prohibition has been called a "Noble Experiment" but many think it has been only that and has failed. It is now fourteen years since Prohibition has gone into effect. A new generation has come into being, and because of propaganda and the gloom of the depression Prohibition has been blamed for much of the failure, and many of the younger generation think it has had its chance and must go. But as we look at the history of drink and this "Noble Experiment" we find that perhaps it has been the object of circumstances and must now go down into defeat only to rise again in triumph in the years to come.

During the awful years of the World War (1914-18) the Emergency Appropriation Act was passed which carried with it a prohibition rider in order to reserve wheat for food uses rather than for beverage purposes. On August 1. 1917 the United States passed the Sheppard Act by a vote of 65 to 20 calling the legislatures of the 48 states to consider nation-wide prohibition. By the 29th of January thirty-six states had ratified the amendment and the Eighteenth Amendment became a part of the United States Constitution. Later ten more states voted for ratification.

Although Prohibition came into being in such an overwhelming vote its enforcement never had a fair chance. It went into effect just when the World War came to an end and saw the moral backwash of the war come in upon it. This country and the whole world experienced a moral let-down, followed by an era of crime and depression. Added to that was the most aggressive program of propaganda that has ever been waged against any amendment or law. Money was poured forth profusely, newspapers were willing to lend their aid in molding public opinion. Crime waves and whatever drinking existed was being blamed upon Prohibition, continually the public was told that the Eighteenth Amendment was a failure. For the first time in history saloon keepers and selfish politicians professed to be interested in morals and decency. Free drink, they said would bring it.

Our young people had never seen the debauchery of drink and drunkenness and now read only the one side of the problem, they only read our dailies together with certain liberal magazines and did not read our church papers and religious periodicals and soon felt that Prohibition was a total failure.

What shall we do?

An outstanding reason for the failure of Prohibition is due to the inactivity and laziness of the Christian Church. As soon as the law went into effect we felt the job had now been completed and our task was over. We stopped educating, we ceased to mold public opinion in favor of more strict enforcement of law, but while we were sleeping the cohorts of Old Man Rum were working mightily. Depression days came along and people wanted a change, any thing but that which existed they felt would be an improvement. So today one can find the "prosperity-bringing" beer advertised wherever one goes.

It looks as though National Repeal is now a certainty, beer will be followed by whisky and all other beverages. There is not so much that the dry advocate can do immediately. The manufacturer, the retailer and the consumer of strong drinks will enjoy a respect they have not enjoyed for four or five decades. The Christian will sit back with a broken heart biding his time. But we do have the hope and certainty that "the calf will hang itself," righteousness will some day dominate, and when the public mind awakes there will be a mighty move against drink and when Prohibition comes again it will carry with it a strong public sentiment which will demand enforcement in no uncertain terms.

What can we do? We can be total abstainers, we can help others to abstain from the poisonous stuff, we can be positive witnesses for Christ and sobriety and can educate youth as to the detrimental effects of alcohol. We can send resolutions and petitions to our law makers and above all we can pray. A man or woman who prays fervently will not labor amiss. "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming."

Questions

1. Give a brief history of Prohibition.
2. What is the relation between Christianity and morals?
3. What were some of the reasons which have made Prohibition so unpopular
4. Why have so many young people failed to be interested in Prohibition Enforcement?
5. Give some Biblical basis for abstinence and sobriety.
6. What can the church do to bring about an enforced Prohibition?
7. Give a talk on Psalm 37:1-13 as it relates to Prohibition.

Study the Scriptures

Sept. 11.—Love of strong drink. Prov. 23:29-35.
Sept. 12.—Law-breakers. I Timothy 1:8-9.
Sept. 13.—Love of money. I Tim. 6:10.
Sept. 14.—Easy gain. Jeremiah 17:9-11.
Sept. 15.—Non-support of authority.
Sept. 16.—Evil men. II Tim. 3:13.
Sept. 17.—Why has Prohibition failed? Psalm 37:1-13.

YOUNG PEOPLE'S SESSIONS AT GENERAL CONFERENCE

There was a spirit of interest and enthusiasm manifested in the Young People's sessions at General Conference which argues well for the future of our Young People's work.

Saturday was given over to the Young People. The morning prayer service at 8:30 was in charge of Mary Borneman of the Eastern District.

At the regular morning session four carefully prepared papers were presented which pertained to our Sunday School work. "Sunday School Standard's" was discussed by Rev. P. R. Schroeder of Freeman, S. D.; "Closer Cooperation" by Walter Temple of Germantown, Pa. Papers on "Teaching Peace in the Sunday School," by Vivienne Musselman of Pretty Prairie, Kansas and "Questions by those not now connected with the church" by Emma Ruth of Reedley, California, were read. Although these two young women were unable to be present at Conference their papers as well as the other two, led to a spirited and helpful general discussion.

The afternoon session opened with the devotional service led by Rev. A. R. Keiser of Dalton, Ohio. As a slight departure from the usual order of a Conference session the group separated into five smaller divisions. At these simultaneous conferences the subjects and leaders were as follows:

Family Worship—Walter Temple, Germantown, Pa.; Loyalty to our churches and schools, —Rev. Philip Wedel, Newton, Kansas; Peace—Rev. Carl J. Landes, Philadelphia; What shall our Young People Read, Ferdinard Wiens, Berne, Ind.; Coordinating the work of our Young People in the General Conference, Mary Borneman, Norristown, Pa.

For an hour these groups considered various phases of the subjects presented, after which the entire company reassembled and one member of each group gave a report of his smaller meeting.

At the business session immediately following, a member from each district was elected for the Young People's Committee. They were, Pacific, D. D. Eitzen; Northern, Walter Gering; Western, Vivienne Musselman; Middle, A. R. Keiser; Eastern, Mary B. Borneman; Canada West—Henry Harder Canada East, C. H. Tiessen.

It was recommended that there be two representatives on the Committee from Canada because of the large area covered by this district. The Committee was empowered to secure the services of a part-time travelling secretary. Other recommendations concerning our Retreats, our publications, etc., were adopted. These, together with a complete report of the group conferences will appear in other articles in the Mennonite.

Perhaps the secret of the success of Saturday's sessions lay in the inspiration of the Young People's session which preceded on Friday night. The theme of the evening was "From Mountains of Vision into Valleys of Service" based on Matthew 17:1-9. Under the direction of Prof. B. D. Smucker of Bluffton College a carefully worked-out drama was presented. It was entitled "The Challenge of the Cross" and portrayed a scene of the early Christian Church with the Apostle John and the women who had followed Jesus as the leading characters. Vital messages were presented by Prof. S. F. Pannabecker formerly a missionary to China but at present Dean of Bluffton College, and by David Wedel of Newton, Kansas.

The high water mark of the evening and many felt of the entire Conference came in the powerful and challenging address by Dr. E. G. Kauffman, President of Bethel College. He spoke on the theme; "Wanted: Two Thousand Young Mennonites" based on II Kings 18:23. He spoke about our great Mennonite heritage and our opportunities. There are two thousand Mennonite horses presented to us if we will be able to ride them. We should not be ashamed of our name nor of our heritage, we should be proud of it. Other denominations capitalise their name like the Friends who call themselves the "Singing Quakers" when they go out as a Glee Club, why do we not do likewise? Some of those Mennonite horses which we should ride hard are such principles like the Simple Life. Peace, Integrity and others.

This twenty-sixth sesssion of the General Conference of Mennonites has been one of the strong and most spirit-filled Conferences and this has been true very largely because of the spirit of power and hopefulness which was evident in the work of the Young People. Greater things are looming ahead of us. Let all who have the spirit of youth join in greater years of Christian service and usefulness so that the Kingdom of our Lord and Christ may be furthered and that this may come to pass through the help of our Mennonite Church.

A DYING PRESIDENT'S VALEDICTORY

While death was waiting to usher him into eternal life, Dr. Samuel Palmer Brooks thought of his students.

He had been president of Baylor University in Texas, for twenty-nine years, and his last class was soon to graduate.

With numbing hand he signed their diplomas, and now, while there were a few moments left, he wanted to send them a message of faith and cheer. It was read to them during the graduation exercises—after his own graduation.

The message will be as cheering tomorrow as today, and is well worth repeating. These are Dr. Brook's words as they are quoted by the Associated Press:

"I stand on the border of mortal life, but I face eternal life.

"I look backward to the years of the past to see all pettiness, all triviality shrink into nothing and disappear.

Adverse criticism has no meaning now. Only the worthwhile things, the constructive things, the things that have been built for the good of mankind and the glory of God count now.

"There is beauty, there is joy, and there is laughter in life—as there ought to be.

"But remember, my students, not to regard lightly nor to ridicule the sacred things, those worth-while things. Hold them dear, cherish them, for they alone will sustain you in the end. And remember, too, that only through work and, ofttimes, through hardships may they be obtained.

"But the compensation of blessing and sweetness at the last will glorify every hour of work and every heartache from hardship.

Said President Samuel Palmer Brooks in a deathbed message to the graduates of Baylor University, advising them to face the future "solidly, courageously, joyously. Have faith in what it holds.

"My own faith as I approach eternity grows stronger day by day. The faith I have had in life is projected into this vast future toward which I travel now.

"I know that I go to an all-powerful God, wherever he may be. I know he is a personality who created man in his image. Beyond that I have no knowledge—no fear—only faith."—Literary Digest.

SHIPSHEWANA RETREAT

Beliefs and Practices of Mennonites by Roberta Hauder

Rev. Paul E. Whitmer, pastor of the Mennonite Church at Pandora, conducted a most instructive and interesting course concerning Beliefs and Practices of Mennonites. Thirty-five young people gathered with him each morning for seven days to discuss the origin, principles, and past and present history of their church.

Rev. Whitmer laid a background for the study by a short history of the Catholic church, the Reformation, and the part the Mennonites played in it. The Anabaptists, or Mennonites, together with the Lutheran and Reformed movements, were the three first Protestant churches.

In 1535 the Anabaptists were the largest Protestant group in Europe, but were very unfortunate in having all of their educated leaders and preachers persecuted and put to death in ten short years. Menno Simon, usually called the founder of our church, was a leader in this movement a short time later.

The Mennonites were the first to insist upon adult baptism, which principle has become almost universal in Protestant churches today. They believed that no one should be baptized until they knew and understood just what it meant to them. The Mennonites also believed that the church and state should be distinctly separated, which was a most radical stand to take in the Middle Ages.

Instead of the seven sacraments of the Catholics, we observe but two—baptism and communion. Transubstantiation, consubstantiation and symbolic, the three different interpretations of the partaking of the Lord's Supper, were studied. The Mennonites believe that the wine and bread represent the blood and flesh of Jesus, which is called symbolic.

The Mennonite church has always upheld the equality of each person; there is no aristocracy of wealth, position or fame in the church. This is the real meaning of the "simple life," which has at times been confused by some of the members as meaning particular ways of dressing and living.

The difference between the Catholics, who stress church attendance and observance of every sacrament and are lax in their teachings of morals and Christian living, and our church, who places much of its emphasis on ideals and right living, was discussed. The principle of peace, with which many of the young people were familiar, proved to be one of the best loved and cherished of the Mennonite beliefs.

The merits and weaknesses of the monarchical, episcopal and congregational types of church government were discovered. The congregational form, which is used in Mennonite churches, met with the approval of the young people.

After learning of the various doctrines of the church, the question was asked, "Why are there so many factions and divisions among the Mennonites, when they profess to believe in peace, the equality of men, and strict Christian conduct?" Rev. Whitmer further explained the history of the church. Due to cruel persecutions the group had become separated and had migrated to Russia, Germany, France, and later to the Americas. Different languages, customs, traditions and countries are the most effective barriers there are to unity, and it was not due to the quarrelsomeness and incompatibility of the people but because of the persecutions suffered long ago. However, the origins of the various groups in this country are fading, and the outlook for a stronger and more unified Mennonite church is bright.

THE S. S. LESSON

September 24

Review

Devotional Reading: Hebrews 11:32-12:2.

Golden Text,—Be strong in the Lord, and in the strength of his might. Ephesians 10.

Lesson 1. Joshua. The name means Saviour. Joshua was a leader. He could not take the place of Moses, whom he followed, but he could take his own place and do his part faithfully. He was called to a great task but was expected to be fearless. Many times in the initial account of his life was he told to be fearless and not afraid. The Bible is full of "Fear Not." It would be a good exercise to go through it and note how often the servant of the Lord is commanded not to fear.

Lesson 2. Caleb. He had a name that did not indicate honor for Caleb meant dog, and, besides, he was of foreign extraction, but with Joshua he has an outstanding character in that he was ready to go forward and take the land in spite of difficulties, for he was a man of faith. He is included in that long list of the heroes of the faith mentioned in the 11th chapter of Hebrews. He was a man ready to stand alone for he knew that with God he was not alone.

Lesson 3. Debora. She was a power as a prophetess. It was her enthusiasm and bravery that led to the defeat of the enemy. When others failed she was ready to suggest the battle agains the enemies of her country. She is an outstanding type of female patriotism.

Lesson 4. Drunkeness and Other Sins Denounced by Isaiah. Drunkeness is a sin of all ages. It is the cause of more misery than any other things. It fills prisons, increases poverty, unfits for normal living, curses the generations to come, debauches the nation and has no single excuse for its existance. No matter what others may do or think it is the duty of the Christian to oppose the use of strong drunk everywhere and always.

Lesson 5. Gideon. Gideon faced the opposing enemy with but meager implements. The command under him had been reduced. The weapons were unusual but the victory was great. Three hundred men had not defeated the Midianites but God had defeated them. The voice, the pitcher and the lamp were symbolic of the conquering power of God. The voice proclaiming and the light illuminating.

Lesson 6. Ruth. The account shows how God had made provision for heathen people in his plans. The retirement of the family of Naomi into Moab was an evidence of backsliding and unbelief. God had assured Israel that he would care for them. Naomi and her two daughter-in-laws were in a pitiful condition, for, in these lands, there is no respectable way open for making a living by friendless women. God however cared and revealed that there was bread in plenty in Bethlehem. Ruth's choice is a tribute to the noble character of Naomi. Orpha passes out of the picture.

Lesson 7. Hannah. An example of true motherhood, of prayer and of consecration. God has made motherhood a noble thing. He is a prayer answering God and pious and praying mothers are the hope of the nation and of the world. Consecration of her child to God was the giving of her dearest possession to him. We dare not withold our precious things from God and when they are consecrated to him they prove the greatest blessings to all.

Lesson 8. Samuel. Samuel was the son of pious parents who had consecrated him to God. He had a praying mother. He grew up in the house of God. He learned early to be a servant in the tabernacle. He was the instrument through whom God proclaimed his will. His life was one of service. He was rejected by his people later but God had not rejected him and then nothing else mattered.

Lesson 9. Saul. Saul was a man of great physical strength. He was fearless and a great leader. He was specially called to the leadership but he ended in failure because of his jealousy and his disobedience of God. "Obedience is better than sacrifice" was the verdict of the prophet against him.

Lesson 10. David. Though the youngest of many sons David had that which best fitted him for the kingship. We note that he was brave and that he had the fear of the Lord in his heart. Much of the youth of David was spent with the herds in the field. It was here that he, in his communion with God, alone with nature, gave expression to the sentiments so comforting to the ages like the 24th Psalm or the exclamation: "What is man that thou art mindful of him or the son of man that thou visitest him?"

Lesson 11. Jonathan. An example of the true friend—one who loves for love sake—one who is willing to renounce in the interest of friendship—one who risks life for friendship's sake. There was a pledge of friendship between Jonathan and David that included their children. Theirs was a friendship that would be called blessed. Pure friendship has nothing selfish in it. It seeketh not her own.

Lesson 12. Solomon. Young and inexperienced he had greatness and great responsibility thrust upon him. His first duty was to carry out the plans of his father for the erection of the Temple. To this he gave his energy. His reign was one of luxury chiefly because his father had prepared for it. We owe much to our fathers but we owe much to ourselves in making the best use of what comes to us. The last days of Solomon were disappointing because he gave way to materialistic pleasures and did not resist temptations. No one had a better start in life and no one ended his life so unsatisfactory.

CORRESPONDENCE

Pratum, Oreg., Dear readers of the Mennonite.—The balmy summer days have arrived here in Oreg. and also the harvest days are upon us with all its busy work. So far we had only a very few days of hot weather—but then we out here in the far west are not used to such heat.

Many tourists come through this part of the country and some even stop to visit our church on Sunday mornings. We certainly are blessed by having many strangers and visitors in our meetings. So many new faces that one wonders where they all come from. These souls get to hear the pure Gospel truths while they tarry in our midst.

On May 21, Rev. F. F. Wahl of the Mennonite Brethren church, Dallas, and Rev. E. S. Gerig, of the Union Gospel Mission of Portland were with us and gave us a very interesting message of the work which is carried on at the mission hall. This mission was organized five and one-half years ago and since that time held meetings every night. It indeed is a rescue mission for souls that are deep in sin and many are led to the Lord Jesus through these faithful workers.

On June 4, the Oregon Mennonite Sunday School and C. E. convention was held at our Pratum church. Those participating were from Portland, Dallas, Albany, Salem and Pratum. Years ago when this convention was first organized it consisted of just the two churches—Dallas and Pratum.

On June 18, Missionaries, Rev. and Mrs. Boher and family from China were here and told us of their interesting work with those people.

On July 2, The King's Highway Quartett from Biola gave a fine program in our church. Their theme was, "Live so others can see Christ living in you." But how many times do Christians utterly fail to live this and some times we are in doubt concerning some.

On July 4 our Sunday School had a picnic including Children's Day. A splendid program was arranged and our pastor delivered the closing message. Far better for God's children to celebrate such a day alone then to get mixed up with the world and it's pleasures.

On July 30, the church choir held their annual reunion, a good time was enjoyed.

Ewald Franz, member of our fine Young Men's Quartett was fortunate to be chosen by the college choir leader as one of it's members to tour the country and going as far East as Chicago, there attending the "Century of Progress" Fair. This choir has won much fame by their singing.

Our pastor's sister, Frieda Franz, from Los Angeles is visiting here. She does much good by her excellent singing. She not only sings at the churches but also for those that cannot attend there-by spreading a ray of sunshine where ever she goes.

Much good can be accomplished through our talents if they are used in the right and unselfish way.

Our B. I. students have again returned to be with us during the summer vacation, and we are very happy to have them here. When all else fails—Jesus never fails.

Lydia Stauffer, Corr.

With my lips have I declared all the judgments of thy mouth. Psalm 119:13.

JOTTINGS

Van Jay Biehn one of Saucon's ushers is spending a short time with his grandparents at Catasaugua, Pa. Van Jay is an active leader of Saucon Junior Christian Endeavor.

A group of young people in the Second Menonite church, Philadelphia, were in charge of the services during the absence of the pastor. Both Sundays were marked with good attendances and splendid interest.

During the absence of the pastor of the East Swamp. Pa. church, Rev. W. S. Gottshall, who attended the General Conference, Rev. Linfford Foulke, former pastor of the Saucon church, conducted the services.

The officers elected by the General Conference to serve the next term are, President, Rev. P. R. Schroeder of Freeman, S. D.; Vice President, Rev. H. T. Unruh, Halstead, Kansas and Secretary, Rev. C. E. Krehbiel, Newton, Kansas.

The meetings, held during the Conference in the new high School auditorium which seats 13,000 were crowded to capacity and, notwithstanding the extreme heat, the general interest of those in the building was continued to the last minute.

Dr. and Mrs. Edison Mosiman, of Newark, N. J., visited Bluffton during the session of the General Conference. Dr. Mosiman once was a former member of the Bluffton faculty and also the president of Freeman Mennonite College, Freeman, S. D.

Preparations are in progress for the celebration of the annual Anniversary Day of the Home for the aged at Frederick, Pa., maintained by the Eastern District Conference. The date is Sept. 9 and the speakers will be Rev. A. S. Rosenberger and Rev. Forrest Dager, D. D. This is a usual outstanding event in the Conference and is attended by many visitors.

The General Conference, which has just closed a successful and satisfactory session in Bluffton, Ohio, will hold its next meeting in Los Angeles California in two years. The time is generally fixed at three years but, because the Bluffton meeting was postponed for a year, the intervening period will be but two years.

The (Old) Mennonite General Conference meeting at Hesston, Kan., closed its session last week. Great crowds marked the sessions. It is estimated that 4000 people attended the Young People's and Sunday School institute which was one of the features of the Conference. The meetings were held on the campus of Hesston College. A large tent with a capacity of 3000 served as a meeting place and another tent was used as a dining hall. The college rooms and dormitories were used by the conference and its visitors. Four powerful floodlights on the roof of the administration building of the college illuminated the entire grounds at night.

Paul R. Shelly, a Ursinus students oldest son of Pastor Elwood S. Shelly of Pennsburg, Pa., very capably filled the pulpit for his father at Saucon Mennonite, August 20, 1933. His theme, **"Prepare to Move to Heaven."**

Henry Biehn Saucon's newly elected deacon returned home last week from a surgical operation at St. Lukes Hospital. He is recuperating nicely and before long will be able to be around his spiritual duties at Saucon again.

Bethel College of Newton, Kansas, will begin its fall session September 12. The college has an excellent standing and a strong sympathetic faculty of twenty-three members. The surroundings in Bethel are strongly Christian.

The Kansas delegation to the General Conference, by special arrangement, left Newton in a special car. The party consisted of sixty persons. All who were in the party agreed that the arrangements were good and trip was enjoyable to all.

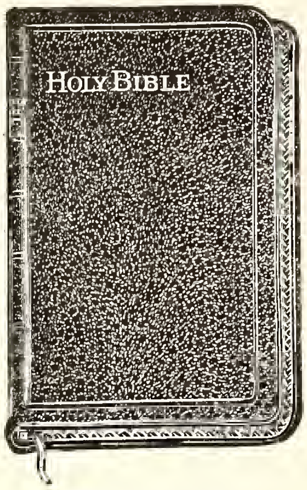
Several weeks ago notice was given to an account of a Russian Mennonite refugee family that was working its way into India through some of the most difficult country on earth. They arrived in India after great hardship, and, according to a report coming from India from one of the missionaries, they are now safe at the Jangier mission. Having crossed the top of the world from the cold of the north to the tropics.

The Junior Christian Endeavor Society of the Saucon Church Coopersburg, Pa., has continued its interest in holding rousing Junior C. E. prayer meetings every Lord's Day evening at 6:30 p. m. Florence Cressman of Coopersburg, Pa., had charge of a unique meeting on **Being** Loyal coming Lord's Day, August 27, 1933.

Greetings containing messages of cheer were sent from the Conference to ministers and workers of the Conference who on account of advancing age, illness or other causes, were unable to attend. Greetings of this nature were forewarded to Rev. Abraham Ratzlaff of Newton, Kan.; Rev. N. B. Grubb of Philadelphia, Pa.; Rev. H. H. Regier of Mountain Lake, Minn.; Rev. Lester Hostetler of Sugar Creek, Ohio. Sister Hillegona van der Smissen of Newton, Kan. Rev. J. B. Baer and Mrs. J. W. Regier of Los Angeles, Calif.

The Senior Christian Endeavor Society of the Saucon Church, Coopersburg, Pa., most appropriately took up the topic, **Worshipping God out of doors.** Katie Shelly of Pennsburg, Pa., gave the principle address. The meeting was in charge of Elsie Shimmel.

Carroll Parks president of Lehigh County C. E. Union, Harold Nephf, Field Worker of the same Union and Dante P. Ocurto associate field worker were the guests of the Saucon Y. P. S. C. E. on Lord's Day eve, August 20, 1933.



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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, SEPTEMBER 14, 1933 No. 36

EDITORIAL

The old Germantown, Pa., Mennonite church is again coming into notice in that next month it will celebrate the 250th anniversary of the landing of the first Mennonite settlers in the New World. A church that has existed for 250 years may not be such a remarkable thing in Europe, but, in America it commands a most ancient distinction. When our pioneer Mennonites came to Pennsylvania they needed only half an hour walk from the river, where their good ship lay, to find themselves in a trackless wilderness. Though now a part of Philadelphia, Germantown was then one of the outposts of the settlement as William Penn laid it out. The hills in this back country were steep, the trees were tall and the creeks were deep. Wild animals could be shot before ones door. The trails, long followed by the Indians, remained trails for years to come. Indeed Germantown Road as it now follows its diagonal course was not a part of the plans of William Penn. It was a short cut to Germantown and people continued to use it until it became a recognized road.

Our ancestors were twenty-five years in Germantown before they built a church. So long as they were but a small company and, so long as they could worship with their friends the Quakers, the need was not so greatly pressed upon them. When they did build it was but a crude Log cabin such as could be made with the use of little skilled labor and by the members themselves with little outlay of cash. Then, Mennonites were not a city people. Germantown soon became a town but Mennonites settled more and more in the country. The great shale regions with their red hills along the Swamp, the Skippack, the Perkiomen, the Branch, and the Tohickon offered opportunity for cheap and good lands which Mennonites, with their canny appreciation of both, could not resist. So then it happened that the little meeting at Germantown never was a large one. Yet, small as was the congregation here, it always kept in close relation with the country churches, particularly those in the Skippack. Ministers from the Skippack region provided for preaching services and congregations in that region contributed to the poor fund that the Germantown church maintained. Indeed, after its first fifty years, for a hundred years or more the Germantown church was hardly more than an outpost of the Skippack district. During much of this time the German language was continued and, not until the middle of the last century or perhaps a dozen years before, was German preaching discontinued altogether. There were times when it seemed that the little flock would disband but there remained always a little band of faithful ones who kept the light flikering, often at considerable sacrifice and expense to themselves. Now, after many years of flourishing as a little but active congregation one wonders how it did happen that in the old days there was so little appreciation of the historic significence of the place. Perhaps the earliest appreciation of the meaning of the oldest Mennonite church in America came when John Funk brought out his Mennonite Almanac. On the cover page was the picture of the Germantown church and before it were several soldiers beating their weapons, plow-shares and pruning hooks. The cover design has been continued on the almanacs to this day.

Fifty years ago, when the editor was a child of less than ten, he was present at the celebration of the two-hundredeth anniversary. We recollect the presence of three persons at that time. One was a Philadelphia lawyer, destined later to become the governor of Pennsylvania and noted as a historian of the first quality as well, Samuel W. Pennypacker. The others were ministers prominent in the Eastern District Conference, John Oberholtzer and Levi Schimmel. Oberholtzer gave an address in the German language. We do not remember what he said but we recall that his remarks were punctuated with pleasantries that kept all who understood him smiling. It was to Oberholtzer that the honor belonged for first having taken measures for the organization of our General Conference. Many things have passed along Germantown Road during these 250 years that might have been recorded as having been witnessed by the little old Meeting House. A long procession of settlers heading for the new lands they were to cultivate came first. Then came their sons forming a weekly procession of market men carrying the product of their lands to the city people, first in pack saddles then in horse drawn wagons. This lasted for two hundred years. The American and the British troops as they marched and counter marched passed the Mennonite Meeting house when our nation was struggling for its freedom. The noise of battle was all around the Meeting House, for it stood on the line of battle when the battle of Germantown was being fought. Before its door a famous British General was shot from his horse. The procession that greeted Lafayette when he returned to America passed this sacred spot. In the church yard sleep many of the fathers of the church and of the community. There are twenty other Protestant churches within a ten minutes walk from the Germantown Meeting House, but this is the oldest of them all. In fact it is, in a measure, the mother of most of them for the Germantown Mennonites were continually lending the use of their building to churches that were organizing, among them were Episcopalians, Presbyterians, Lutherans, Reformed Episcopalians and Evangelicals. So that now their flourishing neighbors may well say: We began our existance in the little stone building of the Mennonites at Main and Herman Streets.

It is a matter of satisfaction to Mennonites generally that they may offer their congradulations to the mother church of Mennonitism in America. Let us rejoice in its prosperity and hope for its continuous welfare.

Some days ago, while returning from the meeting of the General Conference, it was necessary for us to patronize the Pullman Company—something that in these hard days editors are not often privileged to do. The car assigned us bore a name, as sleeping cars do. We have been told that there is significance in names even though they happen to be names of certain items of rolling stock on a rail road. As we passed into our assigned compartment our eyes caught the name of that particular car: John Edgar Howard. Something about that name had a familiar ring and upon a moment or two of thought something came to our remembrance. Certainly, that name had its significance. It was the name of a negro porter. This is the story that I recalled having read in one of the daily papers months and months ago. There was a wreck. The porter was pinned under the car. The rescuers were first to reach him, but, he did not permit them to help him. There are passengers pinned in this car. Its my duty to do my part toward their safety. "Help them first" he said. When finally the rescuers did reach him they found him dead. Naming the car upon which it was our privilege to ride was the way his employers had of honoring him. In this instance, at least, a corporation recognized in its service of honor and respect one who set a high ideal of service and died for that code. Perhaps, if we could forget some of our race prejudice, and would seek for good things to say about those whom we meet, who make their living by menial service, we might find many such instances where humble servants of the public deserved recognition and we might come to an appreciation of the fact that a dark skin is no sign that there is not the heart of a true man under it.

BOGUS MISSIONS

(b) In Palestine

By Samuel T. Moyer

Dr. ——— was an apostle of Jesus Christ of 1st dimensions. For 30 years he lived on the shores of Lake of Galilee at Tiberias. Few men have I ever met who better combined winsome goodness and friendship with deep thorough-going scholarship and fervent hold on the fundamental tenants of our Christian faith. It was a tonic to meet him and enjoy his fellowship.

His 30 years residence in Galilee combined with his shrewd Scottish scholarship made him an authority on that part of the country. As such notes, comments, and articles used to appear in "The Sunday School Times," "Peloubets Notes" etc. He it is to whom I am indebted for the following incidents,—gotten before he went Home to Glory, a few wears ago.

He told me for instance that Palestine was riddled with fake and bogus missions of all sorts. He declared that 18 different missions operated in Jerusalem alone, only 6 of which were genuine. Of such stories as the following he seemed to have an unlimited supply:—

—that the 7th Day Adventists gave each inquiror a Turkish bath and a soverign and called him a convert;

—that El Kair—known as an Arab Baptist —reported a "leper colony of 1100" for whom he was collecting funds, and that the whole affair was absolutely faked;

—that there went about a man collecting for Antioch Orphans, and it turned out that it was merely for his own sister living in Antioch, i. e. for his sister's children;

—that the "neucleus of a Hebrew Christian Church" was collecting money for work thus named, but they all were a miserable set of beggers who "come to Tiberias and go to Haifa."

One of the most glaring instances of this type of bogus mission on a larger scale was in connecttion with a Syrian Christian by name of Khamias. He some how managed to get to England and got out stacks of literature. Thus armed, he toured up and down England and Scotland. Geo. Horton, well known editor of a widely read and well written evangelical Christian weekly boosted his work through the columns of his paper, and believed in him to the end—until he went and saw him off on the ship. There his eyes were opened. In dismay and consternation he discovered that Khamias was loading and carrying back as personal goods 6000 pounds of cargo. As Mr. Horton tramped back off the gang plant, raging with disgust and anger, he declared, "Never again!" but it was too late. In these 6000 pounds he was carrying gorgeous furniture, expensive pictures, a number of fine and expensive rugs, luxurious outfittings of all sorts. Our own Foreign Mission Board allows missionary only 250 pounds of luggage at their expense. Unless a missionary couple has established previously a home in America, in our mission such often are never able to buy a single rug for a large sized room until they have been in the service for 8 or 9 years.

A final instance related was that of an Armenian from Beyrouth. He had recently gotten a girl from the ——— Bible Institute. This is nothing against the Bible Institutes. Let us sincerely praise God for their testimony! But the rascal went about asking for money for a Printing Press Outfit complete, in order to "print gospels for the needy people of my own race." Printing Presses cost lots of money. And as any one who is familiar knows only too well, for private individuals and missions to print Bibles is absolutely not ncessary. For the great Bible Societies with their tremendous resources print Bibles and Gospels marvelously cheap. Here in India a Bible which actually costs about $1.12 sells for 50 cents. Furthermore they print in every known language in the world. In this instance the thoroughly reliable Nile Mission Press at Cairo was supplying all and more than what was needed for the Armenians.

Thus these kinds of folks go about,—with oily speech and with pietistic language and phrases they ply their trade, through-out Germany, England, Scotland, America, and Canada. While worthy enterprizes and institutions suffer for lack of support, they flourish and abound. Christ Jesus, our Crucified Lord and Saviour is again wounded in the House of His friends.

Yours for truth in Christ and in Missions,
Samuel T. Moyer.

BROTHERHOOD TOPIC FOR SEPTEMBER

CHRISTIAN BUSINESS

Scripture Reading—Ist Kings 11:28; Prov. 22:29.
Discussion;

1—Why should a Christian Business man believe in the Golden Rule.

2—Will there be sufficient financial renumeration if a Business is conducted using the Golden Rule as a code of ethics?

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D...Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance...$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

The test of any moral question is not the declaration of one's belief in it; it is the way in which that belief is put into practice in a time of crisis. Almost any one can accept with the mind moral and spiritual principles, but to practice them in every-day life is something else again.

Recently when things were in a critical state because of the unprecedented financial flurry and the closing of banks that had never been closed before, I learned of an action which set me thinking and,—indeed, had inspired the writing of these paragraphs.

It concerns a woman who had received by mail a postal card on which was printed a message advising her that she would be following the part of wisdom if she would withdraw her money from the bank in which it was deposited. She acted immediately on the advice contained on the card, and the money was withdrawn. The very next day the bank, under the moratorium order, was closed; and the woman was congratulating herself, that she at least had not been caught. However, because of some banking connection of her family, and because the bank was supicious that some unknown person had worked against the interests of the bank by sending the printed postal cards, information was received connecting the woman and the woman and the postal card and the withdrawal of the money. Desiring to get at the truth and, if possible, to protect the bank against such an unfair practice, one of the officers called the woman on the telephone to ask whether she would co-operate in correcting the situation by turning over to the bank the printed evidence that had been the cause of her action, upon which the woman replied that she never received any such card.

How honest was this woman Was she different in the slightest degress from a man and his wife whose story is told in the early Chapters of the book of Acts, who, when asked why they withheld certain goods, replied, "We have withheld nothing?" Can any protestation of this woman that she believes, and is kind and respectable and honest, count for any more than idle words when in the face of a real crisis of life she says "I have no card?"

How honest are we? To the extent that it meets our present convenience? To the extent that it puts us in good standing with our companions? To the extent that we can avoid embarrassment? To the extent that we add to our own possessions and welfare? To that extent, and no further? Or are we honest in every day's life and all its details, to the point that we would not even think of deceiving, that it is ingrained in our very nature to have our word as good as our bond, that our friends and our children and everybody in the wide world can know that we may be depended upon? Are we so honest?

THE FAMILY ALTAR IN THE HOME

The following was heard at a County Adult Bible Class Conference. The speaker, out of the depths of her personal experience and suffering, related the following incidents which are quoted as accurately as possible by one who was present.

Her address was based on the Christian Home and what it ought to be. It was very thought provoking as to the tremendous responsibility of bringing children into the world and the deep conscreation needed to raise them well-pleasing in God's sight.

"I was very happily married. My husband, who was a Minister of the Gospel, and I really loved each other and we were happiest when in each other's company. This love only deepened with the years.

"When our first baby came, I was deeply concerned over his welfare and felt very humble and unworthy, as to my ability to raise and train him aright. I read everything I could get hold of on child training. Somewhere I ran across a statement that a child's religious training should begin before it was six months old. I did not believe that. How could a child of a few months understand or be taught the things of God?

"When the last child came I decided to try it. Every evening when I laid him in his little crib and tucked him in, I would kneel by his crib and have my evening devotions. I would pray aloud. I kept this up, not missing an evening. When he was six months old I decided to try something. I told his father to take him to bed and come right down again. The little fellow began to whimper and finally cry. I went up to soothe him but he kept on crying. I wanted to see whether I could get him to sleep without my regular devotions. Nothing I could do would stop him, until I knelt down as usual in prayer, he quieted down contentedly and went to sleep.

"When he was about two years old I was called away. It was my first absence from him. It was almost a week before I got back home. I was homesick for him and could hardly wait until I got home. I had his little crib wheeled over where I could see him the first thing as I opened my eyes in the morning. I shall never forget the sight that met my eyes that morning. The first thing I saw as I awoke was my little son with his little hands reaching out toward me, calling as soon as he saw me open my eyes: 'Mudder, pray wid us; Mudder pray wid us.'

"His father had told him not to wake mother. There he stood patiently waiting until I should open my eyes. He was homesick for me and hungry for what he had missed, that prayer time together daily. How I rejoiced at this reward for the effort to train his little child mind and nature to know the Lord and enjoy His praises and communion and fellowship with him. I fell down on my knees at his crib and my little son and I praised the Lord for his goodness and tender mercies after what had seemed such a long separation. Does it pay?

"It has always been our custom to have daily family worship. As soon as the children were able we would give them something to do. They conducted the family worship themselves, dividing among themselves the reading of Scriptures and prayer. We listened as one of them and took such part as was necessary but on the whole the worship period was conducted by them.

"I have prayed that I might have strength to give you this last incident if it was the Lord's will. It is so recent, it still wrings my heart, for less than a year ago my husband, the father of our children left us forever in this life. He now definitely links us to heaven. Those were dark, difficult, days. The last night we were all gathered alone for the last time around the casket that contained the mortal remains of our loved one. For on the morrow we would take our last long parting with the one we loved above all else in this life.

"The time for our evening devotions drew near. I could hardly bear the thought. Without a word or sign from me, as the time arrived one of the children just as usual, took the Bible from its accustomed place and for the last time in the presence of those loved mortal remains they conducted our family worship. We felt as if our hearts would break but through it all there was praise for as father and mother we had given these our children the best—a faith that will sustain through all life's greatest sorrows and problems. We had given them the only things after all really worth while."

For the richest heritage that parents can leave their children is a working knowledge of and experience in God's word, a faith in Christ as their personal Saviour and the source of strength and help for every need. Than this there is nothing else approximating in importance. Parents strive and sacrifice for a life time to give their children higher education and leave undone this far more important matter. It is far better to have the wisdom of God in heart and mind than the wisdom of man.

John Wanamaker stated in 1919 that his most important purchase he ever made was a little red letter Bible costing $2.75 when he was an eleven-year-old-boy. Yet he purchased millions ond millions of dollars worth of merchandise and real estate.

Is there not something terribly perverted with our thinking when we leave no stone unturned providing for our children's material and intellectual needs and neglect the most priceless possessions of God that he offers freely, without price to all?

A PASSION FOR THE LOST

The word "passion" in connection with Christian service, or efforts to reach the lost, strikes rather strangely on our modern ears. We are still interested in spreading the gospel of Christ and in carrying on the work of the Church, and at least in many instances are making progress. But that zeal and passion which in former generations sent men and women out as flaming evangels seem never to be present in large measure in many of our efforts. We are surprised when anyone seems overwrought in their efforts and desires to bring souls into the Kingdom. Therefore it is refreshing to get from the field, as we do from time to time, proof that passion for Christ and for winning the lost to Him is not entirely absent in this matter of fact age.

Out in Nebraska some college girls go out from the college town to teach in a Sunday school. One of the girls, writing about the work in this school, said:

"From fifteen to twenty children come regularly, and seem to take a deep interest in the lessons. How we long to see them know Jesus in a definite way. We are striving to that end."

These earnest young women endeavor also to reach others in this community, as we learn from this letter:

"Since the first of February we have been having a Mother's Meeting at eleven o'clock. We call it that because only mothers come. One of us girls who go out from the college speaks, and the service is conducted much as a church service."

These girls are also deeply interested in the material needs of the community, and are particularly concerned because the people cannot afford to purchase literature. "The people of the community are almost entirely on charity," they write. "Since the first of September there has only been ten cents in offerings. Three cents of this was given last Sunday by a little boy who had brought a birthday offering."

We feel certain there would be improvements along all lines if Christians everywhere became consumed with this passion for Christ. We know that one of the certain results would be that there would be more contented and happy Christians. This young woman writing further about the work of herself and her comrades says:

"We feel that it is worth while, and that God more than repays us for the efforts we put forth."

Christian service at its best has always been shot through and through with passion—passion to be like Christ, passion to have others know the joy of His saving power. Passion in the hearts of Christ's followers makes Him live again before the world, and the world can only be saved by a living Christ.—A. M. Baker.

SOME TESTS

We have been impressed lately with the remark often heard, "That church is doing well; all its bills are paid." We have no objection to the thought that a church which raises enough money in these hard times to pay its bills promptly is doing fairly well. We do, however, object to the implication that money in the treasury is the sole measure of a church's success or failure. We believe a healthy church will pay its financial obligations, but there are other features of good health that are not to be ignored.

There is what we like to call "atmosphere." Homes hove atmosphere, and so do churches. Going into one, there is a delightful sense of harmony and purpose; going into another, one senses a great lack. This feeling has nothing whatever to do with the beauty or cost of the furnishings. We have been in barren rooms that warmed us, and amid elegant furnishings that chilled us. We think that a church declares itself as soon as one enters the doors. We remember a day when we were young, away from home, and sick with loneliness. It was the Lord's Day, and because of home training we naturally sought out a church. We visited two that day. One was very elegant, and the other quite barren. We will not say which it was, for we think the material surroundings had nothing to do with it, but in one of those churches we felt that the Christianity in which we had been reared was largely a fake, but in the other we felt the warmth that re-assured our hungry heart that Christ and the things of God are real. Nobody spoke to us in either church, so it was not personal cordiality. It was what we call atmosphere. In one the things of the spirit were as nothing; in the other the reality of spiritual things fairly sparkled. We are not explaining the how and why, but we are very sure that in some churches there is a convincing, spiritual atmosphere and in others it is lacking. We put that as the chief test of a successful church.

A live church has additions to membership. They may be few or many, according to conditions, but there will be some. Some years will show more than others, but no year will be utterly barren. One thing we have noticed, and that is, that very few churches now have actual converts from the world outside. Nearly all the additions are children of church members and products of the Bible school. We do not disparage that when we say there should be more conversions from the world outside. We have seen men notably wicked and thoroughly worldly, unite with the church, though there was no professional evangelist at hand, but we have not seen so many of late. Have Christians stopped praying for the wicked? Have we stopped trying to reach the thorough worldling? It was some years ago when one of the most profane men we ever knew came to the session in deep penitence and was publically received into membership of the church, which he honored the rest of his life. A most humble Christian neighbor woman was the human instrument, and it took her five full years of labor and prayer. We heard a venerable wife shout, "Forty years of prayer are answered!" when her husband, a hard, godless man, told her pastor he wanted to confess Christ by joining the church. Are we getting open sinners as we ought? We think some such additions indicate that a church is a real success. It may be we are mistaken, but we have thought they are fewer than some years ago.

It is trite to say that the mid-week service is a good test of the life of the church. By good, we mean a week-night service of real spirit and with large attendance. Declining attendance demands attention by ruling elders and pastors. There is nothing which demands more from the pastor than this important, informal gathering. He may have to change his methods. He may have to do personal work. Ruling elders should feel responsibility also. But we believe nothing is a surer revelation of the spiritual life of the church than that same meeting.

We should place these three as marks of a successful church, and then we are confident that the treasury will be, save in rare cases, well filled.—The Presbyterian.

THE GOOD SAMARITAN

Sarah E. McCahey

The neighbors did not like the little boy in the family which had just moved to Harmony Street. They thought him altogether too "fresh." He "spoke up" to people, calling them "out of their names," as one victim of his so-called ridicule phrased it.

In the first place, one of the things he had done when his people were settled in their new home, was to stroll nearly the whole length of Harmony Street and curiously read the doorplates of his neighbors. Having, as he thought, learned their names, he watched for doors to open and later accosted any members of these households who came near him.

Then one Sunday morning as the church-goers were on their way to church, when they reached the house of Johnny Smart, they found him smilingly standing at the family gate.

"Good morning, Mr. Snithers," he said to the dignified cashier of the town bank.

The man's name was "Smithers," and not liking Johnny's distortion of it he did not answer.

"Good morning, Miss Muck," he then said politely to the church organist hurrying by.

"You're a saucy boy," Miss Muir answered tartly.

But when Mrs. Tolson came along, and Johnny again spoke up politely: "Good morning, Mrs. Toddle," the good-natured woman laughed heartily.

"Where'd you get my name, Sonny?"

"On your door-plate, 67 Harmony Street. I saw you going in there. Have you got any little boys?"

"You're pretty young to be able to read door-plates correctly," laughed Mrs. Tolson. "Go in and ask your folks if you can come along to church with me."

Johnny disappeared and soon a pleasant-faced woman came to the door.

"You're very kind," she said. "You see, we have only just come from a part of the West where everybody knows and speaks to everybody else, and so far, it has been very hard for Johnny. He doesn't know anybody, nobody speaks to him and he does not know what to make of it."

"You let him come along with me, and I'll soon fix that. He's made a pretty good start for himself already, although he's got names mixed up a bit. If he hasn't exactly made friends, he's attracted attention."

Later, coming out of church, Mrs. Tolson greeted with more than usual cordiality a Mrs. Arnold who had her two little boys with her.

"Let these little folks walk along ahead of us," said Mrs. Tolson, "I want to talk to you."

Fifteen minutes later Johnny Smart's mother looked out of her window with happy eyes at her small son as he approached flanked on either side by a smiling boy.

Mrs. Tolson chuckled as she went her way. " 'Toddle' — that's a good one, and he's not so far wrong either. If I get much fatter it will be all I can do."

CHOOSING COMRADES OF THE CROSS

The humanity of Christ craved comradeship. We can readily understand how it is that the weak need the strong; but it is not so self-evident that the strong need the weak. Yet, it is true, notwithstanding. Even Jesus had a sense of loneliness. This is an experience common to man. How many have said: "I feel so much alone. There is none who knows me—understands me and my problems. This feeling must have been very acute with Christ. He must have companions in labor. Hence he chose the twelve "that they might be with him." How eager was he to enjoy the benefit of the human touch and help. Can it be that he needs me, that he needs you? Yes; trained and trustworthy leaders are always the need of the hour not only in our day but in every age from the beginning. When the crowds were pressing upon him from every side, he must have a group of men on whom he could lay special responsibilities. "Jesus was an organizer and leader of men. He was a carpenter and builder; how well he laid the foundations of the temple of God in the world—his Kingdom in the hearts of his people."—Methodist Protestant Recorder.

CORRESPONDENCE

Saucon Mennonite, Coppersburg, P., August 1933, Dear Readers.—We are glad to say the Lord has blessed us lately. Sauson's spiritual condition is growing in the Lord. All praise to our Father. Our Prayer and Bible Study midweek services are well attended.

Recently at a very impressive closing prayer service a young girl under twenty-one, accepted the Lord Jesus Christ as her Saviour from sin.

Seven Catechumens were added to the Church on Easter morning.

Our Bible School recently held a service of special blessing and interest when recognition was given to the longest serving officer in our school viz. Frank H. Kramer—now a resident of Bethlehem Pa., our church treasurer and German Bible school teacher. Bro. Kramer has a record of faithful service for more than fifty years in the same church. This proves that unfaithful Christian looses his reward—but it always pays to serve Jesus every step of the way.

Our church needed exterior cleaning and painting. This work was done by kindly volunteer service on the part of our trustees to save church expense.

Our newly organized Junior Christian Endeavor Society helped to raise money to level our drive way and church yard.

Plans are under way now to level and lift the headstones in our historic burial ground one of the oldest of its kind in America.

The attendance in our divine worship has been growing ever since Pastor Elwood S. Shelly has been placed in Saucon field.

We hope and pray the Lord may lead and guide us in all things both great and small—that He be our all in all during the days to come.

May His kingdom come, His will be done among all people upon the face of the earth is our prayer. With Christian greetings to our Editor and Mennonite Readers—We are

Yours in Christ

L. A. Nolf, Sec'y.

Make me to go in the path of thy commandments; for therein do I delight. Psalm 119:35.

D. D. Eitzen
Pres.
Mary B. Borneman, Sec.-Treas.
Vivienne Musselman
Walter Gering
C. H. Tiessen
Henry Harder
A. R. Keiser

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

September 24.

How May We Know When We Really Are Christians?—I John 2:3-6; 3:13-24.

This is a topic which has held the interest of men all of these nineteen centuries. What marks a man as a Christian? In this eternal quest bitter controversies have arisen. This is evident in the more than two hundred denominations in the Protestant Church. Men and women sought long and diligently until they arrived at a satisfactory answer, and when they arrived at a conclusion they felt that they had reached eternal truth. Men's minds are so constituted that when they arrive at truth they think that must be the full truth, given directly by God Himself. Anyone who then differs from his opinion must be wrong and heretical. But in reality truth is manysided as God sees truth. This helps us to understand how our two hundred and more denominations have come into being. The Mennonite Church has held divine truth or she would not have continued to live for over four hundred years, the Baptist Church holds a truth just a bit different and the Methodist Church has a still different emphasis, and each one of them has a place in the divine economy, for each holds truth.

Ever since the birth of the early Christian Church great emphasis has been placed on doctrine and creed. So the carefully worded and well-measured creed of one generation has been made the standard by which Christians of the next generation were tested. But in the past decade or two there has been a reaction to this emphasis on creed and lack of emphasis on right conduct and correct motives. Both of these emphases are important and necessary. It is important that a man have a proper philosophy of life and a Biblical understanding of Divine truths as revealed in God, Jesus Christ and the Spirit, but it is also necessary that his life during the week days measures up with the creed he professess.

When a person is asked as to whether he is a Christian, one receives many different kinds of answers. Some are sheepish and do not know whether they are or not. Others refer to an experience which was a genuine spiritual rebirth when they began their Christian life but they have not been making any progress since that day. They remain spiritual morons. The normal Christian life must be progressive, it is a growing life. It has its beginning when one is born again, when one feels that desire to give Jesus Christ full loyalty, but from that time it should be a struggle, each day and each year endeavoring to become more like that perfect Example Jesus Christ. We cannot see the progress we are making but it should be real, it should be evident in longer periods of time that we are becoming, like Paul we stretch after that which is ahead of us.

There is no ready made test as to what constitutes a Christian, but we do have some portions of Scripture which point to us the way we should go. In John's first Epistle he says "Hereby we do know that we know Him, if we keep his commandments." If we are a child of His we will want to obey Him, we can do no differently. In the third chapter of the same Epistle John says we can know that we are a child of God in that "we love the brethren." True love, even to those that hate us is possible only to such as have the spirit of God. Jesus himself spoke often about fruit, "By their fruits ye shall know them" and Paul adds, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Are you a Christian do you bear that kind of fruit? Or do we bear that other kind of fruit which is described as the works of the flesh such as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. . . ."

Questions

1. What is involved in the name Christian?
2. What does it mean to be a Christian?
3. Is the Christian life a one abrupt change or is it a lifelong process?
4. What are the relative values of doctrine and conduct?
5. Tell about the experiences of some who have claimed to be Christian.
6. What do you expect to find in a victorious Christian?
7. Give some Biblical standards or tests of the true Christian.

Study the Scriptures

Sept. 18. Judge by the fruit. Matt. 12:33-35.
Sept. 19. Try to live the Christ life. John 7:16-17.
Sept. 20. By hearing and following Christ. John 10:27-30.
Sept. 21. By following the rule of love. I Cor. 13:1-7.
Sept. 22. By good will in the heart. I John 3:24.
Sept. 23. By having his spirit. I John 4:11-13.
Sept. 24. How be really Christian? I John 2:3-6.

GREATER THINGS AHEAD

Depression days have often been times calling for advances. Many feel that such is the case in the work of the Christian Church. General Conference sessions are history again. We expected to hear of depleted treasuries. Such was the case, but we also received challenges. Our Mission Boards have aroused in us new enthusiasm for service, when we saw again the noble work which is being done and the sacrifices which are being made we inwardly promised to give more devotedly of prayer—time and money. Our schools and colleges together with all the work of the Educational Board vividly portrayed to us that we dare not retract here. The Mennonite Church is the loser because the Wadsworth School closed after only ten years of service, and likewise our church is the poorer as long as Witmarsum Seminary remains closed, may it not be long.

Many felt that the greatest challenge came when the work of the Publication Board was discussed. Everybody was happy to learn of the joining of our "Mennonite" with the official organ of the Central Conference of Mennonites. The Board felt that under existing conditions one way out of difficulties would be to print the Bundesbote and Mennonite only semi-monthly instead of weekly as before. But motions were made and carried to the effect that our periodicals remain weekly as before for a limited period of time and that the church come to the rescue and help support this work in a more efficient way.

It seems like poor financial management for Christians to allow bills to pile up in arrears due our colleges and publication Boards. When a student matriculates at college he should consider it a moral obligation to pay his bills there as quickly as possible in order that the institution involved may use that money to continue to function and thus help other students like himself. When one sees the long list of bills being owed by students who have left the halls of learning many years ago, it seems that the Christian virtues of honesty and responsibility are sadly lacking. The same is true in respect to the arrears due our denominational papers. If these arrears would be paid up, our Publication Board would not be facing bankruptcy. It is high time that the church in general comes to their rescue. Let us as young people get under this load. Let us first help to collect those back subscriptions and then let us make for our goal, "The Bundesbote or Mennonite or both in every General Conference home."

A More Interesting Y. P. Department

Let us advertise ourselves as Mennonites, we have been ashamed of ourselves long enough. Let us take a greater interest in our denominational papers. In order that we may do this the papers should be better, they should be of greater interest. Each issue of the Mennonite should be eagerly grasped at by every member of the family. But in order that this may be true it should hold the interest of every member of the family. It should tell about some of the things other churches and Y. P. societies are doing. It might have book reviews, poems, summaries of good sermons, frank articles, etc.

The editor of the Y. P. Department con not do this by himself, it will be much better and more interesting if all of the various Y. P.'s help. Each society should choose or appoint an interested peppy contributor who will send in one or more items at least once a month. Please send all materials for this department to the editor of this section.

MILWAUKEE C. E. ECHO SERVICE AT SAUCON MENNONITE

Special to **"The Mennonite"**

An "Echo Meeting" of the 34th International Christian Endeavor Convention, held at Milwaukee, Wisconsin, July 8 to 13, will be held in the Saucon Mennonite Church, located near Coopersburg, Rev. Elwood S. Shelly, Pastor, next Sunday Evening at 7:30 p. m., August 27, 1933.

Delegates from Montgomery, Lehigh, and Northampton Counties will present reports. Christian Endeavor members and friends of Christian Endeavor from these three counties and other counties are most cordially invited to attend this service.

The following will give reports of the Senior Convention: Paul R. Shelly, Quiet Hour and Life Work Superintendent of Montgomery County will speak on Dr. Daniel A. Polings Keynote Address, "I Will Be Christian." The evenings program will be woven around the motto of Christian Endeavor for the next two years, which is, "I Will Be Christian." This will be discussed in its four aspects.

"I Will Be Christian, 'In My Individual Life,'" the first part of the witnessing campaign will be discussed by Miss Laura A. Nolf, Secretary of the local Society and Junior Field Worker of Lehigh County. The second part of the witnessing campaign, "I Will Me Christian, 'In My Church,'" will be discussed by Miss May Markley, Leadership Superintendent of the Perkiomen Valley Branch of Montgomery County. Miss Helen Keelor, Graded Work Superintendent of Montgomery County will discuss the third aspect in the witnessing campaign, "I Will Be Christian, 'In Social Justice.'" The Fourth and last aspect of the witnessing campaign as set forth by Dr. Poling and adopted by the International Convention, "I Will Be Christian, 'In International Good Will,'" will be discussed by Paul R. Shelly.

Mr. Morris H. DeHaven, Stewardship Superintendent of the Perkiomen Branch of Montgomery County and Rev. Thomas Kressley, Pastor of the Friedensville Union Reformed Church, Lehigh County will give general impressions of the Convention.

One of the main features of the Evenings meeting will be a report of the International Junior Convention by Miss Laura A. Nolf, Junior Field Worker of Lehigh County and Junior Superintendent of the local Society and a report of the Intermediate Convention by Miss Ruth Trauger, Northampton County, Bethlehem, Pennsylvania.

Another Feature of the program will be the singing of Convention Choruses and songs. The meeting will be opened by a short spirited song service in charge of the local musical director, Andrew R. Shelly.

Mr. Carrol G. Parks, President of Lehigh County and Mr. Earl Cooper, President of the Coppersburg Branch will extend the greetings of those organizations to the audience.

Mr. Frank Biehn, President of the Saucon Society will greet the endeavorers and make the announcements.

A very special feature of this Echo Service will be a musical replica, in the form of a repetition of the wonderful prayer hymn sung by the special Convention Chorus of 350 voices every night after the regular session. Nothing could have brought us more peace as we wended our way homeward to the beautiful sacred tones of **Now the Day is Over.** If you want a real thrill for God—plan —**Now** to attend the next International Christian Endeavor Convention to be held in Philadelphia in 1935.

Another Red letter day for Saucon Mennonite Y. P. C. E. will be September 10, 1933, when Pastor H. S. Rhoads, residing at Hellertown, Pa., will bring the Endeavorers from his three charges to conduct in a joint service a Model Christian Endeavor Prayer meeting in our quaint old Saucon Church at 7:30 p. m.

GREETINGS TO ENDEAVORERS EVERYWHERE

The summer months with all their extra activities and attractions have not hindered the work of some of our societies according to reports received.

On Sunday evening, August 6, the Saucon Society had a very unusual service. It was a World Friendship Service. There were four nationalities represented, Korean, Urkranian, Colored and American. The program consisted of appropriate musical numbers and greetings from the honored guests, Ting You, Korean, who is studying to be a medical missionary, and Mr. Bucnic, a Urkranian, who is now living at Coopersburg. There were about one hundred people present to enjoy this service.

The East Swamp Society also had a very interesting program that same evening. In accordance with the topic of the evening, "How Far Does God Reveal Nature?" the meeting was held outdoors. There were several very fine musical numbers and an inspiring reading. Miss May Markley of the Schwenksville Society gave a report on the International Christian Endeavor Convention held at Milwaukee, Wisconsin, July 8-13. Mr. William Kramer of Philadelphia gave a very interesting talk on nature.

The Schwenksville Society has been visiting some neighboring society lately. They visited the Lower Providence Presbyterian Society and the Evangelical Society of Trappe. They were host to the Perkiomen Valley Christian Endeavor Union on Saturday, August 5, when the Branch held its summer conferences and picnic along the Perkiomen. This Society was pleased to have five of its members attend the International Christian Endeavor Convention held at Milwaukee, Wisconsin this summer.

The work and activities sponsored by the Christian Endeavor movement are so important and vital. Will you help to carry it on?

THE YOUNG PEOPLE'S CONFERENCE

The Young People's Conference was held in the Salem Church, Dalton, Ohio, Aug. 19-20.

The appropriate theme, "The Uplifted Christ," proved a challenge to all. The basic text was taken from John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me."

The young people enjoyed two Sunset Services in the Kirchofer Grove. The Devotional Services were in charge of Rev. Keiser and Mrs. Martha Sommer.

The inspirational sunset messages were given by Rev. A. E. Kreider and Rev. Jesse Smucker. Special music was furnished by the Salem Male Quartette.

The devotionals for Saturday evening service in the church were conducted by Kenneth Geiger. The address, "The Meaning of the Cross," was very ably discussed by Mr. E. W. Baumgartner. Excellent music was rendered by the Sugar Creek Chorus, Berne Quartette, and Oak Grove Chorus.

The Sunday afternoon devotional service was in charge of LaVera Lehman. The three addresses delivered by Rev. D. E. Welty, Miss Kathryn Kliewer, and Mrs. S. F. Pannabecker were both inspiritional and instructive.

Miss Martha Moser of Dalton, Ohio, presided over all Young People's Meetings.

The following officers were elected for the coming year:

President—Minerva Hilty, Ebenezer, Bluffton, Ohio.

Vice Pres.—Leona Amstutz, Salem, Dalton, Ohio.

Sec'y. and Treas.—LaVera Lehman, Bethel, Versailles, Mo.

Program Committee: — LaVerne Geiger—Chairman, Grace—Pandora, Ohio; Alfred Hirschler—Bluffton, Ohio; Gwendolyn Basinger—Wayland, Iowa.

LaVera Lehman, Sec'y.

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat:
'Tis found beneath the mercy-seat.

There is a place where Jesus sheds
The oil of gladness on our heads,
A place than all beside more sweet;
It is the blood-bought mercy-seat.

Then shall I not be ashamed, when I have respect unto all thy commandments. Psalm 119:6.

Blessed art thou, O Lord: teach me thy statutes. Psalm 119:12.

THE S. S. LESSON

October 1

The Life of Paul. Acts 21:39; 22:3; 27:28; 26:4-7.

Golden Text,—Today, if ye will hear his voice, harden not your hearts. Heb. 3:7, 8.

Next to Christ Paul is the outstanding person in the New Testament. It was he who brought the Gospel to the Gentiles and, because of this, we of the European races, through our forefathers, have a Christian background. It would hardly have mattered in what country, or in what age, or, under what enviornment. Paul would have been found he would have impressed his personality upon the world. His acute mind, his zeal for the truth and his willingness to endure,. as well as his mighty faith, marks him as one of the greatest and holiest of men that ever lived.

Paul had peculiar advantages. Our lesson points out the fact that he was a Roman citizen. This citizenship stood him in good stead many times. It protected him from his persecutors. It enabled him to appeal to Ceasar's court—the supreme court of his time. It furnished the means for getting into Rome, though carried there as a prisoner and as a prisoner he had special privileges, such as meeting those who sought his company and sending messages to his friends outside of prison when he was held.

Paul, though a devout Jew, of the strictest Jewish party, grew up in a great Gentile city. As such he was famiilar with the language and customs of the world. He received an education that fitted him to go anywhere in the world. He also saw heathenism at its worst. Being master of the Greek language—the language of business and culture the world over—enabled him to write his epistles in a language all the civilized world could read. It was no accident that he learned a trade in his youth. Mastery of this trade enabled him to earn his way as he made long journeys to strange lands to preach the Gospel.

Being destined for a rabbi and having the advantage of sitting at the feet of one of the greatest teachers of the age, grounded him thoroughly in the Scriptures so that they became a part of his life and speech and enabled him to have understanding of Jesus as the Messiah of the Prophets.

As a persecutor Paul was unconsciously preparing himself as a messenger of the crucified Christ. He surely could not help asking himself again and again. "Can these be right and I be wrong? as he saw the numerous martyrs give their lives for their Christ. The vision on the road to Damascus came as a crisis to his troubled mind and brought him to make his great descision. When it was made we find him straightway preaching Christ. His retirement to Arabia, which must have occupied many months, enabled him to readjust his life and meditate upon the relation of the Jewish scriptures to Jesus Christ.

We find, that with the revival at Antioch, Paul was one of the outstanding leaders. Yet, when the Spirit directed that messengers be sent forth Paul was one of those selected. The Church at Antioch gave its leaders and those who seemed to be most needed to the cause of evangelizing the heathen world. Paul says of his experience on the Damascus Road, "I was not disobedient." It was the same feeling that led him to ever be ready to do and go as God directed. Unquestioned obedience was the rule of Paul's life.

Paul was a great man to God, because of their association with him others too attained greatness in the kingdom, among them Barnabas, Mark, Silas, Timothy, Titus and a host of others whose names appear in the New Testament account. If we will make a list of those churches that owned their existance to Paul the list will be a long one and will include many nationalities and many kinds of people. Sometimes we find him in the mountain fastnesses of Asia Minor, again, in great cities such as Rome, Ephesis, Corinth and Antioch. He is always preaching Christ in the face of opposition and gaining converts to his Lord.

The burden of Paul's life was to preach the crucified and resurrected Christ as the Saviour of men. The only thing he cared to know was Jesus Christ. The only honor he cared about was the honor of his Lord. The only reward he sought was an entrance into eternal glory with his Christ.

PRECIOUS OINTMENT AND BASKETS

Mark 14:8. **"She hath done what she could."** It was a nameless woman who anointed the feet of Jesus with precious ointment; but her sufficient reward was in his words, "She hath wrought a good work on me." It was a nameless publican who made the prayer, "God be merciful to me a sinner;" but his immortality is in the commendation, "He went down to his house justified." It was a nameless Samaritan who ministered to the wounded traveler on the Jericho road; but what greater praise could he desire than this: "Go thou and do likewise."

Not long ago the newspapers made mention of a young man who had been honored by our civil authorities for saving the life of a drowning woman. But let us have the whole story. His mother was a Christian woman who had been left a widow with two sons. One of them shared his mother's religion and with Christian devotion wove baskets to support her. The other spent his days with boon companions at the wharves, and on hearing a woman's cry for help he plunged in and saved her. Which of these twain, think you, was the real hero—the son with the medal or the crippled wage-earner in the humble home?

Let this hearten those who, with high purposes and aspirations, are hampered by the close conditions of humble life. A name in the newspapers is of little moment to such as have reason to believe that their names are written on their Saviour's hands. The supreme reward of Christian fidelity awaits us at heaven's gate. "Well done, good and faithful servant! Enter thou into the joys of thy Lord!" What are the trumpetings of fame to a welcome like that? So, with our weakness resolved into strength and all handicaps removed, we shall at last receive our promotion to higher tasks.

D. J. B.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR AUGUST, 1933

Calvary Church, Quarryville, Pa., $13.49; First Mennonite Church, Butterfield, Minn., $5; Zion Church, Donnellson, Iowa, $60; Garden Twp. C. E. Soc., Moundridge, Kan., $20; Zoar Church, Goltry, Okla., $8.50; First Mennonite S. S., Bluffton, Ohio, $25.24; First Mennonite S. S., Newton, Kan., $196.87; First Mennonite Church, Allentown, Pa., $33.52; New Hopedale Church, Ringwood, Okla., $8.39; Tabor Church, Goessel, Kan., $40.56; Friend, Newton, Kan., $283.47; Interest, $30; Eden Church, Moundridge, Kan., $180.63; Bethel Ladies Aid, Langdon, N. D., $25; Bethel Church, Dolton, S. D., $27; Grace Church, Lansdale, Pa., $27.95; C. E. Soc., Avon, S. D., $20; Bethesda Church, Langham, Sask., $4.70; Rent, $26.55; Friend, Whitewater, Kan., $25; Mennonite Church, Butterfield, Minn., $26.07; Salem Church, Wisner, Nebr., $20; Swiss Church, Bluffton, Ohio, $100; First Mennonite Church, Beatrice, Nebr., $244.40; Immanuel Jr. Girls Class, Los Angeles, Cal., $4.25; int., $4; Rent, $178.35; Bethel S. S., Lustre, Mont., $29.49; First Mennonite S. S., Bluffton, Ohio, $15.31; N. N. Newton, Kan., (Thanksgiving offering,) $5; First Mennonite S. S., Aberdeen, Ida., $78.14; Mennonite Church, Arlington, Kan., $9.04; Friend, Newton, Kan., $25; Lehigh Mennonite Church, Lehigh, Kan., $6.21; S. S. Class, Marion, S. D., $6.50; Grace Church, Albany, Ore., Refund, $8.30; Brudertal S. S., Hillsboro, Kan., $54.64; Ebenezer Church, Gotego, Okla., $30; Jacob F. Schmidt, Buhler, Kan., $50; P. J. Dyck, Buhler, Kan., $10; Bethel S. S., Inman, Kan., $21.47; Hebron Church, Buhler, Kan., $18.54; Alexanderwohl Church, Goessel, Kan., $80.20; Mr. and Mrs. L. M. Ledig, Upland, Cal., $100; Bethel Church, Mt. Lake, Minn., $20; Eicher Immanuel S. S., Noble, Iowa, $50; Hoffnungsau Church, Inman, Kan., $22.67; Garden Twp. Church, Moundridge, Kan., $13.66; Mennonite Church, Halstead, Kan., $35.70; Mennonite Church, Pulaski, Iowa, $16; Salem Church, Freeman, S. D., $200; East Swamp Church, Quakertown, Pa., $20; New Hopedale Church, Meno, Okla., $21.50; Mennonite Church, Pratum, Ore., $25.82; First Mennonite Church, Beatrice, Nebr., $356.34; First Mennonite Church, Berne Ind., $163.30; Hereford Church, Bally, Pa., $129.35; Bethlehem Ch., Bloomfield, Mont., $18.81; 2nd Mennonite S. S., Beatrice, Nebr., $100; First Mennonite Church, Upland, Cal., $85.10; San Marcos Church, Pasco Robles, Cal., $40; Johannestal S. S., Hillsboro, Kan., $25.86; Grace Hill Church, Whitewater, Kan., $18.85; Bergthal Church, Corn, Okla., $9.42; Mennonite Church, Deer Creek, Okla., $11.09; First Mennonite Church, Monroe, Wash., $10.25; Christian S. S., Moundridge, Kan., $3.75; Swiss Church, Whitewater, Kan., $13.50; Bethel College Ch., Newton, Kan., $12.51; Bethesda Church, Henderson, Nebr., $71.20; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.) $377.16. Total, $4,058.62.

Balance in Bank August 1, 1933		$ 347.78
Gifts received for Generel Fund	$ 3,567.92	
Gifts received for Orphans, etc	210.00	
Gifts received for Special Accts.	41.80	
Interest & Rent	238.90	$4,058.62
Total		$4,406.40
Paid on Orders		$4,074.45
Balance in Bank Sept. 1, 1933		$ 331.95

(On Sept. 1, 1933, the Board owes for approximately, $16,000.000 unpaid orders.)

Respectfully submitted,

J. E. Regier, Treas.

JOTTINGS

Both the First and the Second churches, Philadelphia devoted the service last Sunday morning to giving reports of the meeting of General Conference.

The business of the General Conference was transacted by 232 delegates representing 148 churches with a membership of 30,000. During the course of the Conference 3000 meals were served in the dining room.

Miss Martha Burkhalter was one of the speakers at the Retreat of the Indiana Christian Endeavor Union held at Bethany Park, near Indianapolis. Miss Burkhalter served for a number of years on the Christian Endeavor Board of the National Council in India. A number of fellow townsmen from Berne, Ind., attended the meeting with Miss Burkhalter.

The Junior Christian Endeavor Society of the Saucon Mennonite Church is called the Baby Society of the Eastern Pennsylvania District Conference Christian Endeavor Union. The newly elected Union President, Bro. Lloyd Weiss visited this society recently and was much pleased to find such earnestness in the worship period of this new Society—less than a year old.

The (Old) Mennonite Conference which held session at Hesston, Kan., recently elected for its modurators, Daniel Kauffman of Scottdale, Pa. and Abner Yoder of Parnell, Iowa. At the concluding session of the Conference Prof. Harold Bender of Goshen College, Goshen, Ind., gave an address Mennonite relief. A collection was lifted for the benefit of the Mennonites in Paraguay.

The meeting of the Middle District Conference, held in Dalton, O., just prior to the General Conference, was honored with the presence of a number of missionaries and former missionaries. Those present included; Mrs. R. Petter of Lame Deer, Mont.; Mrs. Sylvia Pannabecker of Bluffton, O.; Mr. and Mrs. Paul Wenger of India; Miss Martha Burkhalter of India and Dr. H. Bauman of India.

The Middle District Conference will hold its next year's session in Grace Church, Pandora, Ohio, of which Rev. Paul Whitmer is pastor. At the last session of the Conference held in Dalton, Ohio, because of its nearness in point to time to the General Conference, very many visitors from distant parts were present, including some from the states of Kansas, Iowa, Missouri, Idaho, California, Montana, Illinois and Pennsylvania.

The First Mennonite Church of Chicago has recently been able to redecorate the interior of the church and make repairs. This was made possible through the efforts of the Missionary Society and special gifts. All labor was donated. The congregation is looking foreward to renewed interest in the fall work. Visiting pastors on their road to General Conference who were able to stop and speak at some of the services of the church were; Rev. P. P. Wedel, Rev. P. J. Boehr, Rev. S. S. Baumgartner, Rev. H. P Krehbiel and Catherine Niswander

While the regular pastor of the First Church, Newton, Kan., was absent attending the General Conference, Rev. Bernhard Regier, one of the aged ministers of the congregation, conducted the German service. A neighboring pastor of the Methodist church, Rev. S. Keller, gave the English sermon. A Union Service was held in the local Methodist church at which Prof. Paul Erb of Hesston College, preached.

Among the numerous Family Reunions held in Eastern Pennsylvania the more recent was the Tyson family. The Tysons descend from one of the first Mennonite settlers in Germantown where the earliest Mennonite community was established in America in 1683. The grave of the original Tyson is the only one of the first settlers indicaed by a marker and is in one of the local Germantown burial plots.

Special recognition was given to Miss Margaret Braun by the large Mennonite congregation in the Free City of Danzig, Europe, because of her service of thirty-five years as organist, which she has just concluded. As she retires another sister, Miss Martha Wiens will be her successor. The Danzig congregation dates back to the time of Menno and is one of the largest Mennonite churches in the world. Many of its members have attained prominence in the city and nation.

Salem Church, Freeman, S. D., observed its Silver Anniversary Sunday, Sept. 3. The morning service was of a devotional nature at which addresses were made by Revs. J. C. Kaufman, Alf. P. Waltner, Walter Gering and P. R. Schroeder. The program for the afternoon was historical. The speakers were J. C. Mueller, J. J. Gering, J. J. Waltner, Mrs Benj. Waltner, C. B. Lehman, letters were read from former pastors. The program for the evening was musical. Talks were given by Caroline Waltner and John C. Graber.

There are about 400 Mennonite girls employed in homes in the city of Winnipeg, Man. Canada. These girls belong to the families who have come as refugees from Russia to Canada and they are contributing to the support of their parents and other members of their families who have no earning capacity or opportunity. The Girl's Home in Winnipeg offers to these girls a home and common meeting place and provides the supervision necessary for their well being. Thursdays and Sundays are given over to special services since the afternoons of these days are generally times when they are at leisure.

Holy Spirit, all divine,
Dwell within this heart of mine:
Cast down every idol throne,
Reign supreme, and reign alone.

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VOL. XLVIII BERNE, INDIANA, SEPTEMBER 21, 1933 No. 37

EDITORIAL

An interesting communication from the Mennonite church in Crefelt, Germany, was recently received by the pastor of the Germantown Mennonite church. It was an inquiry from a sister named Gottshall, who was desirous of knowing whether there were any descendants of her ancestor Jacob Gottshall, who was one of the first ministers at the Germantown church living, or connected with the church now. This Gottshall, about whom she inquires, was an important person and a minister in the church of early colonial times. Under his administration baptism was administered and communion celebrated in the little congregation. It was about the time of his arrival, 1707, that the first meeting house was erected, which served as a meeting place for the brethren for nearly seventy years. The greatest importance is to be attached to Gottschall's connection with the Germantown church since it was he who wrote to Germany giving a detailed account of the Mennonites in Pennslyvania and particularly in Germantown. Without the information contained in that account we would be in dark concerning much of what transpired in the Mennonite church in Pennsylvania.

The sister in Germany who, is seeking information concerning her ancestor gives the information that her father was an officer of the Crefeld church for more than fifty years. It was just from this neighborhood that Jacob Gottshall came and it seems that the family continued in its relation to the Mennonite church during all this time. In America, especially in Pennsylvania, the Gottshalls have had a conspicious part in the affairs of our church. Deacon William Gottshall was one of the founders of the Eastern District Conference and since his time, there have been many others of the same family associated with the church in an official capacity. William Gottshall was the great-grandfather of the writer of this article and there never has been a conference in the Eastern District without some of his descendants connected with it. There are several thousand descendents of William Gottshall recorded in the family history. He was born in 1787 and was the father of twelve children who raised families. Of his descendants there have been and are seventy-five serving in the Christian ministry either in the Mennonite church or in some other denomination.

With the celebration of the 250th anniversary of the Germantown church it is interesting to note that descendants of this early minister continue active in the Mennonite church both in this country and in Europe.

The meeting of the All-Mennonite Conference, held in Newton, Kansas last week, was one of several such gatherings of representative Mennonites who have come together in an effort to create a larger understanding and a better acquaintance among the Mennonites of various groups. This gathering, as were the others, was not an official one, but an important one, nevertheless, because it represented a sentiment that has long prevailed and expressed the ideas of the lay members who long have hoped that we, as a denomination, might find a way for overcoming the difficulties that have long separated Mennonites into many small groups. There are so many things that we hold in common and so few things about which we differ that it is a matter of regret that we can not work and act together. Duplications appear in many places, such as in home and foreign missions, benevolences, publications, etc. Were these avoided and were men and means used in advancing the cause, instead of keeping it in small and often rival parts, there would certainly be more effective results. The distinctive principles of our church if they are important, need to be presented by a strong and united body. It these are not important they are not worth maintaining. We believe they should be stated effective and efficiently. We also believe that there is sufficient conviction on our part to put forth our best efforts towards that end.

The old churches in which our fathers worshipped were not only the plainest kinds of structure, but, were without much of what we of a later day would hold to be necessary for bodily comfort. The benches were plain and without backs, home made and crude. Pulpits, in the sense of what is understood by that term today, were lacking. A plain counter with a plain bench behind it served all that was needed for a pulpit. The heating was by wood fire in the crude stoves of the colonial period. Some times services were omitted during the colder months and so even a stove was not necessary. All this plainess was not an affectation. The meeting houses of our fathers were like the houses in which they lived and only absolute necessities were provided. People in those days were poor and used to getting along with little and putting up without what we of this day would think necessary. The point of it all was that the meeting house was the place where worship was conducted in the most natural way and in consistancy with the way the worshippers lived. There were several advantages in the plain ways of worship of our fathers. Money was not spent in costly buildings and debts on church buildings were not the inheritances passed down to the generations following, as is so often the case in our day. They was no thought of idle display. Pride in buildings and their comfortable fixings had no place in religious life and the very plainess of the meeting houses of the Mennonites and other plain sects was a protest, even then, against the pride and the extravagences of other denominations. It is very well for us now to have comfortable places of worship conveniently located but we question the value of costly buildings carrying great debts and displaying the pride of the members. Money that is the Lord's should be invested in other things that bring results in the building up of the kingdom of God, in promoting the salvation of souls and the care of the needy and distressed.

At this writing things in Cuba, our island neighbor are in a very unsettled condition. After years of oppression by the administration under which they lived the people of Cuba have revolted. The revolution has in these few weeks changed governments several times and prospects for a settled government are at this moment remote. As in all such uprisings, economic conditions have much to do with things as they are. People often come to the point where they believe revolt is the only relief from their distresses. Such actions too often only add to the troubles they have to bear. Our own Government holds the right to controll certain things in the administration of the Cuban government. It reserves the right to come in and establish order when it thinks such a move necessary. As in all times of public dissatisfaction the Cubans seek something or someone to blame and in this case it is the financial hold that United States investors have on Cuba. Feeling against America and Americans is running high. Rushing a great fleet of war vessels into Cuban waters does not help things. It means, and is understood in Cuba, that any acts of violence on the part of mobs will bring the military forces into activity and, when this happens, Cuba will for a long time be unfriendly to the United States no matter how soon the present troubles end. It would be better to let the Cubans settle their own affairs in their own way. American investments may be in danger but that is no excuse for sacrificing American lives, and Cuban lives too, in order to protect them. Our Government does not use guns to protect and collect on our private investments at home, why should it do so in any foreign country?

WHAT CONTRIBUTIONS MAY CHURCH COLLEGES RIGHTFULLY EXPECT FROM THEIR CHURCHES?

Rev. J. N. Langenwalter, D. D.

The Church is the parent of the schools. That establishes a vital relationship. Any vital, human relationship pre-supposes that some great common interest comes before any demand of individual rights.

"Honor thy father and thy mother" is a basic principle, which God has written deeply into His orderly arrangement for the welfare of mankind. One of the greatest leaders, whom the world has ever known, recognized that fact as he faced God in solitude for forty days while he was trying to see how a motley crowd of newly escaped slaves might be transformed into a great people. Moses wisely placed this commandment at the head of the list dealing with human relationships and, when he re-stated the Commandments for the sake of the younger generation in Deuteronomy, he added the very significant phrases: "as Jehovah thy God commanded thee"; and, "that it go well with thee."

This same leader reminded parents frequently that there would be a day when their children would ask them questions about the meaning of things which God had commanded them. Moses commanded the parents to be ready to give answer He took for granted that he found indelibly inscribed in the nature of children, namely that they learn by asking and that those who would teach them must be able to think ahead of them.

There is no questioning the fact that children owe honor to their parents, and there is just as little questioning the fact that parents owe their children lives worthy of honor. Where this kind of relationship exists there is a minimum of demand for personal or corporate rights.

When we see clearly what Christian parents owe their children, then we understand what contributions the children may rightfully expect from their parents. What is true of the home is true of the church.

The first contribution which childhood has a right to expect of parenthood is LOVE. Childhood has a right to be well born and well reared, which means that a child has a right to be conceived, born, nurtured, guided and advised in love.

True parental love is conscious of the passing of the years. It does not expect the child to remain an infant always. One of the most pathetic failures of many parents lies at this point. Some years ago two young men were approaching their legal majority. One did his day's work on the day he was 21 and then went home, walking almost four miles. He spent one of the happiest evenings of his life with his parents and his younger brothers and sisters. Home was home still, even though in the eyes of the law, he was now a man. The other left home on the day of his legal majority with a declaration of freedom sounding too much like license. Why this difference? The parents of the first young man had prepared him for the days ahead and had allowed him to become a man normally. He was still really their son, but now a man and no longer a child. The parents of the latter had continued to treat him as a mere child and when their legal claims were ended they discovered that their unwise love—for they maintained stoutly that they loved their son—had failed to establish relationships existing in a home where there is honor. After many years society still sees the difference between these two men.

As with the home so with the church. The time comes when children rise up and ask why things are as they are. That is not necessarily a sign of rebellion or disobedience. It is what wise parents expect of their children.

The passing types of experience may lead to differences of opinion, but where there is love the deeper relationship will not be broken, either in the home or the church. Parents did not live again the generation of their parents, neither can they expect their children to live over again their own past experiences. History may repeat herself, but she does not reverse herself.

True parental love has Faith. It expects more of the children than the parents have or could have accomplished. It gives the children an opportunity to live their lives as conscientiously as they lived their own. Love which is not expectant is not challenging. It usually lacks these qualities because it is selfish. The worst handicap which any child can have is to be dominated by parents who have no faith in the being they called into existence.

Parents do not know all of the possibilities which exist for their children, nor do they understand all of the burdens which a new generation lays upon their offspring. This brings keen suffering to parents at times. Perhaps Paul thought of something like that when he wrote: "Love suffereth long and is kind." That is what homes and churches need to learn more fully to appreciate and to practice. Then fear and her children of mischief and destruction, called jealousy, suspicion and self-pity, will be displaced by a confidence which builds.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St., Philadelphia, Pa.

Subscription in advance $1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Our children do not always do the specific things which we were in the habit of doing when we were at their age. Perhaps they are doing better. Then let us not be fearful or jealous, but joyful, even though it be with bated breath at the pace of their progress ,and remember that they are **our** children still.

True parental love has Hope. "A hope that putteth not to shame." This does not refer to the kind of sanctimonious gambling which some people call hope, but it does mean putting into operation the faith which we have in our children, leaving the outcome to their better judgment, guided by the Spirit of God.

In the light of the foregoing suggestions may we then say with all kindliness, but also with all seriousness, that the schools which were born of our churches, and are serving them now, may rightfully expect the contribution of **love** from these churches. In the case of Mennonites it is better to say "churches" rather than "The Church." This body assembled here today is confessedly an advisory body. It is an association of churches rather than The Church, in the sense in which larger ecclesiastical bodies use the term. We are here as a group of homes, usually called churches, to advise with each other about the welfare of our children. These children do not look alike to all of us but they are our children still. If we love each other we will love each other's children. The schools and colleges founded by some of the churches here represented are some of these children. As never before, let us take an interest in these children, moved by Love which expresses itself in Faith and Hope.

The second contribution which children may rightfully expect of their parents is that the latter should **take Jesus seriously.** This refers to homes and churches professionally Christian.

When Jesus was ready to begin His work He called out a dozen men to follow Him. "Called out" is the original meaning of the word from which we get the name church. He taught these men for several years by word of mouth and by deeds of kindness, wrought upon such unfortunates as came His way. He contributed many definite things to their lives, but He stressed attitudes most of all. There were things which He told them, and there were things which He expected them to figure out for themselves, and then there were things which He simply took for granted on the part of those who manifested interest in the Kingdom of God. It is highly significant that, when Jesus referred to the doing of good, to prayer and to a sacrificial attitude toward life, He introduced His remarks by saying: "When ye . . ."

Children, whether of homes of churches, have a right then to expect that their parents will do good to them, pray for them and bring sacrifices on their behalf.

"That did me a lot of good," said a man of sixty, upon whose shoulders rested heavy public responsibilities, when a little old man had waved a final farewell from the car window. The little old man was a plain farmer from northern Illinois. He understood little of the details of the responsibilities which his illustrious son had to face, but he cared about the welfare of his son. The son was still **his** boy, in a sense, but in another sense, just as real, he was a great man of affairs. And that concern of the father was the good that he could do **for** the son, and **to** him! Our understanding may be imperfect, yea it may even be faulty, but if we have an attitude of doing good to our children, we will understand them the better and will reap the rewards of a right relationship with them.

There are men and women in our churches who have proven themselves to be parents of that kind. They marvel at the opportunities which are offered youth of our day, and do not become jealous; they are genuinely humble when they think of the little schooling which they could enjoy, but they encourage their younger co-workers to do all they can to give the rising generation the best that can be got in the way of education; they feel out of place because they know so little of the perfect maze of things which the succeeding generations have achieved and with which youth of our day are familiar, but they come to visit the schools occasionally in a way which has done good to many a student, teacher and administrator. After such an experience one has been compelled to wonder whether these, after all, are not the church, the parent of the schools and colleges. Why? Because they do us good, not with modern trumpets, sometimes called votes and resolutions, nor with any other unseemly kind of ostentation. Not all students may have been trained well enough at home to appreciate that kind of experience, but there are many who do, not to say anything of teachers and administrators, of whom there are many who want **you** more than they want your money, even in times of economic stress. They need both, not one or the other, but they need a Christ-charged personality more than they need money. No one should feel obliged to do the good he cannot do, nor to give what he does not have. May we remember, however, that Jesus took for granted that His followers would do good! An increased application of that fact will work wonders in the case of our schools.

Jesus also took for granted that His followers would pray, not say prayers, but make a consecrated, expectant effort Godward. One of the great needs of Christendom today is that men and women, who for some reason or other are kept on the church rolls, should learn to realize the difference between what they call praying and what Jesus would accept as praying.

The third contribution which children of homes and of churches have a right to expect is **the forward look** which makes for growth.

Jesus told His disciples that they should do greater things than He had done. He told them that they would go farther than He had gone. They were to go to the ends of the earth as His messengers. They were to learn to find a content for life greater than that which He had been able to establish effectively among men in the short time He remained in their midst. He spoke of eternal life as though it were something of great reality and content and not mere extent of time.

Jesus also taught His followers to look upon little children as the undeveloped possibilities of human kind, not yet spoiled. Instead of allowing them to continue to look upon children as problems, He challenged them to catch the spirit of childhood once more so that they would not miss membership in the Kingdom of God altogether. One cannot help wondering what Jesus would say to this age which speaks so much and so disparagingly of the problems of childhood and youth. His disciples saw nothing but a problem that day when the mothers brought their children. They thought to get rid of the problem by ordering both mothers and children away. You will remember that Jesus "was moved with indignation" at that method of dealing with children and that He said unto them, "Suffer the little children to come unto me; forbid them not for to such belongeth the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein." After that He gave a demonstration of His Spirit by taking the children upon His arms, blessing them and laying His hands upon them.

A reference to this scene was made at the General Conference held at Berne, Indiana, in 1902, by Rev. H. H. Ewert, who maintained at that time that Jesus was the real discoverer of childhood. That phrase struck something deep and sacred in the hearts and minds of a number of us who have since been guided by its forward looking suggestions and have been kept in school work, when prudentially minded people have felt that we were foolish and impractical with so many greater opportunities open to some of us. One forgets the sting of sacrifice when one sees the vision open to those who catch the forward look open to those who have learned to love, to take Jesus seriously and whose chief desire has become that of growth so that the law of God may really be fulfilled.

Those who bear the brunt of maintaining the colleges, the children of your churches, know better than anyone else who makes the contrbutions, which have been mentioned above. They are deeply appreciative of them and their contributions, but they see the ranks of those rare souls thinning and the opportunities and necessities of meeting the rightful expectations of youth in the churches growing. What the colleges are hoping and praying for is that there may be an increase in the number of those who do not only fail to fall prey to the materialistic spirit of the age but who rise up and follow the Head of the Church by learning to love her children with strength, good sense and enthusiasm, as well as tenderness; who prove, in every-day life, that they take Jesus seriously in the things which He took for granted in the lives of His first followers and who grow old so gracefully and look forward so hopefully that even youth feels challenged to go forward in a day when going is hard.

ONE SUNDAY IN K'AI CHOW

The audience for the Sunday morning devotions was rather large for the busy season; but as the Summer Institute was in session, most of this group had come to the East Suburbs Church, which is the nearer and larger one. When I looked over the audience my thoughts were for awhile concentrated upon this group of leaders now attending institute, which is not so very large. No, not even as large as similar groups have been in the past, for through the prolonged depression many a former worker has been compelled to leave us; but I fully believe and dare say, that they are a hand-picked group. It is only twenty some years since mission work in this field was first begun. They are therefore not only the first generation Christians, but only the first half of the first generation. The average age of this group might be thirty-five. They are fairly well educated. The majority have had junior high school, some senior, a number of them have been in college, and a few have actually graduated from the same. One has another year left and he will have a M. D. degree, quite a few are graduates from a Bible school, three from a well established theological seminary. Most of them I have known in the past as pupils in our schools. Now they are the leaders in the work.

The choir ascends to the platform and gives a special song. Thirty voices sing in four parts with such a touch and such an affection, that the whole audience is moved. Many a time have we said the words: "The Chinese simply can't sing," but it can't be true. Older people becoming Christians generally never learn to sing well; but the young surely can.

While the services are proceeding, one cannot but notice the pastor, also a graduate from a Bible school in Peiping, but who has long since given his time and strength to the local church. Some have considered him very strict and set in his principles, some hate him for his severe reproofs, but others again just love him. Today, however, he is not giving the message. A theological seminary graduate preaches. I still remember him as a small boy in school, having rather big eyes and an open heart. With the mission's aid he has through the years acquired a good education. During the last three years a missionary has on his tenth carried him by the grace of God through the theological course in the seminary. He now brings an earnest and powerful message to his home church. At the close of the services another young man arises. He is a teacher in the local church school. I still remember how he repeatedly as a student applied for baptism, but several times was put back because he was not clear in Christ as the only Savior of mankind. Some people have even since had some doubt about his full salvation. But here he arises before a large audience to thank and praise the Lord for what he has done for him. About six months ago he had shown signs of consumption, in fact the doctors had found such germs in his system, for the sputum clearly showed it, and several times he had even spit blood; but now since he has learned how to take care of himself, and especially committed his case to the Lord in prayer, he has constantly improved. The doctor has declared him healed. As he put it: "Not by man's hand, but directly through the grace and healing power of our Lord Jesus Christ." I surely cannot but praise God for His marvelous works among man, even among our Chinese.

In the afternoon the vacational children's Bible schools have a meeting. This year our local church has established seven such schools. Two have only in part been a success, but five with seventy-eight pupils have completed the course, and are now here to let the church know what they have learned. The songs, the Bible stories, and the many answers correctly given in a series of Bible questions, show us that fine work has been done. And mind you, besides a few books no aid has been given to the pupils, and the teachers have served a whole month without financial remuneration. We have sometimes spoken well of the Christians, who give a week or two during the Chinese New Year each year to evangelism, but here is another voluntary work, that needs to be remembered in our prayers.

Next comes the Christian Endeavor. It has in its life already gone through many stages. At first it was one simple society. School children and church members joined and attended voluntarily. Later there came a time, when western ideas were to be forced upon it in a great reform, as a result the students walked out and refused to take part. Later another method was tried, not dividing the society into classes, but making two divisions of it in sex lines. They were, however, to meet once a month. Although the society continued to exist, we cannot say that it prospered. Now they have reverted back to the old and simple meeting for everybody. It is a simple society but thus it works best, and brings greater blessings. The church, the Sunday school an the Christian Endeavor are their own. They have the leadership. Missionaries are only helping along, but they are and will remain a spiritual asset to the church and its work. Their field of work now is more among the unevangelized masses in hospital and clinic work, Bible schools and higher educational work to some extent.

THE DEVELOPEMENT OF THE KINGDOM

An Echo From the Shipshewanna Retreat

By Don Bowen

The outstanding thing in the course on the Development of the Kingdom of God as directed by Rev. Weaver was to give a broader view of what was really meant by the Kingdom of God so that we as young people might better interpret for ourselves between the ideas of the kingdom as they are being advanced by certain groups within and without the church. In order to decide on any question there are certain tests that must be made to enable us to arrive at the truth of that question. They are

1. What is the origin?
2. How has it developed to the present?
3. What useful purpose has it served?
4. What effect has it upon society?

Applying these to the question of the Development of the Kingdom we find that it originates way back in the Old Testament. In fact, it started in the early chapters of Genesis. But before we can go back and read it we must learn how to read the Old Testament. Namely, read it as a book of history, a book tracing the development of the Jewish race of people through their various stages of progress from one family to a powerful nation and then through their stages of national decline. But always mindful of the development of their religion and their Bible. The books of the Old Testament are not to be read to prove signs and select texts but as spiritual account of the products of the life and thinking of a people. Jews, yes. But how can Christianity be understood and explained except we know and understand the development of the idea of the Kingdom under the people who were the ancestors and teachers of Jesus.

The idea of the Kingdom has developed from the time of the creation when God created man with the hope of fellowship. Sin broke this fellowship and God has since been trying to win man back a proper relation with Him. Even yet, the successful happy life is the one that lives most nearly in harmony with the laws of God.

Looking through the Old Testament we find certain men have made a real contribution to this idea of the Kingdom of God. For instance, Abraham, with God began the process of selection from the great mass of mankind, a group of people with a definite religious purpose. Isaac furthered it by being a man possessing only one wife in a land where polygamy was lawful and commonly practiced. Jacob discovered that God is not just in the house of his father, Isaac, but is even in Bethel and wherever he goes. Joseph discovered that God was in Egypt and had a hand in the governmental affairs there. Moses discovered that God was eternal and at Mount Sinai the first written laws were given to the world. Rather they were written down though they had been in the world as an agreement between God and man since the creation. They are as true and as binding today as then and will continue to be so. Man cannot break the Commandments. He may break himself upon them. Here at Mount Sinai Moses built a nation. Joshua by conquest secured a home for the Jewish nation. The principal purpose of the Book of Judges is to tell of the unifying of the Jewish people. They are formed into a national kingdom under Saul by the last of the Judges, Samuel. Saul becomes self-centered because of his military successes and loses his kingdom to David who extends the Jewish kingdom to its widest dimensions. No wonder the Jews at the time of Jesus were looking for a second David to come and restore the kingdom of Israel, the kingdom of God as they called it.

When Jesus came into the world He found every Jewish child familiar with the term, the

Kingdom of God, so that it is no wonder that He uses is so often.

Now the goal of this course, I conclude, is this: The people of the time of Jesus were expecting Him and planning for His coming, but when He came, He brought a different kingdom from what had been expected. Namely, a kingdom of the heart, a kingdom within the individual rather than an external force and they did not recognize Him. Is there not danger that in this day when we are so concerned about the second coming of Christ, that we might miss Him when He comes? Is there not danger that we emphasize the church too much and the Kingdom of the Heart too little?

THE JEW AND THE BIBLE

"Verily I say unto you, This generation shall not pass till all these things be fulfilled." (Matt. 24:24.)

The things mentioned in this passage are the surprising and extraordinary events with which "this present evil world" (aion) shall be terminated.

The word "generation" signifies the Jewish people. Webster defines it as "A family, a race, a stock, a breed." That these definitions are good is evident from Psalms 12:7; 14:5; 22:30; 78:15, and 112:2. Also Luke 16:8 and I Peter 2:9.

The word genea, which is here rendered generation, is rendered "time" in Acts 14:16 and 15:21, "ages" in Eph. 3:3, 31, and "nation" in Phil. 2:15.

Dr. Charles Hodge says: "There is high authority for making "this generation" here and in the parallel passages, Mark 13:30, and Luke 21:32, refer to Israel as a people or race; in this case the meaning would be that the Jews would not cease to be distinct people until His predictions were fulfilled" (Systematic Theology, Vol. 3, p. 799.)

Peter the Great once asked his chaplain to give him "one word that would prove the religion of the Bible to be divine. After a few moments' reflection the chaplain replied: "Israel!" The king said: "I will think about it." Some days afterwards he met the chaplain and said to him: "Your word is altogether convincing!" The great monarch was quite familiar enough with the laws and history of nations to know that Israel's preservation could not be accounted for except upon the ground of divine interposition.

All the great nations contemporaneous with Israel's earliest history, such as Egypt, Assyria and Babylon; and the later great nations as Greece and Rome lie buried under the dust of centuries. But Israel, though scattered among the nations since the Maccabean reign, and persecuted and oppressed in the most cruel and atrocious manner, still preserves, amidst all the social, religious and political convulsions of these centuries, her distinguishing peculiarities and characteristics as a people.

The Apostle Paul in writing to the Romans asks the question, "What advantage, then, hath the Jews?" and then answers in these words, "Chiefly because that unto them were committed the oracles of God." (Rom. 3:1, 2.) We are here informed that the Jews are the custodians of the sacred oracles. "The word of the Lord endureth forever." See I Peter 1:23-25, and Isaiah 40:6-8. Since the Word of God is to stand forever, its custodians must also be preserved. This wonderful people shall not cease to exist, as such, until all the wonderful things predicted in this wonderful Book, for this age, are consummated. A people divinely chosen and miraculously preserved for the purpose of preserving the God-given Book. "For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites, where is the adoption, and the glory, and the convenants (Testaments), and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen." (Rom. 9:3-5.) The Methodist.

—L.W.M.

There is a spot where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy-seat.

There, there, on eagle's wings we soar,
And time and sense seem all no more,
And heaven comes down, our souls to greet,
And glory crowns the mercy-seat.

D. D. Eitzen
Pres.
Mary B. Borneman, Sec.-Treas.
Vivienne Musselman
Walter Gering
C. H. Tiessen
Henry Harder
A. R. Keiser

The Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

October 1

Why Should All Christians Be Church Members?—I Cor. 12:25-27.

What is the church? What should be the relation between a Christian and a church? Must every Christian be a church member? These and many other questions will come to our minds as we try to do some real thinking on this topic for our week's discussion. We do not find the church often spoken about as we persue the Gospels. In Matthew 16 we find that great mountain top experience at Caesarea Phillippi when Jesus asked, "Who do men say that I am" but what He was even more eager to know in the next question "Whom say ye that I am?" Following Peter's quick answer Jesus replies, Thou are Peter and upon this rock I will build my church an the gates of hell shall not prevail against it." After Pentecost we read how three thousand souls were added to the church fellowship in one day. And the church has been going on through these nineteen centuries, changes have come, there have been divisions into over two hundred denominations but still the church goes on, and it seems to be the only institution which has anything stable to offer to a troubled world. The church is trying to bring us to reality.

Questions

1. What is the church?
2. Why is it easier to be a Christian in the church than outside?
3. What is the relationship between the radio and the church?
4. What should be the attitude of young people when they discover the church to be imperfect?
5. Trace the growth of the church(briefly of course) and show that it is more than a human institution.
6. Make a study of great leaders in "Who's Who" and note what percentage are church members.
7. What does the Church of Jesus Christ mean to you?
8. What to your mind are some of the greatest weaknesses of the Christian Church, and how can they be remedied?
9. What are some of the great blessings of the church and how may we have a larger share in them?

Search the Scriptures

Sept. 25—The Church is His body. I Cor. 12:27-31.
Sept. 26—We need to be taught. Eph. 4:11-16.
Sept. 27—We need discipline. Matt. 18:15-20.
Sept. 28—We need inspiration. Heb. 10:23-25.
Sept. 29—We need guidance. Acts 20:28-35.
Sept. 30—The Church is our Father's house. II Cor. 6:14-18.
Oct. 1—Why should all Christians be church members? I Cor. 12:25-27.

In the C. E. World of some months ago appeared an article written by Percy R. Hayward entitled, "I Am Your Church." It is worthy of quoting here in connection with this week's topic.

"I am your church.

"Low for many years I knew that you were coming to my doorway, and so I prepared myself for you.

"In my service great men turned their minds to building my creeds and working out my doctrines, not that your mind might be bound, but that it be guided and freed.

"For many centuries choice souls have

worked out my ceremonies of worship, written my great hymns, composed my matchless music and painted my masterpieces of art—for you.

"For you my gifted preachers and my devoted leaders in education have worked and dreamed.

"From the gifts of many consecrated folk I had a building erected near you, to which you could come as a toddling child and in which today as a youth you can have your heart warmed, your dreams and visions given a Christian purpose and outlook, and the citadel of your soul centered forever in God.

"Use me then, Youth, that your life be richer and through you the Kingdom of God may be more surely and quickly established among men.

"I am your church."

Just this very day, a man came to our door and asked for something to eat. While eating that which we had set before him he chatted freely and told us how in the past nine months he has gone to church more often than he did in all of his many years taken together. He was an old man, and is finding something in the church which satisfies. Men are going back to the church, not because it or its members are perfect, but because nowhere else do they find the fellowship and inspiration they find here and nowhere else can they find people banded together for the promotion of the righteous enterprise.

Questions on Those Not Now Connected With the Church

By Emma Ruth

This topic as worded could easily be interpreted in two different ways. It might refer to those in our Sunday schools who have not definitely become affiliated with the church through membership, or it might refer to those outside, those who have no connection whatever with the church or any of its auxiliary organizations.

The former is a problem that gives tremendous concern to the average American Sunday school today. Hundreds of girls and boys are enrolled in the Sunday school, who are lost to the church before they reach maturity. Other denominations marvel at the success of the Mennonite church in holding her young people from childhood up through adolescence to manhood and womanhood. The time may come when we will face the same problem other denominations are facing, in this respect, but for today the second group, those outside the influence of the church, presents a far greater challenge to our Sunday schools.

The first fact we need to face in considering this topic is, that as a Mennonite church we have pretty largely ignored the existence of such a group, and perhaps in some communities the number is very small. We have not looked upon everyone in our community, not connected with any church, as a possible candidate for our church. Several years ago it was estimated that only about 40 per cent of the school population of the United States is receiving any religious instruction whatever. That means that only four out of every ten girls and boys are in Sunday school. Can it be possible that none of the 60 per cent remaining untouched is within reach of a Mennonite Sunday school? Make a brief mental survey of your own community. Are there really none who have no church connection? Or have they been outsiders so long that we have labeled them as hopelessly indifferent to the Gospel appeal or perhaps even delegated the responsibility for their salvation to some other church? If there is one man or woman, one girl or boy, yes, even one little child in our community, who has not learned to know Christ as Savior and Lord, a responsibility is upon us who have the message, for, "it is not the will of your Father that one of these little ones should perish."

There has not only been an attitude of indifference on our part toward those not now connected with the church, but often a feeling almost akin to aversion toward those who are not of Mennonite origin. Some of the outsiders who have found their way into our circles have had to break down barriers and then be received into the fellowship rather reluctantly. Too often in the past we have felt that our full responsibility was discharged when the members of our family had their names safely inscribed on the church roll. That is something. It is much. But the love of Christ goes beyond all family and denominational lines and reaches out in yearning love to all those who have not found the true way. Is there rejoicing when children of poor, or even perhaps ungodly parents are found enrolled in our Sunday school classes? Would children of a different race be made to feel at time, said in a recent address, "Inherited religion is too often thought of as a duty. Having a personal experience is one of the greatest needs of the Christians of America today." The Presbyterian Church in launching a "Youth Spiritual Emphasis" is asking adult leaders to face the following questions frankly, "Are we satisfied with our own Christian experience? Is it what we want our young people to have?" Adapting these questions to our relation to the topic under consideration, we might ask ourselves, "Is our Christian experience what we feel those outside of the church should and must have?" The test of the reality and value of our own Christian experience comes in the eagerness with which we share this experience with others and the sacrifice we are willing to make that others may know Him, whom to know is life eternal. A staff of workers to whom Christ is the greatest reality in life and those lives are unconditionally surrendered to His will, that He may work in and through them, is the first essential in an evangelistic outreach of the Sunday school.

In order that an evangelistic effort may get beyond a mere decision of a Sunday school or church board, it must begin and be continued in prayer. Someone has said, "You cannot do more than pray, until you have prayed." When Christians begin to pray then things begin to happen in their own lives and in the lives of those about them. We sit in our comfortable church pews and wonder why our young people are so indifferent or why the Word of God does not bear more fruit in our community. We marvel at the fruitfulness of the lives of some of our missionaries, but do not learn the secret of this success. One such missionary said to me, "Sometimes I get discouraged. Perhaps I do not pray enough, but often I pray most of the night." How many of our Sunday school workers spend even an hour a week praying for the work, not to say anything about continuing in prayer for a night? How many have definite prayer lists with the names of those who are indifferent, those who come from non-Christian homes for whom they pray daily? How often do we as workers meet with no other purpose but to pray for the work? "The effectual fervent prayer of the righteous man availeth much." If our effort should end here, it would not have been in vain.

But if you have a praying group, it will not end with prayer. For only that is real prayer for which you are willing to give your life to have it home? Are Christians from other communions welcome in our midst? Where the saints of the church rise up in protest when a group of children from the street are gathered into the Sunday school to be taught the Word of God, or a disruption in church unity threatens when Christians from other denominations are admitted to our fellowship, we need to question the spirit that prompts such an attitude, for,

"In Christ there is no east or west,
In Him no north or south."

We need a new, a "close-up" view of our missionary responsibility. We need to lift our eyes and see the grain ripe unto harvest all about us. The field is the world, including China, India and other lands that lie across the sea. But it includes our home town as well—our next door neighbor, the destitute family down the street, and the one who works by our side in the office. We have seen our responsibility distinctly in the disturbance—heard clearly the call to go and to give. We are proud of giving to missions as liberally per church member as any denomination. We have seen the need of the unchurched thousands in the great cities and established mission churches. We have given, we have sent, but always it has been someone else to somewhere else. To give yourself to those in your own community, your own town or neighborhood who are not now connected with the church is more difficult. This vision of the field all about us is coming not only to the Mennonite church, but to the Christian church of America—this need of giving ourselves to those at our door. Jesus said to His disciples, "Ye shall be My witnesses, both in Jerusalem, and in all Judea and Samaria and unto the uttermost part of the earth." It would have been easier for the disciples to start in the uttermost part of the earth, but they started at Jerusalem, the hardest place, telling the story to the very ones who were guilty of putting Christ on the cross. Have we reversed the order, starting with the uttermost part first?

The disciples began to witness when they were filled with the power of His Spirit. That is the only condition under which we can or will begin, "for without Me," Jesus says, "ye can do nothing." There must first of all be something real and vital in our own Christian experience before we can take upon ourselves the task of bringing in those who are not now connected with the church. Rajah Singham, a converted Indian prince, who is in America at the present answered. Prayer costs. Not only time and money but your very self. If you pray for others, sooner or later you will be going out after them. Not in the spirit of an officer of the law, bringing an offender to the bar of justice, but as a representative of the One who loved us and gave Himself for us. Instead of avoiding the outsider, you will seek every opportunity to win his friendship and confidence. You will give of yourself freely to Him and in that giving you will share with Him your most priceless treasure, the Christ that dwells in you. You will share Christ not only in your actions but in your words. Too often we have been content to let people read the Gospel in our deeds, instead of sharing it with them through our lips. We live as though we had pledged never to speak the name of Christ outside of a church building or a set devotional period in our homes. Yet the Christian experience from the lips of a friend is more convincing than the most eloquent sermon ever preached. If, "To me to live is Christ," then surely I must speak to others of Him who is that life. We must take more time just to be friends of people, and through that friendship will come the opportunity to win them for Christ. Sunday school workers need to visit in the homes. Sunday school classes need to undertake campaigns of visitation.

Religious community surveys can be helpful provided the information gathered is used. Because those making surveys are often more interested in statistics than in people, the contacts and even the information have no future value. More helpful and meaningful information could be gotten from the workers themselves, if each one presented the names of those known to Him in the community who are not connected with a church. Names of others could be added as they come to the notice of the group. Visitor registers should be kept in all Sunday school classes for follow up work of prospective members. A "glad hand" committee at the door makes the stranger feel at home and want to come back again.

One could go on indefinitely making practical suggestions for reaching those not now connected with the church, but the important thing is that we have seen the need, have heard His, "Go ye therefore," and are willing to respond with a life dedicated to His service. Ways and means will suggest themselves in abundance to those consecrated to the task. Christianity is in the balance today in the world. The formal type will no longer avail, not even to hold our own young people. Our youth must be imbued with a passion for Christ that will match the passion of the youth of Russia or China for communism. We must have the Gospel that is "power of God unto salvation, to every one that believeth." We must know its power in our own lives first, then we are prepared to take it to others. May a new note of evangelism be soounded at this session of General Conference that shall echo and reecho throughout our churches until, not only an individual here and there, but the whole membership of churches shall vibrate with new spiritual life in Christ that shall draw all men unto Him.

Lord, what a change within us one short hour
Spent in Thy presence will avail to make—
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower,
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong
Or others—that we are not always strong;
That we are sometimes overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?
—Richard C. Trench.

"Welcome, happy morning," age to age shall say;
Hell today is vanquished, heaven is won today!
Lo! the Dead is Living, God for evermore;
Him, their true Creator, all His works adore!

Earth her joy confesses, clothing her for spring,
All good gifts returned with her returning King:
Bloom in every meadow, leaves on every bough,
Speak His sorrows ended, hail His triumph now.

Thou of life the author, death didst undergo,
Tread the path of darkness, saving strength to show:
Come then, True and Faithful, now fulfill Thy word;
'Tis Thine own third morning; rise, O buried Lord!

Loose the souls long prisoned, bound with Satan's chain:
All that now is fallen raise to life again;
Show Thy face in brightness, bid the nations see,
Bring again our daylight: day returns with Thee!

THE S. S. LESSON

October 8

Paul in Damascus. Acts 9:1-12; 17-19.

Golden Text—Wherefore if any be in Christ, he is a new creature: the old things are passed away; behold all things are become new. II Cor. 5:17.

Saul of Tarsus was undergoing a process of preparation for the great mission he was to fill though he did not suspect it when he was persecuting the Christians. His bringing up in the heathen and Grecian city of Tarsus, his Roman citizenship, his education at the feet of the most noted teacher of his nation, his witnessing the death of Stephen and the willingness to suffer of the other Christians whom he persecuted all had something to do with his later wonderful career. When any possesses anything to a remarkable degree with which to serve the devil those same abilities and characteristics when that one becomes converted, may be consecrated to the service of God and used with the same energy and zeal that they had formerly been used in the service of the evil one.

Time and again, a man with such a mind as Saul of Tarsus, would be asking himself, as he saw Christians suffering for their faith, whether they could be right and he wrong. The crisis came while on the road to Damascus on what seemed, at the start, to have been his most important commission against the Christians. There is always this to learn, when one sees a person who has been an opponent and a hater of the truth turn and give himelf wholly to its service, if such a one as Saul of Tarsus could become converted and give himself and his talents wholly to the service of Jesus Christ, there is no reason to despair of the conversions of any one.

Without doubt, Saul possessed one of the keenest minds of all time. He would have made his mark anywhere and at any time. We note the zeal of the man as well as his deep appreciation of Scripture and his belief in the purposes of God concerning Israel, but, when converted and led by the Holy Spirit, his ideas changed, because he was a surrendered man and had given himself to do the will as God revealed it to him.

Being stricken with blindness and hearing the voice of Jesus brought from Saul the words, "What wilt thou have me to do?" It was a surrender which included an absolute and unconditioned obedience. This was the beginning of his new career which always was one of obedience. "Without obedience it is impossible to please him." Here every Christian career must begin. We can conceive of no one being a useful and blessed instrument in God's hands without obedience. Faith is important and vital in one's relation to God, but faith and obedience must go together. It is impossible to separate them.

Three days of blindness shut his eyes to the world but they opened his eyes to God. There is no record of how he passed his hours of darkness except that he prayed. We would like to know about his prayer at that time but it is not revealed to us. Enough that God heard him and sent him an answer in the person of Annanias. Annanias was the messenger who was sent, but at first Annanias hesitated. He knew of Saul and the hurt he did to the church. The task was a difficult one but to him was given the privilege of first greeting Saul as a brother in the Lord. That was a great privilege. Annanias must have been a man of outstanding character to have been chosen for this mission. It surely must be one of the greatest honors God confers upon a man when he is chosen to be the instrument that brings the message of God to one who turns to him and accepts him as his Lord.

The immedidate action of Saul after he had received sight was to receive baptism. This meant that he gave himself in surrender to God and identified himself with the church. It was a sign that he believed on Jesus as his Redeemer and to the world it was a sign that henceforth he renounced the world. It was a cutting off altogether from his former life and a consecration to Jesus. From his call Saul had been told that he was to be a minister of Christ and a herald of the Gospel to the Gentiles. God had a plan for his life. Henceforth Saul had no plans except as they were the plans of God. From that time on for him to live was Christ. His determination was to know nothing but the crucified and resurrected Lord.

There were times before Saul in which he would be tested. The brethren at Damascus and at Jerusalem were suspicious of him. He had to spend a period in retirement. Among the disciples there were those not altogether in sympathy with him, but none of these things dampened his enthusiasm as a minister of Christ. We note that he straightway preached Christ. That was his work and he threw himself into it with all the energy God gave him.

SERVING THE CHRIST

Service has become a keynote in our modern business world. All sorts of business enterprises assure us that their chief concern is to serve us. Yet service for others is a distinctly Christian term; and service as Christ meant it can only be spiritually comprehended. We cannot begin serving Christ until we have the Christ heart. Knights of old pledged their lives to service for Christ, when their main thought was the destruction of those who were not Christian. We readily see that they were wrong; yet we are in danger of conceiving and teaching Christian service as consisting of nothing more than human helpfulness. To "live in a house by the side of the road and be a friend to man" may be a goal worthy of our highest Christian effort; but only if the chief end is to reveal Him, who alone can save and keep.—A. M. Baker.

This is my comfort in my affliction: for thy word hath quickened me. Psalm 119:50.

The proud have had me greatly in derision: yet have I not declined from thy law. Psalm 119:51.

DEATH

Leatherman.—In the sudden death on August 27, 1933, of Theodore K. Leatherman, steward of the Mennonite Home for the Aged at Frederick, Pa., the home family and all the friends of the institution have experienced a real loss. Brother and Sister Leatherman were managing the home very efficiently and had endeared themselves to guests and friends by their kind and cheerful, as well as just, management. The board wishes to announce that Mrs. Rachel Leatherman, with some assistance that has been provided for her, will continue to manage the institution.

Since most of the ministers of the Eastern District Conference at Bluffton, Ohio, at the time when funeral services were conducted at the home church of Brother Leatherman, the Deep Run (Old) Mennonite Church; a memorial service was conducted by Rev. A. S. Rosenberger in connection with the anniversary at the home on Saturday, September 9, 1933.

The board of managers of the home have adopted the following resolutions in memory of Mr. Leatherman and has requested that in addition to being sent to the families, these also be published in the Mennonite.

Resolutions of the Board of Managers of the Mennonite Home for the Aged , Frederick, Pa.

WHEREAS, in the providence of God, THEODORE K. LEATHERMAN, steward of the Mennonite Home for the Aged at Frederick, Pa., has been called from time to eternity, and

WHEREAS, in his passing the home has sustained a distinct loss, and the Eastern District Conference has lost a faithful co-worker, be it

RESOLVED: That the Board of Managers of the Mennonite Home for the Aged hereby expresses its deep appreciation of his faithful and loyal service and his devotion to the institution and its guests. Also that we express our own sense of personal loss in his passing. Be it also

RESOLVED: That we express our deepest sympathy to his life companion, and to all members of the bereaved families, and pray God's grace upon each one. Be it further

RESOLVED: That a copy of these resolutions be sent to Mrs. Rachel Leatherman, to the John Leatherman and Harvey Mill families, and also that they be published in the Mennonite.

By the Committee,
Arthur S. Rosenberger,
Daniel J. Unruh.

CONTRIBUTIONS

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR AUGUST, 1933.

Foreign Missions, General Treas.:

Bergthal Sew. Soc., Corn, Okla., $8; Tabitha Sew. Soc., Second Ch., Beatrice, Nebr., $18; two-thirds coll., Sew. Societies Program, Gen. Conf., Bluffton, Ohio, $128.80; Miss. Soc. Trenton, Ohio, $15; Mrs. Frank Thimm, Beatrice, Nebr., $10; Miss Esther Thimm, Beatrice, Nebr., $5; Frank Thimm, Jr., Beatrice, Nebr., $2; Bethlehem Sew. Soc., Bloomfield, Mont., $25. Total, $211.80.

Home Missions, General Treas.:

One-third coll., Sew. Socs Program, Gen. Conf., Bluffton, Ohio, $64.40; Miss. Soc., Trenton, Ohio, $15. Total $79.40.

Expenses of Ex. Com. and News and Notes:

Zion Miss. Soc., Souderton, Pa., $3; Sew. Soc., Wolf Point, Mont., $1.30; Bethel Sew. Soc., Fortuna, Mo., $4.95; Bethlehem Sew. Soc., Bloomfield, Mont., $2.50; Menn. Sew. Soc., Hillsboro, Kans., $1; Mrs. Leo D. Ewert, Hillsboro, Kans., .25c Elizabeth W. Nickel, Hillsboro, Kan., 50c. Total, $13.50.

Miscellaneous:

Jr. Miss. Sew. Soc., Henderson, Nebr., Orphan, India, $30; Mrs. L. M. Ledig, Upland, Calif., Orphan, India, $30; Bethlehem Sew. Soc., Bloomfield, Mont., Biblewoman, China, $47.50; Young Womens Miss. Soc., West Swamp, Quakerstown, Pa., Ashland, Mont. St., $5; Girls Mission Club, Elyria, Kans., Christmas Fund, $4.50. Total $117.00

Grand total, $421.70.

Total, $117.00.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

JOTTINGS

Following the General Conference Rev. E. J. Neuenschwander of McPherson, Kan., visited Berne, Ind., and preached on Sunday morning.

Missionaries Rev. and Mrs. Paul Wenger, attended the mid-week service in the Berne, Ind., church and gave addresses. Their furlough drawing to a close, they shall shortly return to India.

Dr. Harvey Bauman, missionary on furlough, was the guest of the Bethany C. E. Society, Quakertown, Pa., last Sunday evening and gave an interesting missionary address.

Attention to the frightful crime conditions existing in the United States was called by Secretary Dern in a recent radio address. Every year 12,000 persons are murdered, 3,000 are kidnapped, 1,000,000 are assaulted and 50,000 robbed.

Grace Church, Pandora, Ohio, gave a basket dinner in honor of three of its former pastors who were attending the General Conference. They were J. M. Regier, F. F. Moyer and P. P. Hilty. The Regier and Moyer families were present too. About 400 people were present.

The All-Mennonite Convention held in Newton, Kansas, September 10, 11, included on its program addresses by numerous representative speakers. The All-Mennonite Conference is a voluntary gathering at which various problems relative to the Mennonite churches are discussed informally. Meetings are held every three years.

There were many delegated who attended General Conference from various sections of the country. A veteran conference attendant was Rev. C. H. van der Smissen of Newton, Kansas. Rev. van der Smissen held pastorates in Ohio, Pennsylvania and Illinois. For many years he edited the Bundesbote, the German organ of the General Conference. Though past 80, he is hale, hearty and active. On his return to Newton he gave a report of the conference in the First Mennonite Church of Newton.

The Mennonite Brethren in Christ denomination, which had its beginning with a separation from the Eastern District Conference celebrated, the 74th anniversary of its founding in the church near Old Zionsville, Pa., last Sunday. There were meetings morning and afternoon. The original building erected in 1854 is still standing and in good condition. This was the church of William Gehman, who was one of the leaders in the split.

A Ministerial Conference of the Eastern Dstrict Conference has been called for October 6 in the Germantown Mennonite meeting house. There will be afternoon and evening meetings. In the afternoon the discussion will be concerning a revival, which in accord with a resolution of last conference is to be planned to take place before next Easter. The discussion will be led by Rev. D. J. Unruh and Ernest Bohn. The evening program will be devoted to historical addresses. Rev. Elmer Johnson will discuss The Causes That Led to the Migration of Mennonites to Pennsylvania, and Rev. S. M. Grubb will discuss The Early Struggles and Developments of the Mennonites in Germantown and Skippack.

An interesting historical article on the West Swamp, Pa., church appeared in a recent issue of the Quakertown Free Press. Regular services were held in this locality in 1727. The first church building was probably erected in 1735. As far as is known, the following ministers served the congregation during the more than 200 years of the existence of the congregation: Felty Clemmer, Jacob Musselman, Michael Musselman, Samuel Musselman (father, son and grandson), Jacob Nold, Christian Bliem, Christian Zetty, Jacob Hiestand, John H. Oberholtzer, William N. Shelly, Levi O. Schimmel, Andrew B. Shelly, Harvey G. Allenbach, Peter E. Frantz, Seward M. Rosenberger and the present pastor, Arthur S. Rosenberger. There have been several buildings. The present building was erected in 1873.

The General Assembly of the Presbyterian Church in the U. S. A. declared that "the army and navy of the U. S. A. ought never to be used except for the purpose of resisting invasion." It urged the United States to set an example to the world by adopting a program of progressive disarmament. It was further recommended that the private manufacture of munitions be abolished; that the exportation of arms to nations violating the Peace Pact be prohibited; that federal legislation be enacted to safeguard conscientious objectors.

The Southern Baptist Convention, at its annual meeting, said: "Our Baptist preachers and people ought to be, must be leaders both in the proclamation of the Gospel of Peace and the living of that Gospel. If the peoples of the world shall become deeply imbued with the spirit of Peace and resolutely determine to renounce war and to refuse to engage in war our present civilization may be saved from suicide."

The Northern Baptist Convention renounced war in any and all forms, urged the United States to extend its influence in behalf of disarmament, and called upon the government to adhere to the World Court and the League of Nations.

Abolition of the private manufacture of munitions, entry of the United States into the World Court, consultation by the United States with other nations to preserve peace, and recognition of Russia were among the peace proposals adopted by the Commission on World Peace of the Methodist Episcopal Church. The resolution on the manufacture of munitions reads as follows: "We hold that it is nothing less than social insanity for any people to leave the manufacture of munitions to private individuals whose only hope of financial gain depends upon their sale—that is, upon war and war scares. We believe that the manufacture and sale of war munitions should be placed under Government ownership and control."—Federal Council Bulletin.

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VOL. XLVIII BERNE, INDIANA, SEPTEMBER 28, 1933 No. 38

EDITORIAL

The opening of our schools and colleges means that a great number of our young people will again be kept busy in preparing for the problems of life as they have to face them. Our high schools throughout the country have greater attendances than usual, largely because youths, who ordinarily would have left school and sought employment, have no prospects of work and nothing else to do but continue school. It may be that they are favored by fortune, even in these hard times, because they now have opportunity for a more extensive education. They will need all that they get because the growing generation is certain of harder conditions to be faced than any within our memory. Many people are discouraged because of conditions, but these youths who must continue getting more of an education than had been planned for them should find is a cause of satisfaction. Hard struggles, such as the coming generation will have to face, are not all bad. Character develops with hardships. Hard knocks are a discipline that has its compensations.

The 59th Sunday school of the Eastern District Conference, which held session last Saturday in the Lansdale, Pa., church, is the oldest organization of the kind in our church. It began in the First church, Philadelphia, and has held regular meetings since that time. Practically three generations of Sunday school workers have participated in these gatherings, which have always been interesting, inspiring and instructive. The importance of Sunday school work in the church cannot be too greatly emphasized. The greater number of accessions to the church come out of the Sunday school. It is the training school of the church. In our day with so many outside attractions appealing to the youth, there can be no let-up of Sunday school activities. We are at that stage when we must realize, too, that the place of every church member is in the Sunday school as well as in the church. Adults and adult classes, as well as classes for younger people, must be a part of the school. There is need of both and without them the work is handicapped or, perhaps, inefficient.

Most Sunday schools hold rally days at this season of the year. To rally means that there has been a scattering. Our modern method of living makes the Sunday school the sufferer during the summer months. We commonly speak of it as the summer slump, when because of vacations, the heat and various other things sometimes attendances are cut into half or less. Perhaps we have gotten into the habit of thinking it the normal thing to lay off for the summer and think we are privileged to take things easy. Better not think of a time in religious work when things should be taken easy. Serving the Lord always involves doing our very best at all times. It should certainly include doing our best on the Sabbath Day. With such a thought in mind there should be no summer slump and every Sabbath should be a rally day.

This issue brings some of the resolutions passed at our last General Conference. In order to keep in touch with the work of our church the reader should familiarize himself with what it is doing. Here is a splendid opportunity for doing so. In many respects this was one of the most satisfactory conferences of recent years and while, as with anything else, just now, the financial handicap was severely felt, there still was so much of encouragement that all who participated returned home with a feeling of hopes and satisfaction for our work. In order to avoid the cost of a printed booklet of the conference's proceedings, the church papers are helping out by contributing a part of their space. We feel that the subscribers will welcome this presentation of the work of the conference.

GERMANTOWN CHURCH, PHILADELPHIA, 250TH ANNIVERSARY OF THE MENNONITES—1683-1933

Members of "The Germantown Mennonite Church" and "The Religious Society of Friends," have arranged three special services to be held in the Germantown Church, Germantown Ave., above Herman street, and in the Friends Meeting House, located on Coulter Street, Philadelphia, on October 19-22 inclusive, to observe the 250th anniversary of the coming of the Mennonites and Friends to Germantown.

The first gathering will be in the Germantown Mennonite Church on Thursday evening, October 19th. This evening will be known as Historical Night. The speakers will be, Dr. Silas Grubb, pastor of "The Second Mennonite Church," who will give a paper on early Mennonite History, and the progress of the Mennonite Church in Germantown. Dr. G. Hull of Swarthmore will give the history and work of "The Friends." The service on Friday evening will be held in the Friends meeting house. The ministers in Germantown, representing various churches will be present and bring greetings from their churches.

History reveals the fact that before the Germantown church and the Friends meeting house were erected, these two religious groups met together for worship in a private home. It is the desire of the Mennonites and Friends to join in a special service for worship on Saturday evening in the Friends meeting house.

The young people of the Eastern District Conference will have charge of the service on Sunday afternoon, October 22nd. The theme for this service will be, 'Faith of our Fathers."

We as a church invite you to come and join with us in our various Anniversary Services. We will also appreciate greetings from your church to the mother church. This includes ministers who have labored in the Germantown church. Your letter of greetings should be sent to the pastor, 6813 Clearview street, Philadelphia, Pa. Will you join with us in prayer that these Anniversary Services may bring spiritual blessings to the members of the Germantown church, and all who may attend the services.

Rev. Howard T. Landes.

BLUFFTON COLLEGE

Bluffton College began the new school year on Tuesday, September 12. With the beginning of the work there were noted several changes in the personnel of the faculty and the administration. Dean N. E. Byers, who served the college as professor and dean for twenty years, relinquished his duties as dean and is now teaching philosophy and psychology. He is continuing on the faculty in this capacity.

Professor Byers, after graduating from Northwestern University in 1898 became principal of Elkhart Institute, a secondary school which developed into Goshen College. He was president of Goshen College from 1903-1913 from which place he came to Bluffton in the latter year. Since then he has been dean of Bluffton College until this fall when his resignation handed in in the spring became effective. He took the initiative in suggesting that various Mennonite groups should unite and reorganize Central Mennonite College into a standard college. This was done and it developed into Bluffton College as it exists today. Through his influence some good men came to Bluffton from other Mennonite schools to serve on the faculty. He was further influential in helping to secure the financial support of several outstanding supporters of the college. During this entire period Professor Byers carried a heavy teaching schedule in addition to his duties as dean. Several leaves of absence gave him the opportunity for further study. After receiving a scholarship from Harvard University he took his A. M. degree there in the year 1903. He also studied in Columbia University, Oxford University, England, and in Heidelberg University, Germany. He served as acting professor of psychology in State Teachers College, Arizona, and taught in the University for American soldiers in France after the war. He was the founder of the Intercollegiate Peace Society, 1905. This organization now conducts oratorical contests on the subject of peace in most of the states of the Union and also holds a national contest. He is also author of a book on the Sunday school and contributes to "School and Society," a journal of higher education. At present he is serving as secretary-treasurer of the Ohio Association of Presidents and Deans. Mr. Byers has given faithful and able services to the college and his contributions to Bluffton have done much to give it the standing in the educational world which it has attained. His passing as dean cannot be noted but with regret.

The place vacated by Mr. Byers is being ably filled by Floyd C. Pannabecker. Mr. Pannabecker came to Bluffton as a student in 1913 and after a fine record as a student and graduation, he taught science in the college. He left Bluffton in 1923 to take up the work of a missionary and has since served a term in China. After his return from that country he has continued his studies in Garrett Biblical Institute and at Northwestern University. He is now filling the position of both dean and business manager. Mr. Pannabecker took up his duties in the college on August 1, when Mr. H. A. Alderfer, the former business manager, left the institution.

Mr. Alderfer came to Bluffton from Souderton, Pa., where he was engaged in business. He served the college faithfully for about twelve years. His hard work and devotion to the college were noted by every one connected with the college during his period of service. Because of the increasing burden of the work of the business manager in an institution like Bluffton, Mr. Alderfer decided last spring to retire to private business again. He has now established an office in Harrisburg, Pa., from which he will conduct a wholesale book and publishing business.

Professor Howe resigned from the faculty to take up a position as instructor in the local high school. Mr. Howe has been a popular instructor in English and effective as a coach of debating and dramatics. He will continue to teach several courses in the college along with his duties at the high school.

At Saturday noon of registration week there were registered in Bluffton College 152 students. Of these five were registered in the Conservatory of Music and three were special students taking part-time work. There were registered 46 freshmen. Of Mennonites there were 59 students enrolled in the college as a whole. Seventeen of the freshmen belong to the Mennonite faith. Though the enrollment has fallen off from previous years the prospects for a good year with good work being done are fine. The new students are a serious and promising group and the college looks forward to another year of faithful service in the field of Christian education.

Open thou mine eyes, that I may behold wondrous things out of thy law. Psalm 119:18.

THE MIDDLE DISTRICT CONFERENCE

The 45th annual session of the Middle District Conference was held in the Salem Church near Dalton, Ohio, August 17-20, 1933. Rev. W. S. Shelly of Wadsworth preached the conference sermon and presided at all the meetings.

Eighteen churches comprise this conference which were represented by 61 delegates and many visitors. The theme of the conference was "Christ the Power of God."

The devotional services preceeding each session were led by pastors of the various churches and the Scripture passages read and remarks they made all developed some phase of the conference theme. The Bible Hour the first day was conducted by Rev. W. S. Gottshall, a former pastor of the conference. The second day Rev. P. P. Wedel, president of the General Conference, led a very able and interesting study of Habakkuk.

There were ten home and foreign missionaries present—perhaps the largest number ever present at our district conference. Dr. Harvey Bauman, medical missionary to India, with a few well chosen illustrations from the field, convinced his audience that the power of God was at work in India. Rev. P. J. Boehr, lately returned from our field in China, plead for the work in China to be continued and said that our watchword should be "On with evangelism."

Special music was furnished at each session of the conference by members of the local church and Hilda Amstutz of Pandora, Ohio. Choruses from Wadsworth, Sugar Creek, Salem and Smithville sang for the young people's and missionary meetings and their numbers were much appreciated. A quartet from Orrville sang the first evening and helped to give the conference a good start. The music throughout the conference was most inspiring and a word of commendation is due Prof. Victor Gerber who arranged for the music.

The conference decided to appropriate the $1,000.00 permanent fund in the hands of the Evangelization Committee and by motion gave the Home Mission Board $500.00 and ordered the other $500 to be used in a new work lately started in Lima, Ohio, by the young people of the Ebenezer church.

Dr. S. K. Mosiman, president of Bluffton College, reported that good work was being done by the college, but that the work was hampered

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D. ....Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance $1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

by the lack of funds. Rev. J. E. Amstutz reported for Witmarsum Seminary. He said that the board was kept in tact and that regular meetings were held.

The Memorial Committee brought in resolutions expressing deep regret for the death of our faithful co-laborer in conference activities, J. F. Lehman and also for Sister W. W. Miller who worked with her husband so nobly in the work of the Chicago Mission and throughout his pastorate.

The Resolutions Committee by its resolutions expressed gratitude to the Heavenly Father for his divine guidance and blessing at this conference, to the Salem Church for their kind hospitality and abundant provisions and to the speakers for their inspiring and helpful messages.

Fraternal greetings were sent to the Central Conference convening at Goshen, Indiana, and greetings were sent by them in return.

Officers elected for the ensuing year were: President, W. S. Shelly; vice-president, Allen Miller; secretary, D. W. Bixler; educational committee, E. J. Hirschler; home mission committee, A. R. Keiser; program committee, Edgar Toews; trustee, Noah Moser; trustee to fill vacancy of J. F. Lehman, deceased, Ben Sprunger; college trustee, E. W. Baumgartner.

The invitation from the Grace Church, Pandora, Ohio, to hold the conference there next year was unanimously accepted.

The sessions held by the young people, women's missionary society and the Sunday school are not reported here as we expect the secretaries of the various organizations to make their own reports.

The conference ended as it began in the spirit of unity and cooperation.

The Salem congregation, through its pastor, Rev. A. R. Keiser, proved themselves to be an excellent host. Their hospitality never ceased. It was felt from the very beginning and continued through to the end. Delegates and guests were amply provided for in every way and their comfort was not forgotten. The feeding of many conference guests is no small matter and the Salem people deserve much praise for the good food served and the quick systematic way in which it was done.

D. W. Bixler, Secretary.

Conference Echoes

We are neither fundamentalists nor modernists but evangelical Christians.—Rev. W. S. Shelly.

If missionaries had to choose between funds or prayers, they would choose prayers.—Dr. H. R. Bauman.

We must study prophecy in the light of the past, present and future.—Rev. W. S. Gottshall.

Our mission in China is fast becoming a faith mission.—Rev. P. J. Boehr.

Our present chaotic condition was brought about through loss of faith.—Rev. J. E. Amstutz.

The college work is church work just as much so as missionary work.—Dr. S. K. Mosiman.

There is too much fear in Christendom and not enough joy.—Rev. P. P. Wedel.

RESOLUTIONS OF THE 26TH SESSION OF THE GENERAL CONFERENCE, AUG. 23-30, 1933, BLUFFTON, O.

By C. E. Krehbiel, Secretary.

1. Resolved, That the following time for meeting be adopted: 9 to 11:45; 2 to 5, and 7:30.

2. Resolved, that all delegates desiring to make changes in their delegate certificates by assigning votes to those members of their congregations present do so in writing and hand it to the secretary of the conference.

3. Resolved, That recommendation No. 1 of the Executive Committee be accepted. It reads: That the conference report again be printed in both languages, and distributed, two per vote, as in 1929, the papers read at the conference not to be included, and the churches to be requested to take a free-will offering to cover expense of printing.

4. Resolved, To table the second recommendation of the Executive Committee concerning the election of the Peace Committee. (Taken up later.)

5. Resolved, That recommendation No. 3 of the Executive Committee be adopted. It reads: That the General Conference is happy to learn that the Mennonites of Paraguay desire spiritual contact with the Mennonites of North America; that they extend hearty greetings in the Lord; that in its discretion the Board of Home Missions be authorized, as soon as economic conditions seem to warrant, to seek a suitable elder and, if funds especially to be solicited for that purpose are forthcoming, to make a definite effort to comply with the request to send an elder for at least a three months' stay for the purpose of holding evangelistic meetings and otherwise serving and assisting them in a spiritual way.

6. Resolved, To adopt recommendation No. 4 of the Executive Committee. It reads: That the Board of Education draw up an outline of a church constitution which might serve as a guide for churches when drafting constitutions for themselves.

7. Resolved, To adopt recommendation No. 5 of the Executive Committee. It reads: That the Executive Committee be authorized, if it deems it advisable, to send out a representative to the churches in the interest of the various activities of the conference.

8. Resolved, To adopt recommendation No. 6 of the Executive Committee as amended. It now reads: That the list of those to be mentioned in the conference memorial service be confined to names of conference officers, board members, or employes of conference or conference boards; or who in auxiliary organizations or in some other capacity have rendered conspicuous service to our churches or denomination as a whole.

9. Resolved, That the elder who is designated to visit the churches in Paraguay also be authorized to visit the churches in Brazil.

10. Resolved, That the report of the Executive Committee be accepted.

11. Resolved, That we discuss the recommendations of the Peace Committee, except the one referring to the Peace Lessons and that this be taken up at the time of the report of the Board of Education.

12. Resolved, That we lay the first recommendation of the Peace Committee on the table. (That committee be given greater latitude.)

13. Resolved, That we accept the second recommendation of the Peace Committee. It reads: That the Peace Committee organize with president, secretary and treasurer.

14. Resolved, That we postpone the recommendations of the Peacce Committee until we have decided to elect a Peace Committee.

15. Resolved, That the General Conference have a Peace Committee consisting of one member from each District Conference and elected by this conference.

16. Resolved, To take recommendation No. 3 of the Peace Committee off the table now for discussion.

17. Resolved, That we instruct the Peace Committee to prepare a resolution embodying a statement of the duties and function of the Peace Committee of the General Conference.

18. Resolved, That recommendation No. 1 of the Placement Committee be adopted. It reads: That the conference again elect a Placement Committee for the next term.

19. Resolved, That the Placement Committee bring to the conference a definite recommendation regarding the question of licensing and granting of certificates to ministers at a later time as set by the Business Committee.

20. Resolved, That we accept the report of the Placement Committee.

21. Resolved, That we all make up our minds to shorten the time of conference as much as possible without leaving out essential things.

22. Resolved, That we accept the report of the Committee on Revision of the Ministers' Manual and defer vote to finally adopt the proposed supplement till the next session of conference.

23. Resolved ,That we retain the personnel of the Manual Committee until the next session of the conference.

24. Resolved, That the churches named by the Committee on Applications be admitted into full fellowship into our conference with all the privileges and obligations pertaining thereto. They are: Ebenfeld, Montezuma, Kansas; Grace, Lansdale, Pa.; Newport, Wash.; the Loraine Ave., Wichita, Kansas; Bethel, Hydro, Okla.; Hoffnungsfelder, Lymburn, Alberta; Plainview, Dalhart, Texas; and Albert Community, Portland, Oregon (Dos Palos, Calif., had applied last year, but as many lost their farms it was now

reported almost dissolved, and no action was taken on it.)

25. Resolved, That we adopt the interpretation of the Nominating Committee as follows: That a candidate's residence, not his church membership, be considered as establishing to which (district) conference he belongs.

26. Resolved, That recommendation No. 1 of the Board of Foreign Missions be adopted. It reads: We recommend, while aiming to keep up our mission work as it is, not to expand it until our missionaries again receive proper salaries.

27. Resolved, That recommendation No. 2 be adopted. It reads: We recommend, in view of the fact, that the church as the body of Christ has no greater privilege and duty than to let its light shine at home and abroad, and to spread the Good News of salvation in Christ, that in the coming years this be emphasized more than ever by preaching, praying, teaching, reading, and conversation in the home, society, school, and church until every one's thinking is saturated with it.

28. Resolved, That recommendation No. 3 be adopted as follows: We recommend, that missionaries on furlough, as much as possible, seek employment at home during this time of financial stress while waiting to be returned to the field.

29. Resolved, That recommendation No. 4 be adopted. It reads: We recommend, that resolution 89 of seven years ago by this conference be carried out by as many churches as possible, namely to have monthly mission services with collections for missions, and that, say four times a year, the pastors aim to give mission information from the field as contained in our church papers and elsewhere.

30. Resolved, That recommendation No. 5 be adopted. It reads: We recommend, that all Sunday schools have collections every Sunday with the understanding that what is not needed for their own use, is to be divided among the different mission treasuries of the conference in proportion to their needs.

31. Resolved, to accept the report of the Board of Foreign Missions including the Treasurer's report and the audit.

32. Resolved, That the conference express a word of heartfelt appreciation to Bro. J. E. Regier for his magnanimous service without pay as treasurer of the Board of Foreign Mission.

33. Resolved, To accept the report of the Committee on Privileges.

34. Resolved, That we extend the time to 5:15.

35. (In place of recommendation No. 1 of the Board of Home Mission.) Resolved, That we refer the Board of Home Mission in this matter to Resolution 74 of the 1920 session of the conference.

36. Resolved, to adopt recommendation No. 2 of the Board of Home Mission. It reads: That, so far as possible, the mission stations in the care of the Home Mission Board be taken over by the District Conference in whose territory the Mission Station is located.

37. (Changing the phrase "that she assume the responsibility of this work.") Recommendation 3 was adopted. It now reads: Resolved, Since the workers employed by the Home Mission Board received only 46 per cent of their reduced salary the past year and thereby have been very much handicapped for doing efficient work, and under the present conditions the Home Mission Board sees itself obliged to continue this plan of procedure. Resolved, That conference realize her responsibility of this work more fully and urge the congregations to make greater contributions to carry on the work efficiently.

38. Resolved, That the Executive Committee of the General Conference appoint a committee who shall work out a plan for systematic giving for all conference needs.

39. Resolved, to accept the report of the Home Mission Board including the report of the treasurer and the auditors.

40. Resolved, That the reports of our colleges be entered into the report of the conference.

41. Resolved, That we extend the time 15 minutes to hear the next paper (A. S. Rosenberger's).

42. Resolved, That we have a conference meeting this evening at 7 o'clock to expedite the work of conference.

43. Resolved, To defer the reading of all papers until after the completion of the official conference work. Amendment: If a board unanimously calls for the reading of a paper as a necessary part of its program, that paper shall be read.

44. Resolved, That recommendation No. 1 of the Board of Education be adopted. It reads: That the Board of Education be encouraged to meet at St. Louis, in conjunction with the Coun-

cil of Church Boards of Education, next January.

45. After adding the amendment "strictly in harmony with the Scriptures" after the word "study" the second recommendation of the Board was adopted and now reads: Resolved, That schools for ministers and other church workers be encouraged. These should be for serious study strictly in harmony with the Scriptures, with time enough allotted so that permanent results may be obtained.

46. Resolved, That recommendation 3 be adopted. It reads: That the work of educating for peace be kept up with increasing emphasis upon the value of a personal presentation of the subject.

47. Resolved, That recommendation 4 be adopted. It reads: That the Young People's Committee be encouraged to continue with the work which they have begun so well.

48. Resolved, That recommendation 5 be adopted. It reads: That the membership of this conference take time and put forth effort to become more conscious of its responsibility toward the schools and colleges, upon which the church increasingly depends, and to support them more adequately with heart and head and hand.

49. Resolved, That recommendation 6 be adopted. It reads: That the importance of a day of prayer for schools and colleges be given a new and more challenging emphasis.

50. Resolved, That recommendation 7 be adopted. It reads: That the Senior (revised) and the Junior Catechisms be published upon the approval of the Educational and Publication Boards; and that before this is done, opportunity be given for any suggestions to be made.

51. Resolved, The adoption of the report of the Board of Education, including the treasurer's report and the audit.

52. Resolved, That the chairman be sustained in his decision, that the conference is not bound to the program as submitted by the Business Committee because it was not officially accepted by conference.

53. Resolved, That the (further) report of the Committee on Letters and Temegrams be adopted.

54. Resolved, That we convene at 1:30 p. m.

55a. Resolved, That we reconsider Resolution 42. (This motion was now voted down and the following adopted:

55b. Resolved, to have a conference meeting after the preaching service tonight and to continue it to late in the night.

56. Resolved, That we postpone the discussion of the recommendation before conference (No. 1 publication) until after the papers pertaining to the publishing work have been read.

57. Resolved, That the Bundesbote be published weekly at the discretion of the Board of Publication, and that we now make special effort to get paid subscriptions for our church papers. If after due time the board feels the semimonthly issue is still necessary, we now sanction that action as a conference.

58. Resolved, That part two of recommendation No. 1 of the Board of Publication be adopted. It reads: In case "The Mennonite" is published as a joint publication with "The Christian Evangel," as suggested in the latter part of the report, it be published as a 24-page periodical and the price remain $1.50.

59. Resolved, That we table recommendation No. 2 of the Publication Board. (Recommendation to buy and operate a printing plant.) See Res. 68b.

60. Resolved, To table recommendation No. 3. (To send a man out immediately to collect money.)

61. Resolved, That the Publication Board make one man responsible to see that every congregation set up some organization for getting subscriptions, etc., to our church papers. Any congregation which does not respond, be visited by the nearest Publication Board member, or or some other suitable person.

62. Resolved, That because of the fact that the publication work was the third activity taken up by our conference, we recommend that it be given third place on the conference program.

63. Resolved, That the recommendation No. 5 of the Publication Board be adopted. It reads: "We recommend the joint publication of "The Mennonite" and "The Christian Evangel."

64. After inserting the words "Board of Publication" for "General Conference" the sixth recommendation was adopted. It now reads: Resolved, That as soon as it seems advisable the Board of Publication create a committee composed of members from the United States and from Canada to revise the "Gesangbuch mit Noten" so it may be acceptable to all German churches.

65. Resolved That conference provide means to take care of the debt of $10,600, responsibility

for which it has assumed, in order that the publication work can continued.

66. Resolved, to extend the time 15 minutes.

67a. Resolved, That the resolution on part 2 of the divided first recommendation of the Publication Board be reconsidered in the today's evening meeting of the conference. The following resolution was now adopted instead:

67b. Resolved, That if it is feasible the papers resulting from the union of "The Mennonite" and "The Christian Evangel" be published as a weekly paper reduced below a 24-page issue if economic conditions require such action.

68a. Resolved, That we recall recommendation No. 2 of the Board of Publication from the table for further consideration. The following was now adopted instead:

68b. Resolved, That conference give the Board of Publication permission to purchase and operate a printing plant after the $10,600 indebtedness of the board is met and if the board then sees it feasible to make such purchase and engage in printing.

69a. Resolved, That recommendation No. 3 (of Board of Publication) be taken from the table. It was then:

69b. Resolved, That since some of our creditors are threatening to close us out, the board be allowed to send a man into the field immediately to collect money to avoid this calamity, and if possible create a fund for the purpose of buying a printing plant.

70. Resolved, That we accept the report of the Publication Board including the treasurer's report (and the audit).

71. Resolved, That recommendation No. 1 of the Relief Board be adopted. It reads: In view of the fact that the situation of the Mennonite refugees in Harbin, China, demands their immediate removal from Harbin, we recommend cooperation of our board with other relief organizations in this transaction.

72. Resolved, That recommendation No. 2 of the Relief Board be adopted. It reads: Since famine conditions in Russia are desperately bad and will grow worse again through fall and winter, we recommend that the board be encouraged to use the large amount tof information it has on hand to inform other relief organizations and the Council of Evangelical Churches of America about the horrors of the famine and to institute a campaign for help on a larger scale.

73. Resolved, That recommendation No. 3 of the Relief Board be adopted. It reads: The Emergency Relief Board quite often has to act very quickly to bring the help in time. Since the members of the board live far apart, it is impossible to meet on short notice; therefore we recommend that at least half of the board members be elected that live close together.

74. Resolved, That the following brethren bring to the conference tomorrow a petition to our government regarding the unfortunate condition of our co-religionists in Russia, D. Toews, A. E. Kreider, F. Swartz, H. P. Krehbiel and D. D. Eitzen.

75. Resolved, To adopt the report of the Relief Board including the treasurer's report and the audit.

76. Resolved, That we accept the resignation of Brother C. F. Claassen with regrets and show our appreciation for his labors by rising.

77. Resolved, That we accept the invitation of the Upland and Immanuel Los Angeles, California, churches for our next conference session.

78. Resolved, To hold our next conference session in 1935.

MENNONITE BROTHERHOOD EASTERN DISTRICT CONFERENCE

Topic for October, 1933—**Temperance and Law Observance.**

I. Temperance.

Paul enjoins us to be "temperate in all things" (see I Cor. 9:25). However it was the intention of the committee in choosing the above topic to stimulate thinking on the subject of temperance as related to the use of alcoholic beverages. In view of the steady march of the states toward repeal of the Eighteenth Amendment to the Constitution, it is highly important that Christians everywhere should inform themselves it is highly important that Christians everywhere should inform themselves on this subject and take a definite stand based on firm convictions.

Suggested questions for discussion are:

(1) **Can Temperance be successfully legislated upon a nation?** Unless such legislation is preceded by a campaign of education designed to inform the people, the answer would be emphatically NO. But prior to the enactment of the Eighteenth Amendment it was thought that such a campaign had been successfully waged and that the people of the United States were

overwhelmingly "Temperance minded," and even "Prohibition minded." As evidence, note that the Eighteenth Amendment was ratified by a larger percentage of the states (95.98 per cent) than was any other Amendment to the Constitution, or indeed, the Constitution itself. And yet to date, every one of the 28 states, that have voted on the subject, has voted for repeal. Does this not argue that Temperance is a personal matter, and that success lies only in a continuous campaign of education among the people, having the effect of informing each generation on the true effects of the unrestricted use of alcohol.

(2) **Should total abstinence be advocated?** The discussion of this subject gives an opportunity to obtain opinion and facts about the "Light Wine and Beer" question. Is beer a food and alcohol a medicine? Besides the following comments, look over the Report of the Wickersham Commission.

Helen Wills Moody says in April 4, 1931, issue of Saturday Evening Post, "One glass of beer suffices to induce a 'sound sleep' upon the tennis court. The precision that tennis demands, makes necessary total abstinence even from beer."

Dr. J. H. Kellogg of the Battle Creek Sanitarium says "Alcohol never, under any condition, increases the vital energy of the body. Alcohol is never a stimulant or tonic. Alcohol does not aid digestion. Alcohol diminishes the energy of the heart."

Dr. Howard Kelly of Johns Hopkins University says, "There is no disease in the world for which alcohol is a cure."

Dr. Matthaei, staff physician in the German Army, said, "We should not discuss moderation with a man. The thing has long since been settled by science. The use of narcotic poisons is simply indecent and criminal."

Read Prov. 20:1, Prov. 23:29-32, Isa. 5:11, I Tim. 5:23.

II. Law Observance.

If man dwelt alone, there would be no need of law. The need of law increases as the density of the population increases, thus bringing more and more people in contact with each other and making it necessary to compose their conflicting interests. Thus, if vehicles never met on the highway, there would be no need of traffic laws. As soon as they do meet, however, laws are necessary to define the rights and duties of the drivers, not only to prevent accidents, but also to protect the weak from the strong. Without law a nation would revert to anarchy and chaos.

Suggested questions for discussion are:

(1) **Are all laws of equal importance?** Is there such a thing as fundamental law which "changeth not," as compared with a multitude of minor laws enacted from time to time to meet certain conditions, and which, in course of time, become obsolete? Discuss this in the light of what we find in Matt. 5:17-19, Matt. 5:43, 44 and Ex. 20:1-17.

(2) **If some laws are more important than others, how can we determine which laws to obey? Should our conscience have a voice in determining this matter? It a "Law of the Land" conflicts with a "Law of God," what should be a Christian's attitude?**

When Christ made His famous statement in Matt. 22:21, did He intimate that the "Law of the Land" and the "Laws of God" were opposed to each other, or did He mean that the "Laws of the Land" operate in a worldly sphere and the "Laws of God" in a spiritual sphere. Discuss this in the light of what we read in: Ezra 7:26, Romans 13:1-7, I Pet. 2:13-16, Dan. 6:10, Titus 3:1, Matt. 7:27.

(3) **Is disobedience to the "Law of the Land" ever justified?**

Was the movement, for instance, that brought independence to the American colonies unchristian? It was clearly a revolt against constituted authority. What about the movement in India for independence, led by Ghandi? Discuss this in the light of what we read in Psalm 103:6; Psalm 34:15; Hosea 8:3, 4; Jeremiah 6:6-8.

III. Suggestions.

Since this subject should be of interest to all men, it is sugegsted that a number of members prepare short talks on various aspects of the subject. There should be a lively discussion on local conditions.

Secure facts on Moral Issues and see that they are disseminated throughout the community. Appoint a committee to investigate the necessity of caring for the needy. Help in time may prevent a certain measure of lawlessness. Have a local lawyer or magistrate give a five or ten minute talk. Make use of the Report of the Wickersham Commission. As a closing thought, suggest as a Christian's guidance in conduct, the Royal Law as expressed in James 2:8.

D. D. Eitzen
Pres.
Mary B. Borneman, Sec.-Treas.
Vivienne Musselman
Walter Gering
C. H. Tiessen
Henry Harder
A. R. Keiser

The YPS Work

by the
Young People's Committee of the General Conference

A
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Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
OCTOBER 8

What Should a Present-Day Church Be Doing? II Timothy 4:1-5.

The dying words of an old man who has been a useful and successful worker are usually considered as having a good deal of weight. When Paul spoke the words of our text he was an old man ready to be offered up, he was speaking to a young man who was to be his successor in the work of the church. So for their day we have here in succinct form the task of the early Christian church. The task outlined was to preach continually, reprove, rebuke, exhort, watch in all things, endure affliction, do the work of an evangelist and make full proof of his ministry. That is a large bill for any one man or any one church to fulfill.

We should discover anew the message and the task of the church. We need to study our individual churches. We should study ourselves, our over-emphasis and those avenues where we have not placed the proper emphasis. The task of a rural church in a community solidly Mennonite will be different from the city church which is surrounded by all kinds of complex social conditions.

There is some conflict in respect to finding the real mission of the Christian Church. The one view is well given in one of our religious periodicals which follows:

"The real mission of the Church as given by its Founder, is to create an inclusive human fellowship ,a family of humanity to establish the Kingdom of God among men. While there are some magnificent exceptions, the Church as such issues no definite clear call to protect and develop the human values. Economic exploitation, with all of its attendant woes and tragedies; racial prejudice, with its increasingly threatening cleavages; and international selfishness and anarchy with its inevitable consummation in war, are all in the saddle and riding civilization to its death, while the Church debates Darwinism, makes feeble gestures toward unity and gets all fussed up over prayer books and what not. The greatest moral adventure this age offers is to follow the rule of love as given by Jesus, and make it operative in the fields of industry, race and international action." In how far does this task and mission of the Church appeal to you? Is your church interested in such a program? If not should it be? Or do you prefer the other emphasis which is given us by one of the great Scotch theologians after visiting our United States. Here is what he says in reply to the above:

"At present I feel very distrustful of the organized action of the Church to promote legislation even for Christian ends, or ends which can be represented as Christian. The multiplication of laws and the deterioration of character to a large extent keep pace with each other, and I believe it is one of the lessons the Church needs to learn that it can help society best by minding its own business and letting legislation mind its. There is a whole crowd of ministers going in for "social" reform mainly because they have no gospel, and because, like a certain class of politicians they think this is a good way to secure a following. But to say this without throwing cold water on Christian zeal for improving the conditions in which people live or without seeming to be heartless or indifferent to the wrongs of the poor may be difficult; but it is just as needful to say, 'Put not your trust in Parliament' as to say, 'Put not your trust in princes.'" Does this position suit you better than the former? May there not be truth in both positions? Are there not some ways in which the Gospel may be made effective aside from legislation? For we all recognize that legislation can never be counted final. You do not refrain from killing your neighbor because the law forbids such a deed. Rather the inhibition lies within your own spirit, you have been taught that life is sacred and you will not take life in any shape or form irrespective of any statute law or none.

A well-balanced charter for the Christian Church is found in this brief purpose: "To extend the gospel of Christ in all its fulness and the service of Christ in all its implications." Or putting the purpose into fuller outline we might say the purpose and mission of the Christian Church is complete Christian living which includes personal acceptance of Jesus Christ as Savior and His way of life under normal circumstances, membership in a Christian Church; the Christian motive in all life choices; and the wholehearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles.

In seeking for the major lines in the program of the Church we come back to Paul's admonition to young Timothy and find that Christianity is essentially an individual faith. Before the world can be made right, individuals must be made to want to live right. In a church program nothing can take the place of attention to the individual and his right relation to God and his fellowmen, together with his share in the opportunities and responsibilities for Christian progress and the general good. Then, furthermore, the church has a very definite responsibility toward the home and family; education, especially so that religion may be coextensive with life; the community; industry and commerce as well as national and international life.

Questions

1. What is the place of preaching the Word in the work of the church?

2. How is teaching related to the Church and her task?

3. In how far is a church responsible for the amelioration of conditions as they exist?

4. What should be the relative emphasis of the Church in respect to evangelizing and in improving the social evils in a community?

5. In how far is the Church obligated morally to care for the poor and needy?

6. Why is it more essential to care for our young people than to redeem the "down-and-out"? Are both necessary?

7. What is the greatest task confronting your church? Are young people willing to meet this challenge?

Study the Scriptures

Oct. 2—Preaching. Acts 3:12-26.
Oct. 3—Teaching. Acts 2:41-47.
Oct. 4—Shepherding. I Peter 5:1-4.
Oct. 5—Evangelizing. I Cor. 2:1-5.
Oct. 6—Helping the needy. Matt. 25:34-40.
Oct. 7—Caring for the young. John 21:15-17.
Oct. 8—The mission of the Church today. II Tim. 4:1-5.

"I love Thy Kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

GREETINGS TO CHRISTIAN ENDEAVORERS EVERYWHERE

Several of the Christian Endeavor societies of the Eastern District Union have had some very interesting meetings during the late summer season.

Some time ago the Saucon Society had an International Good-Will program. There were four nationalities represented. A representative from each nation brought a message in word. Several fine musical numbers were presented.

Recently that same society sponsored a Milwaukee Convention Echo meeting.

Five endeavorers who had attended the great International Christian Endeavor Convention held at Milwaukee, July 8-13, gave inspiring reports of the activities and messages heard there. Mr. Carrol Parks, president of the Lehigh county C. E. Union, was present and brought greetings from that county.

The Schwenksville Society has recently organized a junior society. A joint meeting of the juniors and seniors was held September 10.

Members of the Souderton and Schwenksville societies attended the conferences conducted by the Montgomery County C. E. Union held at Camp Mensch Mill, near Boyertown, Pa., over Labor Day.

Young peoples' societies of our other districts have also been active. Have your C. E. correspondents sent in such news. The editor of this department will be glad to use them.

The Christian Endeavor Society of the Salem Mennonite Church, Dalton, Ohio, journeyed to the Reformed Church in Apple Creek, Ohio, on Sunday evening, September 10. The visiting society presented a program. A number of the older people accompanied the society. Other projects are being planned for the fall and winter.

COORDINATING THE WORK OF OUR YOUNG PEOPLE IN GENERAL CONFERENCE

The group which met to discuss the above subject was comparatively small in numbers but full of enthusiasm and interest in the matter under discussion. There were representatives present from all the district conferences except Canada. Believing that our Mennonite heritage is worthy of preservation and realizing that the leaders of the church tomorrow are the young people of today, it was agreed that there should be an effort made to coordinate the Y. P. activities of the several districts within the General Conference.

All of the districts represented reported organized work of the young people, either of the district as a whole or of state work within the district. It was felt that the young people are not well enough acquainted with the young people of other districts.

Retreats are held in the Eastern, Middle, Western and Pacific districts. Young people in our churches should be encouraged to attend these retreats. They should be well advertised both before and after the Annual Retreat, using the Mennonite as one medium of announcing the courses and speakers, etc., for the retreat. If at all possible there should be an exchange of visitors between districts at annual retreats.

Young people may learn about the activities of other groups through the "Mennonite." The paper should be read and there should be one person in each church who will report regularly upon the young people's activities of his church.

Mission projects were advocated and should receive the support of the young people. The use of a missionary prayer cycle should be encouraged.

Four recommendations from this conference group were returned to the main group at the Saturday afternoon session and adopted as follows:

1. Recommended that we continue our interest in and support of our young people's retreats and that we strive to have an exchange of delegates between the various retreats.

2. Recommended that the young people use the "Mennonite" more freely, acquainting themselves with General Conference activities and contributing reports of retreats and other young people's work.

3. Recommended that the churches consider the importance of electing at least one person under thirty to represent the congregation at General Conference.

4. Recommended that each member of the Young People's Committee submit to the Secretary of the Committee an annual report of the activities of the young people in his district.

CONFERENCE ON FAMILY WORSHIP

(Conducted by Walter Temple)

This conference was opened by reading Deut. 6:4-18.

"Unless religion flourisheth at the fireside, it presenteth a sickly appearance in the sanctuary."

If people don't study of God and God's life at home their appearance at the church or in the world is going to be of a very sickly nature.

God's first place and holiest school is the home. Every institution, school and hospital is an outgrowth of the home.

The daily reading of the Bible during the period of family worship would strengthen the minds of the children's life. It would increase the faith of the entire family and increase our dependence upon God.

Any man who says he doesn't care to train his child along religious lines should be treated in the same way that we treat a man who is sick of mind and locked into a well.

One of the things we need today is to have more family worship. Family worship is going to give our young people what they need today.

You would not expect your young people to get all their education and training in history, arithmetic, geography and all elementary subjects in thirty minutes in a week, as so many parents expect their children to get all their religious education in 30 minutes in one week.

The questions are often asked, How can we create a stronger desire for family worship and when can we have family worship? A good way is to say grace before meals, but it is important that all are seated at the table. If excuses are made that we must catch a train or leave too early for work then have it sometime when the whole family is together even if it is at the evening meal. Of course, the best time for family worship is in the morning but it is better at supper time than none at all.

The family worship period should not be stretched out into an hour's duration or only five minutes in length. It ought to have a definite time and definite place and take in a definite part of family life.

The types of family worship were discussed and it was suggested that after the members of a family are gathered around the table, sing an old hymn, read some Scripture and a prayer. It is very important that all take part and take rotation in the family.

Above all things don't make a joke out of family worship. So often when the younger members of a family say a prayer we laugh at them and say its "cute." Make it a matter of service.

Family worship is going to develop a leadership in our Sunday school and church. If parents don't read the Bible, the children will not.

Above all don't rush the service.

Another type of family worship is to read some verses of Scripture and comment on them. Then, again, others have books when a verse is mentioned and comments are made on it. To put family worship over in the home we must have books to hand the children and give them a start.

Try and have family worship in your home for a few weeks. Give it a good tryout for you cannot expect results in a few days' time. Some folks will continue with family worship while others will not.

Every parent has a responsibility for every child and they must set an example for their children.

Mae Latshaw.

Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. Psalm 119:41.

OUR USE OF GOLD

By Mary Borneman

Dug from the mountain side,
Washed in the glen,
Servant am I, or master of men:
Steal me, I curse you,
Earn me, I bless you,
Grasp me and hoard me, a fiend shall possess you;
Lie for me, die for me,
Covet me, take me,
Angel or devil, I am what you make me.

Even though we do not possess any vast sums of gold, we recognize the truth of the foregoing lines. The mere possession of wealth does not make for happiness, but the use to which it is put may add to or detract from one's usefulness in life. Some men, grasping and hoarding, allowing their money to become their master, find it a curse. Others, using it as a servant for good, find it a great blessing.

The Bible is full of promises for those who use their wealth wisely. "Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst out with new wine."

It teaches us also the futility of selfish hoarding: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Why should we give our money for missionary purposes? Why should we provide the means for educating children whom we have never seen; or bring a ministry of healing to men of other races who live in distant lands? In our own country also, our missionaries need our help in supplying the needs of those to whom they minister.

Why should we give? Because we want to share with others the Christ, whom we have always known and of whom, they might never hear without our gifts. Remember the words of the Lord Jesus how He said: "It is more blessed to give than to receive." And again, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let our gifts then go forth in the name of our Master without thought of return or reward. Let our gold be a useful, friendly servant, a blessing to others and to ourselves.

Remember the word unto thy servant, upon which thou hast caused me to hope. Psalm 119:49.

My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. Psalm 119:48.

THE S. S. LESSON

October 15

Paul in Antioch. Acts 11::19-39; 12: 25.

Golden Text—For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greeks. Rom. 1:16.

For a while the Christians remained in Jerusalem after the ascension of the Lord. They had not heeded His word to go into all the world and preach. The persecution that came with the death of Stephen scattered the church. If they would not go it required a terrible tragedy to make them go. The scattering was in accord with the command of Jesus—to Judea, to Samaria and to the ends of the earth. Again, to this time, the church has little consciousness of its duty to "All Nations." The general procedure was to go to the Jews in their synagogues and other places.

Antioch was one of the great cities of the world. Trade caravans passed to and fro. It was a city of culture and a place of heathen worship. Yet, as always, the crowd offered an effective place for concealment. This was true for the fleeing Christians. Had they remained silent concerning their precious faith no doubt they would not have been molested. But men from non-Jewish countries were the first to make the Gentiles their special objects for telling them about Jesus and the salvation there is in Him.

There were two noticeable results of this testifying. The hand of the Lord was with them and a great number believed and turned unto the Lord. The hand of the Lord was with them in that they were led to enter a new field. It was with them because they were protected and, it was with them because they were directed to give the proper message. Then, the evidence that the hand of the Lord was with them lay in the number who believed and turned unto the Lord.

We would do well in this our day to learn from the early church. They were driven away from home for Christ's sake, yet they took Jesus with them and, not only that, they preached Christ to those with whom they came into contact. It was their everyday business and they went out of their way to testify of Jesus to those who were not of their set. We here have a suggestion of what might be done if we were right in our race relations.

The church at Jerusalem, where the leadership still remained, heard of the work going on in Antoich. Perhaps they were not as ready to believe that this great work was altogether to be approved, but they did the reasonable thing, they sent one to investigate for them. They were fortunate in their choice of Barnabas. We learn of him that he was a lovable Christian and that he had cheerfully assigned his estate to the cause when the Christians held all things in common. He appears to have been a man of great eloquence, but, more than that could be said of him, "He was a good man, full of the Holy Ghost and of faith." In this short sentence we have a biography of a great Christian. Because of these qualities he was eminently fitted for his task. Faith and goodness directed by the Holy Spirit make any one of God's greatest.

Barnabas came. He saw for himself. He was glad. No one can be happier than when he sees the wonderful working of the Spirit upon those who make Christ their Master. He exhorted. The experience and the pious wisdom of a saint is sure to be a blessing to Christians and inspire them to greater efforts. Moreover, Barnabas saw the need of one of Paul's type. It had been he who spoke for Paul before the brethren in Jerusalem and, knowing him as he did, he saw that the place for this convert was not in retirement but in active service. Great Christian leaders have always been those who possessed the happy faculty for placing others in the places for which they were best fitted. We wonder what Barnabas told Paul when he came to him in his home town with the request to enter into larger service, but that is not given to us and the fact remains that Paul responded.

That year in Antioch was one of assembly and prayer. It was a happy period, but not one that was to continue just as a good time. It was a period of great preparation through prayer and the Holy Ghost. Here, too, we learn how the Christians received their name. The rabble hearing them use the name of Christ came to call them Christians. Perhaps this was just a nickname, but it stuck because it had universal significance. The word was a coined one taking the Greek name for the Jewish Messiah and giving it a Latin ending. Yet, how significant is the name Christian? It means being Christlike. No

(Continued on page 15)

JOTTINGS

Drs. Harvey and Ella Bauman, who are spending their furlough in America, have taken a house in Quakertown, Pa. The address is 524 Juniper street.

The Eastern District Ministerial Conference will meet in the Germantown Mennonite Meeting House in October. Ministers and deacons of the congregations in the conference are urged to attend.

The fifty-ninth Sunday school convention of the Eastern District Conference was held last Saturday, September 23 in Grace church, Lansdale, Pa. Addresses were given by Dr. Harvey Bauman and Ralph Schatz, of Allentown. Music was in charge of Rev. D. J. Unruh. Ezra Markley presided.

Rev. and Mrs. Paul Wenger who will return to India, starting October 14, were the guests at a gathering at Pandora, Ohio, arranged by Mrs. J. H. Beery, a near relative of Mrs. Wenger. Relatives of both Rev. and Mrs. Wenger made up the party.

Should no other invitations be given, the Western District Conference will hold session this year in November in the city of Newton. The officers of this conference are Rev. P. H. Richert, chairman and Rev. P. K. Regier, secretary. Members of the Program Committee are: D. D. Unruh, J. J. Banman, and P. A. Wedel.

In a recent visit to the Brudertaler church, Hillsboro, Kansas, Rev. Abraham Albrecht presented the cause of the Hillsboro Bible Academy. Another visitor to this congregation was Sister Regier of the China mission field. She presented some of the difficulties involved in the work and also spoke of the joys that came through this work in the Kingdom of God.

When Rev. C. H. van der Smissen came to read his report of the General Conference in the First Church, Newton, Kansas, it developed that someone had stolen the pulpit light. Though one of the oldest ministers in the General Conference Rev. van der Smissen is still active. Last Sunday he visited the Pretty Prairie church and gave a review of the last quarter's Sunday school lessons and then preached in the service that followed. Quite well for our 81-year-old brother!

October 12 is Founder's Day at Bethel College. The cornerstone of the main building was laid on that day in 1888. It became a tradition to observe "Founder's Day" every year and in a special manner every five years. On October 12, 1933, it will be forty-five years that this cornerstone was laid. This year the entire day is to be set aside for the observance of Founder's Day. Special programs are being arranged for the morning, afternoon and evening. It is hoped that the friends of the college will reserve that day for this special occasion and plan to attend. It is expected that there will be a large all-day attendance. Details of the arrangements will be announced in the papers later.

An article appearing in the Christian Century, written by Roland K. Abercrombie under the title, "The Mennonites; Peaceful Pawns in the Chaco Conflict," like similar articles written by outsiders who have no intimate knowledge of the Mennonites contains material of considerable information but repeats a false report that Paraguay Mennonites are ready to look for other locations, a story that has been exploded months ago.

The All-Mennonite Convention held in the large city auditorium of Newton, Kansas, was well attended. The largest session nearly filled the hall. Themes discussed were: The Mennonite Church in a Time of Depression; Church Loyalty; Education; The Challenge of Unity; Peace. Officers elected for the next Convention were: Rev. I. R. Detweiler, president; Dr. H. W. Lorenze, Newton, vice-president; Rev. P. Whitmer, Bluffton, Ohio, secretary; Rev. Paul Erb, assistant secretary, Heston, Kans.; D. J. Mendell, Freeman, S. D., treasurer.

MARRIAGE

Jantz-Schrag—Leonard Jantz and Iva Schrag were married September 16, in the home of the parents of the bride, near Odessa, Washington. Rev. M. J. Galle officiated.

SUNDAY SCHOOL LESSON

(Continued from page 14)

one is entitled to bear this name unless his life is Christlike.

There was a practical significance in the action of the church on hearing of the needs of the mother church at Jerusalms. They determined to send relief. And this relief was raised in the only practical way. "Every man according to his ability" gave. The only effective kind of giving is according to one's ability. The trouble, too often, is that while there may be giving it is not according to ability. It is remarkable how much we are in a position to do for the needy when our resourecs are drawn upon to the extent of our ability.

"Behold, the Master passeth by!"
O seest thou not His pleading eye?
With low sad voice He calleth thee:
Leave this vain world and follow Me.

O soul bow'd down with harrowing care,
Hast thou no thought for heaven to spare?
From earthly toils lift up thine eye:
Behold, the Master passeth by!

One heard Him calling long ago,
And straightway left all things below,
Counting his earthly gain as loss
For Jesus and His blessed cross.

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VOL. XLVIII BERNE, INDIANA, OCTOBER 5, 1933 No. 39

EDITORIAL

Riots in prisons have become such a common thing in our day that reports of them pass as ordinary routine in our daily press. There was another in Philadelphia the other day and there seems to be a probability that it will not be the last one in that institution. One wonders how, with all the methods for controlling prisoners under correction at the command of the authorities, such things are possible, yet, they break out again and again. Jails are crowded, often cells planned for two prisoners contain four or even more. Criminals have the advantage in numbers and when brute force becomes strong the viciousness of natures manifests itself. States do not give sufficient financial support to their penal institutions and so the matter of controlling prisoners and feeding them has to be limited to a dangerous degree. Perhaps the real reason for prison riots, and the blood shed that accompanies them, is that crimnals are more numerous and more clever than formerly. The morals of the nation received a severe set back during the World War when crimes of all kinds were condoned in the name of patriotism. Every war is followed by a flood of crime that takes a generation to check and the last war, having been the biggest, leaves the biggest trail of crime behind it.

The world is calmly smoking its pipe on a powder barrel while in the Far East and, in our own country, there is every reason to expect an explosion if common sense does not come to the rescue. Japan, with its territorial ambitions and preparedness to take issues with soviet Russia has been building military roads very close to the Russian border, menaced the Trans-Siberian Railroad and established new ports. America seems in some way to feel that it may be drawn into the Far East struggle prepares for a new naval construction with an initial additional appropriation of $239,000,000, making the NRA an excuse for concealing its aim at mantaining a naval superiority in the Pacific. As a reply to this gesture Japan asks for a revision of the London naval ratios to allow Japan 7.3 ships to America's ten. Though Europe had been preparing for the World War for more than a generation, the World went merrily on, taking little note of it until the startling days of 1914. After paying a terrible price for its unconcern the wonder of it all is that the overwhelming majority of peace loving populations of the world is satisfied to let militarists hurry us on to another World War which will make the last one look like child's play.

General Conference will hold its next meeting, for the second time, on the Pacific coast. Representatives from East, North and South as well as West will be present. Two hundred and fifty years ago a handful of people, thirteen families composed of thirty-three individuals composed the group. That was the beginning of Mennoniteism in America. There may have some individual Mennonites found their way here, to the Dutch settlements on the Hudson, indeed there is evidence that some were there quite early, but group settlement began in America in Germantown. At that time the Pacific coast was but a word and California was not thought of at all. Today there are groups of Mennonites in Canada, Brazil and Paraguay, who had their origin in the Russian Steppes, which at the time of our Germantown fathers was as vague a word as California. Of course we must give a thought to the great Mennonite colonies of the better days before the war who formed the large and prosperous colonies now either starving and persecuted to death in the land of their birth or scattered to the ends of the earth. The point we want to make is that Mennonites, though small as a group compared with other Christian groups, have extended their settlements over vast stretches of the globe since the Good Ship Concord sailed up the Delaware two and a half centuries ago. What will be the future of our church after another two and a half centuries? Though we never have been an aggressive people we have had a message of vital importance to all peoples, in that we have always been pacifists and have insisted that the peace principle as taught by our Lord, should and must become the conviction of all Christianity, if it really is to make Jesus king. Hard times have befallen many of our brethren and, in this day, we have seen many of them die in martyrdom for their faith in Russia. When persecution was the lot of our fathers it scattered them as it did the early Christians after the death of Stephen. But the scattering was the sowing of new seed and the beginning of new Christian communities. The new communities now settled south of the Equator, we believe, have a future. Their present pioneer hardships are sure to result in those temporal blessings that come from hard honest work and minding their own businesses will also give prestige to their religion as they profess and live it.

The recent report of The Central Bureau for Relief of the Evangelical Churches of Europe begins with the following statement: "The Protestantism of Europe is passing through fire and flood. Not since the days of the Reformation has such a grievous trial befallen our fellow Christians in the motherland of our Protestant faith. Privation and want, political intrigue, corporate dismemberment, moral and spiritual confusion and desolation have descended upon many of our fellow Protestants with unexampled severity. No matter how difficult the days through which the church in America is passing, it has not yet "resisted unto blood" in such a fashion as its sister church in Europe." The American Office of the Bureau which is under the care of the Federal Council of Churches of Christ in America, in its concern for needy churches across the seas was not unmindful of the straits of our brethren in Harbin, some months ago and raised $15,105 to be used for their transportation to Paraguay. For this we are grateful. It is difficult to realize the problems that confront the organization in various countries in Europe but their assistance to the Harbin Mennonites is a sample of the kind of work it has been doing.

A KIND REQUEST

On October 7th the Bethel Deaconess Hospital and the Bethel Home for Aged at Newton, Kansas, will observe their annual Gift Day. Two programs will be rendered during the day. At 3 o'clock a program consisting of special music and an address by Dr. Walter L. Wilson, the well known radio preacher from Kansas City, will be given. Then again at 8 o'clock in the evening another program consisting of special music, a short address by Dr. Wilson and a concert by the Newton High School Band will take place. Both of these programs will be given on the lawn in front of the Home for the Aged. During the day, baked things as well as coffee, ice cream and candy will be sold at reasonable prices for the benefit of the institutions, and the visitors are invited to eat their dinner and supper in the shade of the trees in front of the Home. Anyone who can contribute something for this foodsale is kindly requested to do so.

It is not the desire of the management of the institutions to inconvenience anyone but, due to the depression, much free work has had to be rendered and in many instances prices to patients have had to be reduced. For this reason the income has been greatly diminished and the institutions are in need of financial support. Anyone who is interested is therefore kindly requested to remember one or both of the institutions with a gift. These gifts may consist of cash, food supplies or household articles. Poultry and poultry feed will also be much appreciated. But whether a gift is brought or not, the friends of the Hospital and the Home are cordially invited to visit the institutions on Gift Day and from 10 A.M. to 9 P.M. members of the Ladies Auxiliary will show them through the buildings.

For the sake of economy, no personal invitations will be sent out as in former years, but everyone is requested to consider this notice as an invitation to pay the Hospital and the Home a visit on Gift Day.

The Bethel Deaconess Hospital,
The Bethel Home for Aged.

SUMMER-VACATION RETREAT IN THE JANJGIR CHURCH

During the hot season in our part of India—April to the middle of June—on account of the almost imbearable heat numerous mission activities are practically closed down. This year the heat happily did not soar above 113, this limit was noticed only a very few times, whereas other years it would reach 121. The latter part of April the day-schools close for the summer vacation, to end early in July. Whoever is entitled to an annual vacation, arranges it, if possible, to fall in this period.

Janjgir has some thirty young people away for the balance of the year, however, the hot season finds nearly all in their respective homes in and around the station. It has always been our joy to arrange manual labor, giving each one an opportunity to appreciate the actual dignity of labor, and earn a little pocket money to purchase a portion, or full supply of their clothing for the following schoolyear; thus infusing gradually the self-supporting spirit as the parents in most cases cannot afford to cope with the heavy outlay. Furthermore the spiritual aspect is much more taken into consideration. A number of the youths throughout their schoolyear are much surrounded by non-Christian elements and almost 100% taken up with the secondary studies.

This year's activities and experiences during the vacation excel by far those of previous years. Joseph and Joel Asna, and some of the lassies came on deck. They had incorporated into their make-up astonishing pep, i. e., for India, frequently the Indian youth remains "pepless." They and others took complete charge of the affairs, and arranged accordingly, occasional advice and supervision came from the missionary view point. In order to help each individual, different programs for the various occasions were appropriately drafted.

First in line came Mothers' Day. The young sisters of the church compiled an excellent program, conducted by one out of their number. The younger ones rendered attractive music, the older ones served with suggestive papers, associated with many Bible passages showing the virtue of true motherhood. We thus had ample opportunity to notice how womanhood through Christian teaching commands a far superior standard in comparison to what non-Christian mothers in this neighborhood foster. One wishes to publish some of the choice papers, but space forbids. Mothers received a new vision and inspiration how to improve fulfilling their family duties. A very encouraging and inspiring worship!

The second in turn came the annual YOUTH SUNDAY with very special attention. This year it should stand for a Bible School Booster, creating interest for intense Bible study. This section of the local church assumed full charge. The music renditions were mostly carried in parts astonishingly well. Pretty soon a mixed choir, then a men's and ladies took their turns and stirred more interest. Various quite helpful papers added to the uplifting service of the day. As on the previous occasion, so one had to admire what infinite superior ideals fill the minds and hearts of the Christian youth's breast compared to the low, distressing non-Christian. Every rendition was based on the Bible having a Christlike endeavor in view.

After these sectional worships of a high type all hearts had tuned in for higher aspirations in their innermost responsible toward God, Pentecost drew nigh, to cause to reiterate what significance the pouring out of the Holy Spirit should impart in each Christian's life. Already the filling of the pews alone lifted the hearts remarkably, then the beaming faces added their share. Pretty soon the entire room resounded with well prepared hymns sung by the full audience, changing off by smaller groups. The message stressing the occurrence of that upper room experience, enjoyed undivided attention. That stillness and waiting upon the Lord appeared to give the Spirit the right-of-way throughout the service. Another memorial Sunday waned with the setting sun, but not eradicating the deep impressions and blessings obtained.

The children thus far had patiently waited for their turn. **"Suffer the little children to come unto ME!"** For them the next Sunday had indescribable joy in store and great satisfaction and import. Throughout the week every avail-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.……………………Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance……………………$1.50
Foreign ……………………$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

able opportunity was taken advantage of to practice. Early on that much anticipated day, before hardly anybody stirred, a number occupied the entrance steps of the church. Shortly after the bell had tolled out, the full number stood in array, waiting for the portals to be thrown open. When the adult audience sat expectingly, these little tots slowly marched down the aisle singing in Hindi, "Let the little children come." The program offered varied material fully captivating each heart duly to apply 100% attention. Children will always stir the listener. Seemingly every possible ability was recruited and satisfactorily mustered out. One's delight was to see how these tiny youngsters—some of their names are almost longer than the person itself—could render their part unmolested before a full house. Then with the spiritual eye a person imagined to behold Jesus with open arms smilingly hearing Him say, "These are mine, I have purchased them." The physical eye beholding such an outstanding contrast when comparing these with those without failed to remain dry; involuntarily the petition emitted from within, "Oh, Lord, help us to bring many more in, avail of every opportunity confronting!"

Really each member of the family had had now the opportunity to enjoy its share of happiness, however, another entirely new for this community idea evolved, viz., to have a family Sunday. Soon an appropriate program neared completion. That morning broke. The families had been carefully numbered, the church space allotted for each household. A majestic scene met our eyes when these circles marched in to their directed pews. Here was a church full of people sitting in family groups having embraced Christ, fixing their eyes upon that what God had prepared. Oh, could a person imagine something more encouraging in a heathen land—not to be left out America! This scene "cannot" be imitated nor executed by any Hindu or Mohammedan community. What has God wrought among the teeming millions who shortly before indulged in all sorts of heathenish practices. The preaching and teaching of the true unadulterated Gospel accomplishes that.

The vacation neared its conclusion. Rich spiritual food everyone had taken in bountifully. Before separating for distant places another feast should clinch the innermost experiences: that climaxed when gathering around the Lord's table. Here irrespective of any social origin all stood—on one side the brethren, on the other the sisters—after the impressive preliminaries to receive the emblem instituted by our Master in that upper room. "Think of Me" during that solemn moment was so-to-say audible. This blessing of fellowship crested the heights we all had ascended, soon to descend into the daily toil of the year numerous of us geographically many miles separated. All should remember "Blest Be the Tie."

With this ended the heretofore unsurpassed blessed summer vacation, feeling it had been in the true sense of the word a wonderful beneficial retreat all through. The Janjgir Church constituted an oasis in midst of the heathernish environment. Oh, would the after-effects continue to work out unto a highly successful goal for those who are about to take up the reins of the Indian church, because in this youth lie the hopes and aspirations of the church of the respective generation. Pray for that Christlike outcome to fully materialize.

Your rejoicing workers in the Master's vineyard,

P. W. and Mathilde Penner,
Janjgir, C. P. India,

SCATTERED CHRISTIANS

Ordinarily the idea is Get Them Together, build a firm foundation, establish a strong center and after that is accomplished then begin your evangelistic and missionary work. That is a good idea but God sometimes does just the opposite.

"They that were scattered abroad went everywhere preaching the Word."

The Christians mentioned in this verse were scattered because God permitted persecution. Some of the Christians in India are scattered today because they are compelled to search for a means of livelihood. It is not certain whether these Indian Christians will be like those Jewish Christians who fled from Jerusalem, namely, that they will go everywhere preaching the Gospel but that is what we pray for and we strain our eyes to see every hopeful sign that it may be so.

During the last three years sixteen families have left Korba and have settled down in other villages where land could be gotten at a low price. They are all members of the Korba church and formerly they were dependent upon work given to them by the mission. They have settled in small groups. In Risdi, a village five miles northeast of Korba, where one Christian family had been living for many years, there are now six more Christian families. They have their own ordained deacon who, besides conducting services every Sunday, is teaching the children during the week free of charge.

Another Christian group consisting of four families has moved sixteen miles to the southeast of Korba. They are only two miles from our mission school at Chickney Pali, where another Christian family lives. These people also have services regularly on Sunday. One of the men of this group gave this testimony, "When I lived in Korba I did not know God but since I came here I have learned to know Him just a little because He has helped me." That, of course, is no compliment for us. It was certainly meant well but we must have been so anxious to help him with everything that we even took it upon ourselves to do his believing for him and thus had given him no chance to have any direct experiences of his own with God.

A third group of Christians has settled only two miles from Korba but it is across the river and so they might become the center of another church. The river is so much of a barrier that it would be justifiable to organize a separate congregation there should their number increase. There are six families at this place, one of which had lived there for a number of years. There is one more family to make up the sixteen. That family got some fields for farming close to Kendai, where the Indian church is doing some home mission work.

There are former teachers and evangelists among these scattered Christians and our great longing and desire is that they may preach the Gospel wherever they go. May it not be that God intends to raise up a Philip in each one of these groups? If so the shortage in our mission funds can become the greatest blessing to the Indian church and to the Kingdom of God. Why not pray for that?

J. R. Duerksen.

THE 59TH SUNDAY SCHOOL CONVENTION OF THE EASTERN DISTRICT CONFERENCE

Held on Saturday, September 23, in the Grace Mennonite Church, Lansdale, Pennsylvania

The theme of the convention was "Missions."

The afternoon session was opened with a song service led by the Rev. D. J. Unruh. This was followed by a devotional period. An address of welcome was given by Mr. Allen R. Fretz, superintendent of the local Sunday School.

During the business session the election of officers took place. The following were elected to serve for the coming year.

President—John Swarr, Quarryville, Pa.

Vice President—Ezra Markley, Zieglerville, Pa.

Seretary—Miss Mae Latshaw, Bally, Pa.

Treasurer—Benjamin Bertolet, Philadelphia, Pa.

Mission Secretary—Miss Mary B. Borneman, Norristown, Pa.

Field Secretary—Walter Temple, Wilkes Barre, Pa.

Following the business session three group conferences were held. One of these conferences considered the questions, "What Does the Scholar Expect of the Teacher?" and "What Does the Teacher Expect of the Scholar?" These topics were discussed by Miss Dorothy Ruth of Souderton, Miss Marian Owen of Philadelphia and Mr. William Mohr of Allentown. A conference on Mission Methods was led by Miss Mary B. Borneman and one on Children's Work was in charge of Mrs. Gladys C. Mathias.

An inspiring address was given by Dr. Harvey R. Bauman of Champa, India.

Special music was rendered by the Lansdale church. Following the afternoon session refreshments were served by the ladies of the church.

The evening service featured an orchestra composed of talent from the various Sunday Schools of the conference. At this service several special musical numbers were rendered by the Young Peoples Choir from Souderton.

The installation of officers was in charge of the Rev. A. S. Rosenberger, president of the conference.

The address of the evening was delivered by Ralph H. Schatz, Esq., of Allentown. Mr. Schatz brought out the need of every Christian being a missionary and he especially emphasized the importance of providing Christian education for the boys and girls.

Among the resolutions adopted by the convention were the following:

1. Whereas the General Conference has elected a part time young people Field Secretary. Be it Resolved that $15. be donated towards his salary by the Eastern District Sunday School Association.

2. Whereas there is felt a great need for better trained teachers in our Sunday Schools, Therefore, Be it Resolved that teachers in the Sunday Schools of the Conference be encouraged to attend Teachers Training Classes wherever it is possible for them to do so.

3. Whereas Missionary Work is one of the most important Spiritual Activities of the church, and whereas it has been necessary for drastic retrenchments in this great work for the lack of proper funds, Therefore Be it Resolved, That more definite missionary education be given in our Sunday Schools through our Sunday School lessons and by having the Pastors preach occasionally missionary sermons, and have frequent visits to our Sunday Schools by returned missionaries.

4. Whereas the principle of non-resistance is one of the important tenets of the Mennonite faith, and Whereas Mennonites should therefore take a leading part in spreading the Gospel of Peace and Goodwill among nations, Therefore Be it Resolved, That we recommend to the individual schools the setting aside of at least one Sunday in the year, preferably Armistice Sunday, as a special day of prayer and instruction on the subject of international peace.

5. Whereas it seems evident the Eighteenth Amendment will be shortly repealed, and believing that this is a great backward step for the church and the nation, Therefore be it Resolved, That we urge upon our young people to abstain from all manner of alcoholic beverages, and use every means by example and precept to further the cause of temperance and pure living, and urge upon each S. S. the importance of educating their members on the harmful effects of all liquors.

6. Whereas there is evidence that selfish interests are at work throughout our nation in an endeavor to commercialize the Sabbath day, thereby dishonouring our Lord, Therefore Be it Resolved that we as a Sunday School Association re-affirm our stand in declaring the Sabbath day to be a Holy day, set aside for worship, meditation, and rest, and that we recommend that the members of each School use their influence in preserving this day holy to our Lord, by taking a definite stand at the coming polls on November 7.

7. Whereas the President of the United States has appealed to the American people for their help in the campaign for relieving want and suffering during the coming winter, Therefore, Be it Resolved that our Sunday Schools be encouraged to lend a helping hand whereever opportunity presents itself.

8. Whereas the General Conference stressed the need of a nation wide revival in the light of a general skepticism in the faith of a personal God, Therefore be is Resolved that there be emphasized in our teaching a need for a revival of heart; a more definite return to a personal relationship with God; and a more serious intention of following Jesus in our daily living.

The evening session was closed with the singing of a hymn and the benediction.

CHRISTIAN SURVIVALS IN MOSLEM LANDS

It is a strange fact that in different parts of the Moslem world Christian traditions survive underground, and may at any time come to the surface with power. One thinks of Pomaks of Bulgaria, the very Moslems of Albania, the Touregs of North and Northwest Africa, forcible converts to Mohammedanism in the old days. Mr. F. M. Stead of the Kermanshah Orphanage tells in The Moslem World of similar phenomena in Persia. The Ali Ilahi sect speaks of themselves as The People of the Truth. They worship and revere Benjamin, a mysterious personage until we learn from Mr. Stead that while he was in the home of one of the principal leaders of the sect he learned from him that Benjamin was only another name for Christ. The Ali Ilahis of Persia were originally Christians. At the time of their subjugation by Islam they substituted the name of Benjamin, which means the Son of the Right Hand, for the name Jesus.

The Ali Ilahis have a fast lasting three days, followed by a feast alleged to commemorate the time when the Lord Jesus lay in the tomb and his resurrection. They have a ceremony much resembling the Sacrament of the Lord's Supper at which bread and raisins are distributed. They accept readily the doctrine of the Deity of Christ and when we speak of him as the Son of God will remark, "We say he is God himself." "Some of the staunchest and most earnest of all the converts I have come in contact with in Persia have been from the Ali Ilahis," says Mr. Stead. "They are open to the gospel in a way that Moslems are not." He urges a systematic attempt to evangelize the Ali Ilahi tribes and villages of Persia.

The Albania Bektashi have sixty monasteries. Their Mohammedanism is of a very dilute character. They even recognize the inspiration of the New Testament and treat women with marked kindness and consideration. The Albanians long since abandoned the Turkish script for the Roman, and the British Bible Society has published the whole Bible in Albanian. These "Sons of the Black Eagle," forced into Islam in centuries past, are awaking.—Sunday School Times.

CORRESPONDENCE

Bethel Home, Newton, Kan., Sept. 18, 1933. Dear Readers of The Mennonite—Here in Newton, in the First Mennonite Church occur so many things, that it is hard to keep track of all, but we will try to mention most of them.

On June 4th there were nine persons, three male and six female, added to the church of Christ and our congregation by baptism.

Bro. J. E. Entz gave a very suitable and impressive message. In the afternoon of June 4th was the Annual Mennonite Song Festival at our church and in a nearby tent. Twenty-four congregations were represented by singers, mostly by choirs. The new church and the tent were crowded in spite of the scorching heat. The singing was very good. The choirs or quartets sang in the church and then in the tent. The following week the state C. E. convention was in the auditorium here in Newton. Dr. D. Poling and Dr. Wilson were the chief speakers.

On Saturday, June 10th, was the wedding of Bro. Ted Claassen with Miss Helen Yergler. Rev. A. Warkentin spoke in German and Dr. Wilson from Kansas City in English. The latter performed the ceremony.

On Sunday, June 11th, was the 25th anniversary of the founding of the Deaconess Home and Hospital in our church. In the morning was a very appropriate sermon by Rev. A. Warkentin. In the afternoon eight deaconesses were ordained, a very solemn occasion, conducted by our pastor, Rev. J. E. Entz, president of the D. H. & H. society. The Scripture passage was read by the honorary member of the board of directors, Father Ab. Ratzlaff, Rev. G. N. Harms, member of the board, preached the sermon and Rev. P. P. Wedel, president of the General Conference, gave an address. In the evening Rev. J. E. Entz read a passage and welcomed the assembly. Rev. Logan Martin brought the greetings of the Ministerial Alliance and Honorable Walter J. Trousdale, mayor of Newton, brought the wellwishes of the city. Dr. R. S. Haury spoke of the hospital activities and Dr. E. G. Kaufman, president of Bethel College, gave an excellent address. Rev. H. J. Dyck of Elbing offered prayer. The day was full of joy and blessings. The music was furnished by several choirs, by the sisters of the hospital and the Newton Concert Band played beautifully.

On Sunday, June 18, the Lord's Supper was celebrated. On the 25th of June our beloved assistant pastor, Rev. A. Warkentin, preached his farewell sermon on Hebrews 13:8, Jesus Christ, yesterday, today and in all eternity. He is going to continue his language studies in the University of Chicago.

(Continued on page 15)

D. D. Eitzen
Pres.
Mary B. Borneman, Sec.-Treas.
Vivienne Musselman
Walter Gering
C. H. Tiessen
Henry Harder
A. R. Keiser

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

October 15

How May Our Meetings Be Made More Helpful to Us?—Hebrews 10:19-25.

Christian Endeavor has been founded for the purpose of serving as a means of expression to the young people. We learn by discussing a subject it serves to create a new interest in the subject involved. A certain man came home from a young people's service all enthused over the meeting which had been held that night, and when his good wife asked him as to the reason for the extraordinary meeting, he replied "Oh, Brother Smith spoke, Sister James gave a talk and I talked." There was the secret of the success of that meeting as far as he was concerned. He had taken part and therefore he was interested. Therein lies a large element of success of the successful society and in the lack of it lies the cause of failure in many societies. When each leader arranges his own program, it is only natural that he will want to have the best possible meeting and naturally he will ask such people whom he knows will willingly take part and will give able presentations. But by so doing practically the same group of people will appear on the program from week to week. It will be good for those taking part and the meeting will no doubt be of interest but the society is thereby losing the interest and the active membership of those others who also ought to have a chance, those who are of a more timid nature. In order to correct that weakness some societies have a program committee who either make all the programs or meet with the leaders and help make the topics thus being enabled to keep a record of all those participating and using all the members in some way or another. Another method sometimes used is to divide the society into a number of groups, each taking its turn in presenting a program, and thus by means of a friendly competition they are able to get all to take part. This method must however be used with caution for in Christian Endeavor we are not concerned in competing but in worshipping and in growing in Christian grace and character.

There is perhaps nothing more deterimental to a young people's society than a group meeting without that essential Christian atmosphere. There are some gatherings where every sentence uttered is made an excuse for a giggle. Sometimes they will place a person in the chairmanship of the organization because they think it a good joke. Christian Endeavor must above all things be Christian, if it is not that it may be a literary society or a social function but it is not a Christian Endeavor Society. And of course if there is not a spirit of reverence in the individual members one can hardly expect it from a group of such individuals. The greatest need for that church and for the pastor of that church is to be personally consecrated to Jesus Christ and then pray earnestly that the Spirit of Christ may endue his young people in order that they may see the blessings and worth of the Christian Gospel.

There may be variations in programs and there should be variety from time to time, it adds interest, but in general each service should contain a well worked out worship service, a careful discussion of the topic under consideration and sometime before the service comes to a close there ought to be a gathering together and summarizing of the important points and these be brought in a challenging manner. Each topic chosen by the International Christian Endeavor Committee has some contribution to make and the meeting should be planned with that in mind.

Two things which are very essential for a good C. E. Society are promptness in beginning meetings and regularity in attendance on the part of all the members. Nothing will do more to kill the interest and dignity of a meeting than a late beginning and only a handful of people present. It is a wonderful experience to be on time and to feel that your presence is essential unless you have a good reason to be absent.

A Suggested Program for October 15

Begin promptly at the hour announced.

Prelude on organ or piano—A worshipful hymn would be acceptable.

Congregational Singing — Chorister and Pianist ready, everybody sing.

a. "Blessed Hour of Prayer"

b. "Praise Him, Praise Him"

c. "Jesus keep me near the Cross"

Scripture Reading—Heb. 10:19-25 by leader with a few comments.

A special music number of a Consecration nature.—Solo, duet or quartet.

Prayer period—A moment of silent prayer, followed by a number of sincere prayers, season of prayer closed by leader or someone appointed.

Hymn—"I love Thy Kingdom Lord" or "Revive us again."

Brief talk on purpose of the meeting by leader.

Topic: What to your mind is the purpose of a C. E. Society?

Topic: What tasks can our society undertake which would create more interest?

Topic: How can our society encourage more devotional meetings and a more Christlike personal life for its members?

Have some of the more timid members read a few of the daily readings and encourage them to make brief comments.

Special musical number.

Topic: What are some of the strong points of our society?

Topic: What are the weak points of our society, how can we improve?

Closing thoughts by the pastor or leader.

Hymn—"A charge to keep I have."

Prayer and benediction.

Note: All topics should be given out at least one week before the service. The meeting should be well announced, possibly with appropriate posters, and when worshippers come make them feel welcome and give them something worth while to take home with them.

Study the Scriptures

Oct. 9. More earnest consecration. Rom. 12:1-2.
Oct. 10. More preparation. Ps. 119:97-104.
Oct. 11. All taking part. Romans 12:5-8.
Oct. 12. Exchange of experiences. Rom. 1:1-12.
Oct. 13. Stressing a higher life. Phil. 1:1-11.
Oct. 14. Organized help. Mark 2:1-5.
Oct. 15. More helpful meetings. Heb. 10:19-25.

THE HIGH CALL OF VITAL RELIGION

Some men have lost the assurance of the power of religion. They have become cynical of the church and all programs for good. What is the use of going to church? Consequently those who in former days were loyal adherents of the work of the church and all programs of idealism and uplift are now remaining passive and have lost all hope for the future of humanity. They think mankind is only moving like squirrels in a cage.

The incarnate Christ, the Christ who came in the flesh, who is the indwelling Spirit in the life of every devoted Christian is frankly abandoned. Why should they give their money and time to an enterprise which they believe is failing? Religion for them is simply "played out" and they except the world to look elsewhere or nowhere for its redemption.

The reason for this in part is because the Church had used religion so largely for rebuke, it has too often been a negative affair, too much a matter of "Thou shalt nots," an unloving autocratic authority which disciplines her members, and has given so little for joy and inspiration. Very true, the glad Evangel which the Man of Galilee came to bring is offered as a sustaining power in times of sorrow and disaster but the Lord Jesus Christ is not offered to inspire men to fuller and richer living, and to help correct adversity rather than to endure it.

A Christian who lives his religion seven days in a week has an overmastering loyalty, a faith which gets hold of people, grips them, lifts them above the petty things of life, and helps him to live in God's world as though it were His. This is vital religion. Do you have it? This fellowship with Jesus Christ may be yours, and the power and peace will also be forthcoming. Try it.

A. R. K.

SHIPSHEWANA RETREAT

Sport News

Sports was a vital part of the retreat. Without games or different sport organizations, a gathering of this kind would seem very dull. We learn to know each other, play together, and how to be a real sport. All the sports we have had at the retreat have worked toward these ideals.

Kitten Ball

Kitten ball was the greatest sport for the boys. Every day at two o'clock different teams had games with each other. The following teams were represented, Goshen, Sugar Creek and Pandora.

The first game on schedule was Sugar Creek vs. Goshen. The game seemed very thrilling from beginning to end. Both teams were playing good ball but at the last few innings Goshen began to take the lead and won by a narrow margin.

The second day Pandora played vs. Sugar Creek and lost by few counts. The Pandora pick up team did not seem to be in practice as well as the Sugar Creek lads which may be a reason for Pandora losing.

The third day Goshen and Sugar Creek played again. This was another narrow escape for the Goshens.

The first game of Goshen vs. Pandora seemed to be a very interesting game for the Pandora group. The Pandora team held the lead thoughout the game and was never threatened. Good team work was displayed in both teams.

The following day the games were postponed because of unfavorable weather conditions.

On Monday the last game was played among Pandora and Goshen. This time the tide turned to Goshen's favor. They won over Pandora by a score of 6-1.

By these scores, and number of games won by Goshen, we give championship honors to them.

Horse Shoe Games

Horse shoe pitching was another interesting sport during the retreat. To take a horse shoe and ring a stake at a distance of 40 feet may seem rather hard to do for most of us, but it seems perfectly easy for "Skeet and Sy" from Pandora. These two horse shoe pitchers challenged anyone of the retreaters to play them. Foster Jaberg from Sugar Creek and his partner challenged the pitchers and lost at a score of 41-50. Other games were played but it seemed that no one could equal Skeet and Sy.

Swimming

Swimming seemed to be enjoyed by all. In the morning between 6 and 7 o'clock the retreaters were allowed to take a morning dip and in the afternoon after 2 o'clock, were allowed to swim any time until 6 o'clock. On Monday a contest was held at the beach for swimming, diving, rowing, etc., all of which were greatly enjoyed.

Nature Hikes

Nature hikes led by Prof. Berky of Bluffton, were very much enjoyed by the girls. Every day after quiet hour a group of girls went on a hike. They studied nature, its habits, and its beauty on these trips. I hope that in the following retreats we will have nature hikes again and not only for the girls but for the whole group. There are certain inspirations received through these trips that cannot be gotten otherwise. We learn to notice the beauty of the common things instead of disregarding them.

Volley Ball

Some girls found great fun in playing volley ball. The Goshen and Nappanee teams were the outstanding ones. Great enjoyment was received by the fans.

In this sport the Goshen girls took championship.

HOW CAN WE OBTAIN GREATER LOYALTY TO OUR CHURCHES AND SCHOOLS?

(Editor's Note: This is the report of a discussion group at a General Conference Y. P. service led by Rev. Philip Wedel.)

By way of explanation, it must be said first of all, that this article is not a product of my thought, it is an honest attempt to set forth the gist of the discussion which took place in this group, for the benefit of those who were not able to attend. The nature of the question calls for a candid discussion of the subject. The group did enjoy some vigorous discussion.

Our chairman chose a very appropriate portion of Scripture "That they all may be one; as thou Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17-21. With this Scripture basis, so suggestive of unity or oneness, we began a discussion of the topic.

It has been said, that if all individuals born into Mennonite families of our Conference had remained loyal to our denomination our total membership would be approximately 1,000,000 people, instead of our present membership, which is 30,000. The fact is, we are losing loyalty.

Whom are we losing? In many cases some of our best young people—not in all cases however. A pastor remarked, that in a family which come under his observation, several of the children were very talented and active workers in the church, while the others remained outside the folds of the church, careless and indifferent. Yet in their childhood they seemingly had the same environment, they sat together in the same benches and heard the same sermons, had the same S. S. teacher. Why the great difference?

Is there loyalty within our own group here at the general conference? An honest answer must be in the negative to the extent that our loyalty is not what it should and could be!

It was pointed out there are men in our conference whose hair is already turning gray with age, who are fully capable of holding offices in our conference, but are as yet waiting for an opportunity of serving our conference, if only in a small way. There are too many selfish interests. We must divide the work.

We need an exalted Christ, rather than exalted denominationalism. We need to be able to work together in groups being absolutely consecrated, having fellowship with the Spirit.

(The following statement seems a bit contradictory to the preceding paragraph, but you must remember this is a group discussion. It was not meant that way. I think you will see the point). We need to exalt the specialized phases of our faith. What are those phases?

(a) Conversion.

(b) Complete separation of Church and state.

(c) Peace.

Has there been an overemphasis on our peace teaching? Do we really know what peace means? Some of us have gone all the way to college before we realized what genuine peace is! There can be no overemphasis as long as we keep in mind what Paul said to the Galatians, namely, that he had given them the **whole** gospel.

Peace must be taught by proclamation and life!

Conclusions (Church)

1. Meet young people on their own ground. There must be a mutual relation between the pastor and young people. The understanding must be mutual. Hadley said, "I convert a man to myself, before he is converted to Christ."

2. Support and recognize the enthusiasm of young people—It may need guiding in the right direction.

3. Meet the needs of the time, and make young people feel they are wanted.

4. Bring them in touch with God.

5. Teach them with a life that supports the preaching.

Conclusions (Schools)

1. Some say that not a few of our young people are prone to distrust or question the spirituality of our schools, others say this is positively not the case. (There was division on this point.)

2. We want **personalities** on the faculty.

3. There must be cooperation between church and school. The school must recognize the demand of its constituency.

4. Constructive rather than destructive criticism.

5. Young people still apprehend more of your teaching by seeing it work in everyday practice.

Respectfully submitted,
Willard Claassen, (sec.)

My soul breaketh for the longing that it hath unto thy judgments at all times. Psalm 119:20.

THE S. S. LESSON

October 22

Paul in Asia Minor. Acts 13:1-5, 13-15, 14:19-23.

Golden Text: And he said unto them, Go ye into all the world, and preach the Gospel to the whole creation. Mark 16:15.

The young church at Antioch, with all the vigor of youth, was enthusiastic and active. There is no reason why any church should not be as enthusiastic and active for men and women are continually being born into the kingdom and there is no such a thing as the Gospel going stale or out of date. A number of men are named as taking the lead in the Antioch church. Every cause must have its leaders, but, leadership fails where there is no following. These men were the instruments of the Holy Spirit who was working among them and to whom the whole church was responsive. The names of the leaders, with the exception of Barnabas and Saul, are not unimportant because they do not appear in the narrative as prominently as do the names of Barnabas and Saul. The men are however important because they were the backbone of the church that supported these two pioneer missionaries. There can be no real, definite or successful missionary work without the backing of sincere saintly sacrificing and praying men and women. Not only the church of Antioch, but the whole Christian world was blessed because of these lesser leaders, mentioned in the lesson. We may not be called to go to strange lands with the Gospel, but we are called to live lives consistent with the Gospel that others, whom God has fitted for the work, may go.

The occupation of the church of Antioch was ministering to the Lord, fasting and praying. The ministry must have included works of devotion and of practical Christian life. The fasting was not just an artificial abstaining from food. It indicated an interest in spiritual things so intense that eating food did not interfere with their spiritual exercises. Prayer is ever necessary. Without prayer nothing can be done, yet it does seem strange that Christian people must so often be reminded of this.

The laying on of hands indicated an ordination, or a setting apart for a special service. The going of these two disciples was not a private determination. Both the Holy Spirit and the church had a hand in it. The special consecration by the church did not only give the missionaries authority to preach in strange lands but, indicated that the support of the church was behind them. By the rite the church assumed a responsibility. If these men were their representatives, it was for them to sustain them by their prayers and otherwise. We are safe in assuming that the church bore a large portion of the cost in sending them forth.

The first goal of the journey was to Cyprus. It was the country of Barnabas. No doubt the concern for his countrymen lay heavy on the heart of Barnabas, who, at this time, seems to have been the leader of the expedition. John, the companion of the two men, after the visit to the Island and before entering into the wild country of Asia, left for home. It was one of the sad things that entered into the lives of Barnabas and Saul since it resulted in their parting, perhaps never again to meet. It is one of the bright things in the life of John Mark that, at a later period, Paul came to appreciate his worth and sent for him because, as he said, "He is profitable to me for the ministry."

The Antioch in Pisidia seems to have been the first stopping place of the missionaries. We note there they found a following among both Jews and Gentiles. This came through the preaching of Paul, which is reported at length. Then, as now, preaching was God's method by which Christless men and women are to be won to Him.

The experience of the Apostles in being taken for gods and afterwards persecuted shows several things. First the fickleness of the people and the persistence with which the devil sought to hinder their work through persecution. This condition, however, is not to be ascribed to the natives of Asia Minor alone. We have it always and everywhere. There are many who are unreliable in their professions of religion because the seed did not abide and grow in them and Satan is ever the roaring lion seeking whom he may devour.

This lesson strongly emphasizes the missionary obligation imposed upon all the followers of the Lord. If not a missionary religion then Christianity has failed and God's love for all the world in giving His Son is not effective. Missionary interest must occupy the attention of the home church. This must include "ministering to the Lord," prayer and sacrifice.

CORRESPONDENCE

Mountain Lake, Minn., Sept. 14, 1933. Dear Readers of The Mennonite—On September 3rd, the churches in and around Mountain Lake celebrated "Hospital Day." This is a day devoted entirely to the interest of our hospital; and since this institution is really a community interest—it is evident that all churches should join in making the day a success.

The meetings were held in the new high school auditorium. The hospital committee secured Rev. Abram Warkentin of Bethel College to deliver the addresses. In the evening the mass choir, a reunion of all the church choirs, rendered the special music.

During the following five days, Rev. Warkentin held a series of special meetings at the Bethel church. The themes he discussed dealt with the question of the German language and the history and doctrine of the Mennonite religion. A detailed account will be sent for a later number of the paper.

Alma Schimnowski,
Bethel Correspondent

PROGRAM OF THE 42ND WESTERN DISTRICT CONFERENCE OCT. 18 AND 19, 1933, AT THE ALEXANDERWOHL CHURCH

Beginning at 9:30 P. M.

Devotional Services
Presentation of delegate certificates
Recommendation of churches for membership by committee for Home Missions
Reading Minutes of the last conference
Appointment of committees: Memorial Com., Auditing Com., Resolutions Com., Tellers
Fixing order of the day
Election of officers and a member of the program committee
Report of Committee on Home Missions—Election
Address—Things the Church Has to Offer Our Youth in Lieu of the Inducements of the World (20 min.) ....Rev. M. Horsch
Report of Committee for School and Education—Election
Report of Board of Directors of Bethel College—Election
Report of Trustees—Election
Address—The True Method of Lifting Up the World. John 12, 32 (20 min.)........Dr. E. L. Harshbarger
Reported of Committee on Deacony—Election
Report of Statistician........Rev. C. E. Krehbiel
Report of Relief Committee—Election
Report of a Special Committee for revising and translating the Constitution
Reports of other committees
Decide on place for next conference
Closing Services.

Nominating Committee: Rev. J. J. Plenert, Rev. C. H. Voth, Rev. J. E. Entz, Rev. H. Thiessen, Rev. J. M. Suderman.

The following churches are asked to provide for music:

Oct. 18—Alexanderwohl and Bethel College.
Oct. 19—Goessel and Tabor.

D. D. Unruh, Sec. of Prog. Com.

YOUNG PEOPLE'S PROGRAM

To Be Given Oct. 18, at 7:30 P. M. at the Alexanderwohl Church in Connection with the Western Dist. Conf.

General Theme: Some Outstanding Examples of Present-day Christians.

Devotional Opening by Chairman, A. Theodore Mueller
Albert Schweitzer (10 min.)........Milton Goering
Music........Hoffnungsau Church
Wilfred Thomason Grenfell (10 min)....Elizabeth Haury
Music........Bruderthal Church
Toyohiko Kagawa (10 min.)........Walter Loewen
Music........Bethel College
Closing Remarks and Prayer........Miss Marie J. Regier

PROGRAM OF THE 16TH SESSION OF THE MENNONITE BROTHERHOOD OF THE EASTERN DISTRICT CONFERENCE

To Be Held in the First Mennonite Church, Philadelphia, Pa., October 14, 1933

THEME: "BROTHERHOOD ACTIVITIES"

Afternoon Session—2:00 O'clock

Song Service........Rev. D. J. Unruh
Devotional Service........Rev. C. J. Landes
Introductory Remarks
Business Session
  Reading of Minutes
  Reports of Officers
  Reports of Committees
  Old and New Business
  Election of Executive Board
  Appointment of Committees
Singing
Reports from Local Chapters of Activities
Discussion
Selection........2nd Phila. Chapter
"How Can We Improve Our Chapter Programs"........Jacob Solt, Allentown
Discussion
Singing
"The Place of a Brotherhood in the Church"........W. S. Geisinger, Zionsville

Discussion

Closing Prayer.

Evening Session—7:30 O'clock

Song Service....................Rev. D. J. Unruh
Devotional Service....................Rev. N. B. Grubb
Selection ....Lansdale Chapter
"Mennonite Relief"....................Maxwell H. Kratz, Esq.
Selection ....Allentown Chapter
Address, "What Is Life All About?" ....Rev. Ivan H. Hagedorn, Phila.
Singing
Closing Exercises.

The meetings are open to all, both ladies and men are invited to all sessions.

Supper will be served by the ladies of the First Church.

CONTRIBUTIONS

STATEMENT OF EMERGENCY RELIEF BOARD FOR JULY AND AUGUST, 1933

For Russia—John P. Regier, Newton, Kans., $1; P. J. Harms, Whitewater, Kans., $1.50; Jos. J. Wedel, Moundridge, Kans., $25; P. M. Claassen, Newton, Kan., $10; Mrs. Peter Balzer, Goessel, Kans., $1; D. D. Buller, Canton, Kans., $3; Mrs. Sarah Nickel, Goessel, Kans., $10; P. P. Wall, Buhler, Kans., $6; A. S. Heidebrecht, Hydro, Okla., $5; Marion South Dakota S. S., $17.88; Duerksen Reunion at Peabody, Kans., $12.91; A. B. Reimer, Buhler, Kans., $3; Anonymous, Canton, Kans., $2; W. P. Rempel, Pasadena, Calif., $15; Mrs. H. J. A. Voth, Goessel, Kans., $10; Henry Plett, Turpin, Okla., $4.83; G. J. Duerksen, Hillsboro, Kans., $6; C. W. Claassen, Newton, Kans., $50; Mrs. John Regier, Newton, Kans., $5; Mrs. Gustav Andres, Newton, Kans., $5; John J. Goering, Castleton, Kans., $1.50; J. C. Eymann, Los Angeles, Calif., $10; Lena Rediger, Los Angeles, Calif., $10; Mrs. C. Wirkler, Los Angeles, Calif., $10; Elizabeth Wirkler, Los Angeles, Calif., $10; Immanuel Menn. Ch., Los Angeles, Calif., $10; Abr. Martens family, Buhler, Kans., $10; Gerhard Wiens, Newton, Kans., $25; Johannestal Ch., Hillsboro, Kans., $45; Anonymous, Newton, Kans., $5; Helena Gaeddert, Buhler, Kans., $3; J. G. Pankratz, Canton, Kans., $5; Ernest G. Claassen, Whitewater, Kans., $10; J. H. Wiebe, Whitewater, Kans., $6; Edward Esau, Whitewater, Kans., $8; Anna Wiebe, Aberdeen, Idaho, $10; Jacob P. Goering, McPherson, Kans., $10; Sarah Boese, Canton, Kans., $1; Mrs. Henry Schmidt, $2; Norheim, Mont., $3; Gertruda Jantzen, Paso Robles, Calif., $10; H. B. Gerbrand, Buhler, Kans., $10; Justina Wiebe, Whitewater, Kans., $10; David Jantzen and family, Plymouth, Nebr., $10; Hebron S. S., Inman, Kans., $75; Deer Creek Menn. Ch., $23; Tobias Vorans, Hesston, Kans., $5; Freeman Bethany Congregation Freeman, S. Dakota, $18; Elise Holly, Trenton, O., $1; Miss Caroline Mueller, Halstead, Kans., $5; Willing Workers S. S. Class, Herold Ch., Bessie, Okla., $15; Mission Society, Inman, Kans., $28.76; Ted Schmidt, Hillsboro, Kans., $2; Justina Reimer, Buhler, Kans., $10; John Neufeld, Moundridge, Kans., $15; First Menn. Ch., Berne, Ind., $263.71; C. E. Society of Salem Ch. of Munich, N. Dakota, $10.42; Karl Friesen, Beatrice, Nebr., $5; J. W. Lorenz, Hutchinson, Kans., $6; P. M. Claassen, Newton, Kans., $10; Henry Froese, Inola, Okla., $8; Anna Schmidt, Goessel, Kans., $10; W. P. Rempel, Pasadena, Calif., $15; Lehigh Menn. Ch., $9.72; Auernheimer Reunion, $1.55; Edward Esau, Whitewater, Kans., $19; Simon Reimer, Buhler, Kans., $2.50; Mary Martha Circle, Lehigh, Kans., $15; Tabor Ch., Goessel, Kans., $14.20; Gustav Rempel, Los Angeles, Calif., $5; C. E. Krehbiel, Newton, Kans., $5; Newport Menn. Ch., Newport, Wash., $4.60; Abram S. Marten's family, Buhler, Kans., $20; Pulaski Menn. Ch., Pulaski, Iowa, $16.31; Elizabeth Andres, Newton, Kans., $5; F. F. Jantzen and others, Paso Robles, Cal., $20; Emmaus Ch., Whitewater, Kans., $66; Ed Esau and E. G. Claassen, Whitewater, Kans., $12; First Menn. Ch., Upland, Calif., $18.91; H. F. Duerksen, Goessel, Kans., $5; Anonymous, Corn, Okla., $3; H. C. Yoder, Wooster, O., $20; Anonymous, Burrton, Kans., $50; Wm. G. Redekopp, Manitoba Canada, $1.

For General Fund—Buhler Menn. Ch., Buhler, Kan., $19.21; Friedenstal Ch., Turpin, Okla., $8.51; Immanuel Menn. Ch., Los Angeles, Calif., $1.75; Herold Ch., Clinton, Okla., $7.74; Bergthal Ch., Pawnee Rock, Kan., $16 17; West Zion Menn. Ch., Moundridge, Kans., $32; First Menn. Ch., Upland, Calif., $6.67; Brudertal Gemeinde, Marion, Kans., $32; First Menn. Ch., Philadelphia, Penn., $2.29; Buhler, Menn. Ch., Buhler, Kan., $58.42; Bethel College Menn. Ch., Newton, Kans., $17.90; First Menn. Ch., Mountain Lake, Minn., $31.18; A. T. Neufeld, Inman, Kans., $3; Bethel College Ch. Mission So., Newton, Kans., $40.27; Mr. and Mrs. L. M. Ledig, Upland, Calif., $100; First Menn. Ch., Aberdeen, Idaho, $22.57; West Zion Menn. Ch., Moundridge, Kans., $32; Bergthal Ch., Pawnee Rock, Kans., $15; Goessel Menn. Ch., $8.50; Brudertal Gemeinde, Marion, Kans., $18.41.

For Canada: Christian Gemiende, Moundridge, Kans., $29.

For Rev. P. A. Penner, India: S. S. Class of Boys, Weatherford, Okla., $4.10.

July 1, 1933, balance on hand		$559.45
Received during July for Russia	$911.51	
Do., General Fund	236.84	
Do., P. A. Penner, India	4.10	
Received during August for Russia	356.79	
Do., General Fund	236.75	
Do., Canada	29.00	1774.99
Total		$2334.44
Paid out during July and August, including U. S. Tax 28c		$1536.18
Balance in Treasury		$ 798.26
Paid to new Treasurer		798 26

Even

On account of ill health I have resigned from the Emergency Relief Board and wish that in the future all contributions be forwarded to Rev. P. H. Unruh, Treasurer, Goessel, Kansas.

Respectfully submitted,

C. F. Claassen, ex-treasurer.

JOTTINGS

The Rally Day exercises of the Souderton, Pa., church were attended by 452 people. Rev. Chas. Hess, a returned missionary from Africa, rendered a Bible exposition.

An evidence of interdenominational good fellowship was shown when the C. E. society of the Salem church, Dalton, Ohio, gave a program in the Reformed church of Apple Creek as guests of the C. E. Society of that church.

The Deep Run Mennonite church, near Plumsteadville, Pa., is arranging for the celebration of the fiftieth anniversary of the ordination of its beloved pastor, Rev. A. M. Fretz, Sunday, Oct. 15. The program will include addresses by ministers who have been under ministry of Rev. Fretz and ministerial associates with whom he has worked.

Special services will be held in the Hereford, Pa., Mennonite church to commemorate the 250th anniversary of the arrival of Mennonites in Pennsylvania, Sunday, Oct. 8th. Dr. Johnson, the pastor of the Hereford church, will also speak at the special service in the Germantown church which will be held in honor of the event.

Rev. A. J. Neuenschwander, former pastor of the Upland, Calif., church, now Young People's Secretary of the Conference, addressed the pupils of the Berne, Ind., high school last week. He gave an interestng talk on his experiences in the west and with the aid of pictures visualized Yellowstone National Park for the students.

The First Church Philadelphia has begun the fall season of Quiet Hour Services. Last week the preparatory and the Quiet Hour services were combined in preparation for the celebration of the Lord's Supper. Oct. 8 has been announced as the date as Rally Day and Harvest Home. The class taught by Mrs. Hart has been designated as a committee to arrange for Rally Day.

The Western District Conference will hold its session this year in the Alexanderwohl church near Goessel, Kan., October 18 and 19. The Alexanderwohl church has the largest seating capacity in the conference and is well adapted for such meetings. Rev. P. H. Richert is president of the Western Conference, the largest local Conference in the General Conference. Should there be favorable weather on that occasion it is expected that the attendance will be a large one.

Prof. E. J. Hirschler, of Bluffton College, was recently notified that he had been elected a Fellow of the American Association for the Advancement of Science. For the past 20 years Prof. Hirschler has held membership in both the mathematical and astronomical divisions of the society. Election to a fellowship is made from among members who have made contributions to the advancement of science. The selection must be made by a unanimous vote of the council of the association.

The Bluffton College Choral Society is planning to present Handel's Messiah during the holiday season. Prof. Russell Lantz is the leader.

The Historical Society of the Franconia, Pa. (Old) Mennonite section will hold a meeting in honor of the 250th anniversary of the landing of the Mennonites in America on Oct. 6. The meeting will be held in the Mennonite Home at Souderton, Pa. The speaker will be Prof. Harold Bender of Goshen College, Ind., who is also the editor of the Mennonite Quarterly Review. The meeting will be held Saturday, October 7.

CORRESPONDENCE

(Continued from page 7)

On July 9 Rev. Philip Wedel preached. July 11th ladies from the Torrey Bible Institute of Los Angeles sang in the evening in our church and gave their testimony. On July 16 Rev. D. Ewert and Rev. P. H. Unruh gave the message. After the service eleven delegates were elected for the General Conference. Dr. Bauman and Mrs. Bauman from India gave very good messages one evening. Sister Regier spoke one morning about China.

The General Conference brought a number of delegates and visitors on their way to Bluffton and return to Newton. The brethren J. M. Regier going and P. R. Aeschliman coming preached in our church. Besides a number of delegates and visitors for the General Conference in Bluffton, who went sooner, there was a special train on the Santa Fe railroad, which left Monday, August 21, in the evening. The fare was only $16, for 16 days. Over 50 took advantage of this offer.

On September 10 and 11 was the eighth All-Mennonite Convention here in the auditorium. It seemed as if the convention was not quite as well attended as at other times.

On Sunday, September 17, Rev. H. P. Krehbiel made the introduction in English and Rev. Joh. Toews preached in German. In the afternoon was the S. S. and congregation picnic in the park.

With fraternal greetings to his many friends in Pennsylvania, Ohio, Illinois, Indiana, etc.

Your brother in Christ,

C. van der Smissen.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, OCTOBER 12, 1933 No. 40

EDITORIAL

During the past twelve months there have been 16000 homes in Philadelphia sold by the Sheriff. Figures of other large cities are not available to the writer, but, no doubt, the proportion may be just as large. However the fact that the city of Philadedphia has been known as the City of Homes and more families are said to have owned their homes than in any other city in the United States would seem to indicate that the small owner rather than the landlord was the sufferer in most instances. A survey of rural districts would indicate similar hardships in these sections also. The fact of the matter is that a very large portion of our population has been depossessed and, with the lack of employment that continues there is no reckoning when normal conditions will return. We know of course that all the great grants of public money that the Governments of the Nation and States are paying out will have to be paid in taxes and so the prospects of individual prosperity are by no means in the offing. The American people have learned, by bitter, experience that the fiddle has to be paid and that pyramiding of wealth, destroying property in ruthless war and extravagences call for reckoning. When the settling comes it comes with an awful bang.

There were two ways by which the founding of Germantown was celebrated. One as a civic observance and the other religious. There was a great parade and considerable speech making by various societies by organizations that undertook to celebrate the social and industrial significance of the settlement of Germans in the new world while the Quakers and the Mennonites assembled in their Meeting Houses and emphasized the significance of the part these two pacifist bodies had in the development of the Commonwealth and the nation. Our Mennonite and Quaker fathers were not so much concerned about material things. What they wanted was an opportunity for religious expression and development without the interference of the State. In only two of the original colonies was there real religious freedom and that in Quaker Pennsylvania and Catholic Maryland. Had it not been for the working out of these ideas in these two states it is hard to estimate what would have been the religious history of the States.

A story of privations and heroism such as the world had scarcely seen before could be written of the companies of Christians who found their way out of Russia into Harbin, Manchuria. The treck of the Mennonites from Harbin to Paraguay, some months ago, was the longest one ever made by Christians in the interest of their religion. There are in Manchuria Mennonites, Lutherans and Roman Catholics who found a haven there for a time from the tyranny of Russia. But that haven has become unstable. Economically there is no place for them there. Spiritually there are many influences that have a dangerous look. Politically they are unsafe for there is no telling what turns will take place in the East in the near future. War that may continue for generations is not by any means an impossibility. Unfortunately means for moving all the Mennonites in Harbin to South America were not available and there remain many more who must be moved and **must be moved soon,** or it will be too late. The Mennonite Central Committee is deeply concerned about this condition and is making efforts to get the brethren out of Manchuria as soon as possible. This should be done within six months. To do this there is a desperate need of money. The sum involved would not have been so great some months ago when people here were prosperous and money was plenty, but, today things are different. Many of our people are in straits such as they have never before passed through. The Committee is conscious of this condition but they feel justified in asking our people to make the effort. If it was necessary to help our brethren when we were in good circumstances, it is all the more imperative to help them now when conditions the world over are worse. The committee has has a plan by which two methods will be used. One is to ask the churches to give outright and the other is to secure long time loans for which a reasonable interest will be paid. To both of these efforts there must be a liberal response. On other occasions, as for example when the Mennonites of the Netherlands assisted the German and Swiss refugees in finding homes in the New World, financing and otherwise helping them, or, when the American Mennonites assisted Russian Mennonites in the 70's, not to mention recent aid given by the Mennonites the world over. We are here in Comfortable America because our fathers were largely assisted by brethren and the only right attitude now is for us to rise to the opportunity to help brethren who sorely need it.

THE NEXT SESSION OF THE WESTERN DISTRICT CONFERENCE

is to be held, D. V., on October 18th, 1933. The Alexanderwohl church has kindly invited it, and it will be held there, near Goessel, Kan.

The program committee requests, that the names of the delegates be sent in before the conference to their secretary, Rev. D. D. Unruh, Buhler, Kansas. Furthermore, we call attention to the wish of the conference, that all delegates may stay till the close. We shall try to get through in two days, but the fact that perhaps the revised and translated constitution may be presented for action, if the committee is ready with it, may prolong the session half a day or so.

Brother Glass, home missionary of Altoona, Pa., has been requested by the Home Mission Board to visit the conference in the interest of Home Missions. It may mean further responsibility for our conference, and that makes it doubly necessary to strengthen and encourage the conference by prayer and faith. Bro. Glass has also the gift to warm up his hearers, and we look for inspiration through his visit.

May the Lord inspire us all with a spirit of faith, love, hope, and prayer in all humility before Him!

P. H. Richert, Pres.
P. K. Regier, Secy.

THE YELLOW RIVER FLOOD IN CHINA

By P. J. Boehr, Quakertown, Pa.

Dear Friends in the Homeland:—

It has been on my heart for some time to write to the church papers, and such papers of our fellowship, telling you all of our family's well-being, and that the Lord is leading us, and we believe to the Glory of God. Yet, how much we do need your prayers and love, as missionaries on furlough, and often your indulgence because of our shortcomings in so many ways. Be it said here that we want to thank all the dear people along the entire line from Washington state down to California, and to Idaho, Nebraska, Iowa, and on to Chicago and Ohio, and finally to Pennsylvania, for all the love shown our family. We can report that all are well, and that we live for the time being at Route No. 2, Quakertown, Pennsylvania. Our four boys attend school; the oldest, not quite 14 attends High School at Quakertown.

However, what drives me to write hastily to you dear friends is the fact of that terrible flood in our own China mission field. I take the news from a Bethlehem, Pa., daily paper of September 27th, 1933, and it reports 50,000 Chinese dead on that date because of those floods, and 1,000,000 people "reduced to starvation." This item is a wireless message from Nanking, China, of the 27th of September, and as it states "these estimates were made today after a survey by aviators and officials of a relief commission." It further reports that "part of the blame was attributed to brigands and troops who broke dikes for defensive purposes when the Yellow River was rising rapidly and threatening to inundate a large area in three northern Chinese provinces. Added to the terrors of the floods have been scourges of rats, heat, cholera and locusts."

So far the Bethlehem-Globe Times. Then we have this from our own missionary co-worker, Miss Frieda N. Sprunger of Kaichow, Hopei, China: "The Yellow River, 'China's Sorrow,' has burst through the banks or dikes at a place about twenty-three miles south of us, and the country is flooded toward the east and west they say the water extends for several hundred "li" (three li to a mile),—I suppose hundreds of villages are involved." Then Miss Sprunger says that both Tungminghsien and Ch'angyuanhsien, two walled cities in our field where we have work and church buildings and schools (in Changyuan are also the younger missionaries Bro. and Sister Ewert with two small children) are in the flooded area. It will be remembered that we lived years ago for about five years at Tungminghsien, near the Yellow River. And now the entire stretch between that city and our central station Kaichow is a vast expanse of deep water. The entire way across (about 30 miles) is all deep water and ruined villages. What an awful plight. Also the sister writes that even Kaichow is in danger of being flooded, and so all available men, including Christian workers and missionaries have gone to close openings in the "sand dunes" near Kaichow, so the floods do not come across. And it is the worst flood as yet witnessed even by our senior missionary, Rev. H. J. Brown. He has written some about the floods to the church papers. Sister Sprunger says, "the place (station at Kaichow) is almost deserted,—as many as could be spared from the hospital also went. The men are filling in the low places, and the women will help in other ways, preaching to the many who are gathered for work. Also people are being brought over on boats, and they need to be taken care of to some extent. She reports that fields are like lakes, and villages are inundated, so that "where there are any higher places in villages they (the people) sit, lie or stand on those, or remain in trees until help comes." Of one village where I once stayed for a few days we hear that a great many people have drowned. We missionaries have put together some personal funds and are getting a boat to rescue people." The letter also states that one of the teacher's families, who are fairly well-to-do are waiting on their second floor of a brick house with their families and their grain, till they are succoured, if that will happen.

Now, dear Christian friends, and fellow-workers in the great Kingdom of our Lord, what can I say to such reports? What shall I as one who has traveled over these very districts dozens of times on evangelistic tours, and for the preaching of the everlasting Gospel, do in relation to this great catastrophe which has befallen our Chinese brethren? Now that road over which our old Ford, and Bro. Brown's Ford have traveled so often on errands of the Gospel, is all a huge lake of water. My, what a terrible thing! And that entire district was full of villages with thousands upon thousands of living people. Where are they now? Oh, my heart breaks at the awful suffering in our, and your, China mission field! And how can missionaries live and preach there under such terrible conditions? I have been in quite a bit of "Famine Relief Work," and it is a great responsibility, I say, to live next to starving people and not to lay hold, and help as one can. I well remember how when I once wrote a description of the great famine need around us at Tamingfu (I believe in 1929) the Lord undertook for us, and the Christian people of our churches sent immediately by cablegram over $1000.00. But, we realize that we have hardly enough now to keep the missionaries and the work going. And yet, what has the Lord to say to this great need, and how would He have us relate ourselves to this great need? We read that the missionaries are already giving of their personal money. Mrs. Boehr and I have already promised a sum for flood relief in China, and it is going in the next mail.

Now, this is no appeal for funds, dear friends; but simply an outburst of our hearts' deep feeling or sorrow for such vast numbers of our fellow men in terrible physical need in China. Yea, thousands of homes are gone, and not to help must mean a terrible situation for our missionaries at the front. "The cattle on a thousand hills are mine," thus saith the Lord. God is able," and "He faileth not," we read in another portion of the Word. May the dear Lord direct our thoughts and minds, and that we may do His divine Will. God have mercy on that vast area of flooded country in China.

Yours for the Lost in China,

P. J. Boehr.

I have rejoiced in the way of thy testimonies, as much as in all riches. Psalm 119:14.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St., Philadelphia, Pa.

Subscription in advance……………………$1.50
Foreign ……………………$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

SYSTEMATIC GIVING

(Paper read at the last General Conference by P. H. Richert.)

"Let everything be done . . . in order." I Cor. 14:40.

"Order is Heaven's first law," and if ever the Kingdom of Heaven is to come on earth, order will have to come into everything on earth, including order in giving. That is what "systematic" means, as Webster defines it: "according to regular method or order." Systematic giving is orderly giving, according to a "regular union of principles."

While strictly speaking this subject does not require a discourse of motives, or objects of giving, but methods, indirectly even the motives and the object and the amount of giving is involved, unless we limit ourselves to the merely mechanical elements of the subject. But that is neither scriptural nor stimulating, because scriptural methods cannot very well be separated from the spiritual principles involved.

Do the Scriptures teach systematic giving? Yes, very clearly and emphatically. Paul puts this teaching in a nutshell when he says in I Cor. 16:2—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

In this brief statement Paul in his masterly way combines at least five elements of systematic giving, namely:

1. **Worshipfulness,** the giving is to be on Sundays, the day of worship.

2. **Regularity,** the giving is to be on **every** first day of the week.

3. **All-inclusiveness,** "every one" is to give, that includes not only every person, but logically every talent of each person.

4. **Proportionateness,** "as God hath prospered."

5. **Stewardship,** God is recognized as the source of all prosperity, and therefore of all property. "As **God** hath prospered."

I. First of all, it must be emphasized, that the heart of all giving according to the scriptural system is a worshipful attitude, i. e. an attitude that aims at glorifying God by giving. "Hallowed be thy name," is the first prayer which Jesus taught us, and it shows what God expects of us first of all. Whatever is number one in prayer, is also number one in doing and giving. God's holy will must be the altar that sanctifies every gift. No gift, be it ever so great, yes even if it be our life, is acceptable before God, unless it be sanctified upon the altar of God's will: Concerning this, Jesus says in Matt. 23:19, "Ye fools are blind, for whether is greater, the gift, or the altar that sanctifieth the gift?"

It is therefore a very commendable custom in many churches as a part of their system of giving, to have the pastor speak a word of prayer just before the offering is taken. It impresses upon the congregation the fact that the offering is an essential part of the worship, or "service." Just as in the Old Testament no worship was to be with empty hands, so no offering is to be without worship. Worship has a wonderfully uplifting effect upon the soul, provided it is real worship before God's altar and upon God's altar. It makes giving a joy and a satisfaction that it can impossibly have otherwise, because we feel the pleasure of God upon it and upon us. No joy is equal to the joy of feeling that God's pleasure rests upon us. God knows this, and when he demands in Proverbs 3:9—"Honor the Lord with thy substance, and with the firstfruits of all thine increase," he knows, the more we honor him thus, the more joy we will have. Why give the firstfruits to the Lord Simply as a special token of honor: God is to be number one. Even a pious heathen heart feels this, as is seen by that mother in India, who had two children, one strong and healthy, the other weak and a cripple. When in her desire for peace of the soul she decided to sacrifice one child by throwing it into the Ganges river, she threw the healthy child into the water. When a missionary expressed his surprise at this, she explained that, of course, it would not do to dishonor the gods by sacrificing the crippled child.

II. A second element in systematic giving is **regularity.** It helps to protect one against slovenliness and forgetfulness. God knows how much we are in danger of this, and so he prescribes regularity in giving. Not only that, but God himself is regular in most of his gifts to man: each new day is a gift, each harvest is a gift, each meal is a gift, etc.

Another reason for regularity is the fact that it helps to form a habit. While mere habits are not the essential thing, all good habits tend to form character, and character is the essential thing. Habits make things easier, and in view of the fact that giving ordinarily is not an easy thing for the natural man, one should appreciate everything that tends to make it easier.

Then there is another angle to this regularity Think e. g. of the mission treasury. If the board cannot depend upon a somewhat regular income, no plans can be made. Experience shows that such boards whose constituency has been trained in great regularity in giving, have not felt this depression quite as much as other boards. I am convinced that if all our churches would e. g. have a mission collection once a month regularly, our treasuries would fare better than they do now. This rule is, of course, not without exceptions.

Another benefit of frequent opportunities for offerings is the fact that more church members get opportunities to give, because in every church we have members that cannot come to church regularly, and so it may happen that on those Sundays when there is a collection, they are not present, and when they are present, the opportunity is not given. That brings us to the—

III point, **all-inclusiveness.** "Every one" says Paul. That means rich and poor, old and young. If every one does even only a little, it piles up in the treasuries. If the 600 million nominal Christians in the World to-day would each just give a mite, we would be astonished at the overflowing treasuries, which would get five times as much as they get, to-day. One penny each Sunday by each Christian means 6 million dollars every Sunday. Dr. Agar, New York, claims that "only 30% of all church members now show any concern about world evangelism."

But when we speak of all-inclusiveness, we are compelled to think also of other gifts than money. Paul also thought of other things when he wrote this to the Corinthians, II Cor. 8:5; "They first gave their own selves to the Lord and to us by the will of God." That includes everything we are and have. If I am the Lord's then all I have is His: my time, my talents, my physical, mental, and spiritual powers, my opportunities, by knowledge, faith, hope, and love everything. The scriptural system of giving teaches this also by symbols: **Ten,** symbolizing the human total, we find in the law of tithing. **Eleven,** symbolizing the sacred total, we find in the seventh day dedicated to the Lord. The **first-born,** and the **firstfruits,** being representative, also symbolizes the whole, and the best. The greatest commandment even demands the whole heart, and we can give nothing greater than that, nor dare we give less than that, because God gave His heart in that unspeakable gift, as Paul calls it. By this gift we are bought, so that we are not our own. "We are bought with a price," even the blood of Christ.

This "giving our own selves to the Lord" completely, is a very blessed thing, especially in times like these in which we live at present, when so many have financial worries. A personal illustration may be permitted here. There was a time when my father was much burdened on account of his debts, so that he was robbed of much sleep at nights. One morning he said to mother: "I am rid of my worries. The thought came to me, that, if we are completely the Lord's, then all we have belongs to him, including the debts. I can now sleep again."

So there is only one thing that really matters: That we "First give ourselves to the Lord."

IV. Fourthly, Paul clearly teaches here **proportionate giving,** as an essential element in systematic giving. He says "As God hath prospered." Yes, true giving has in it also an element of fairness and justice. Proportionate giving is absolutely fair and just, not only kind and loving. Love cannot be separated from justice, if it is to be God-like love.

While Paul here does not mention tithing as the basis of giving, but simply says, "as God hath prospered," he no doubt, as a Jew, had at least the principle of tithing in mind. What is this principle? One element of the tithing principle-and it is one about which there can be no difference of opinion—is: He who has much should give more than he who has little. No matter what one otherwise thinks of tithing, this no one will dispute: "To whom much is given, of him much shall be required." Luke 12:48. The only question left to debate is whether Paul here teaches tithing. In principle he does, but he does more than that, because proportionate giving has not only a relative element, which is taught by the law of tithing, but also an absolute element which is taught by such passages as this: "The silver is mine and the gold is mine, saith Jehovah of hosts." This absolute element in proportionate to tithing. The only limit to it is ability to give, i. e. as God hath prospered, and has made it possible for one to give. This absolute element is the specifically Christian element based on gratitude and love because of God's gifts, including the "unspeakable gift." In its absolute sense, therefore, proportionate giving is not only in proportion to what one has, but also in proportion to what one does not need for himself, because everything belngs to God anyway, even we ourselves, having been bought by that unspeakable gift. This makes of every one a steward. That is the

V. Fifth point which Paul evidently has in mind; Steward-like giving, because he acknowledges God as the source of all prosperity, and consequently of all property. At another place he asks, "what have ye that ye have not received?" No systematic giving can get around this question, because it is equal to the demand in Luke 16:2, "Render the account of thy stewardship." But how can we render an account, if we keep no account? That does not necessarily mean that we must write down everything we receive or give, but it does mean that we always remember that we are not handling our own money, and that the owner expects interest on it at a certain rate, and this rate is the same for all, namely faithfulness. "If ye have not been faithful in that which is anothers, who will give you that which is your own?" Luke 16:12. The context shows that the temporal things are "anothers," but the eternal things are our "own."

The "Missionary Review of the World" recently had a fine brief outline on this subject, which I wish to give here in conclusion:

Christian Stewardship.

I. Principles:
  1. God is the owner of all
  2. Man is the steward of what he possesses.
  3. God requires acknowledgement by
        Intelligent
        Cheerful
        Systematic
        proportionate, and
        Sacrificial giving of
          One's self
          Service, and
          Substance.

II. Methods:
  1. Keep a strict account
        of our income
        of expenses, and
        of your gifts.
  2. Separate unto the Lord
        a definite proportion
        the first-fruits, and
        at least one-tenth.
  3. Use the remainder
        in Christian living
        in Christian thrift, and
        in Christian service.

III. Effects:
  1. Financial effects—
        It insures God's blessing
        Increases church revenue, and
        supplies World need.
  2. Spiritual effects—
        It confirms faith
        energizes prayer, and
        ennobles Character.
  In brief: It glorifies God.

Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Psalm 119:37.

So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. Psalm 119:42.

RESOLUTIONS OF GENERAL CONFERENCE,—CONTINUED

79. Resolved, That we instruct the Committee on Letters and Telegrams to express to Pasadena and Long Beach the appreciation of the Conference for their kind invitations.

80. The recommendation of the Comity committee was adopted. It reads: The Comity committee recommends that the Conference again elect a Comity committee and that this committee work jointly with the Executive Committee of General Conference and like committees of any other conference.

81. Resolved, That we request the same Placement Committee that has served the past term to hold over to the next conference session.

82. Resolved. That we elect a member of the Business committee.

83. Resolved, That the present committee on Comity be continued till next conference session.

84. Resolved, That we accept the report of the Committee on Letters and Telegrams. (Letters to missionaries, etc.)

85. Resolved, That we accept the report of the statistician and express our hearty appreciation of the efficient service he and his assistant, Mrs. Krehbiel render our Conference by their untiring labor in getting accurate statistics of our churches.

86. Resolved, That we take motion No. 86 of the General Conference session of 1929 from the table.

87. Resolved, That we adopt motion No. 86 of the session of 1929.

88. Resolved, That we adopt recommendation No. 1 of the Committee on Doctrine and Conduct. It reads: Resolved, That the committee shall continue to distribute literature and give information on the issues of faith and conduct in our day in accord with the instructions of the Conference.

89. Resolved to adopt the second recommendation of the Committee on Doctrine and Conduct. It reads: Resolved, That all district conferences be requested either to elect or commission some existing committee to co-operate with the Committee on Doctrine and Conduct of the General Conference.

90. Resolved, That we accept the report of the Committee on Doctrine and Conduct, including the treasurer's and auditors' reports.

91. Resolved: Since the Committee on Doctrine and Conduct did such efficient work resolved, that they be continued for the next term of the Conference.

92. Resolved, That for the present the General Conference do not introduce the system of issuing certificates to its ministers.

93. Resolved, That the Secretary shall, on the basis of the votes cast in the election of the six members of the Peace Committee, determine which two shall serve nine years, which two shall serve six years, and which two shall serve three years.

94. Resolved, That recommendetion No. 2 of the Peace Committee be adopted. It reads, 2. Concerning Sunday School Lessons: (a) That the Peace Committee continue preparing Quarterly Peace Lessons; (b) That the Committee be authorized to select suitable Scripture passages for the Peace Lessons, with permission to substitute the same for lessons in the International Series, if necessary.

95. Resolved, That recommendation No. 3 be adopted. It reads: (3) For the promotion of the cause of Christian Peace the Committee be authorized: (a) To stimulate the writing of articles and stories on Peace, to be published in our Church papers and otherwise; (b) To encourage the production of Peace literature, suitable for publication in pamphlet form; (c) Stimulate authorship of larger and more exhaustive treatises on the subject of Peace; (d) Develop interest toward the preparation of books to be used in study courses on the subject of Christian Peace, and promote the organization of classes for short courses in churches and communities; (e) Encourage persons to specialize on the subject of Peace, and be prepared to devote time and energy to preach and give lecture and study courses on Christian Peace; (f) Encourage the organization of study classes on Christian Peace; (g) Stimulate the production of Christian Peace Literature, such as e. g. the Basis of Christian Peace, or a Peace Primer; (h) Encourage the writing of Christian Peace hymns; (i) Seek co-operation with other non-political Christian Peace Groups for the attainment of such aims as above set forth, as

well as the general promotion of Christ's Peace.

96. Resolved, That the chairman and secretary of the Peace Committee be appointed as counselors of the Mennonite Peace Society, if acceptable to the Peace Society.

97. Resolved, That the matter of Peace Lessons be referred to the Peace Committee and the Board of Education for decision.

98. Resolved, To accept the report of the Peace Committee.

99. Resolved, To instruct the Secretary of Conference to place on the delegates' credential blanks that are sent out to the congregations the question, whether the congregation expects its delegates to stay at Conference until its close.

100. Resolved, To meet at 1:30 this afternoon.

101. Resolved, That we accept the report of the Board of Trustees of the General Conference, including the financial report and the auditors' report.

102. Resolved, To accept the report of the Historical Society.

103. Resolved, That we ask the Conference Secretary to serve permanently as Statistician.

104. Resolved, To accept the report of the Treasurer of the Sanatorium Committee with the audit.

105. Resolved, To accept the report of the special committee of five in reference to a communication to our Government. It reads:

To The Honorable Franklin D. Roosevelt, President of The United States:—

Whereas, Our Mennonite people in Russia —in number about 85,000 along with many other citizens of that distressed country are at present and have been since the revolution in the year 1917 suffering terrible hardship and misery—dispossessed of their property, driven from their homes, deprived of all means of sustenance, many thrown into prison for no moral offense whatsoever, exiled to the forests of the Far North or to the mines of the Ural Mountains and Central Asia, there subjected to forced labor and exposed to the rigors of severe climate, other families torn asunder and compelled to live under famine conditions, denied the exercise of the liberty of conscience;

We, the General Conference of the Mennonite Church of North America, assembled in the 26. Triennial session at Bluffton, Ohio, August 29, 1933, would be deeply grateful if the President of Our United States would use, as far as possible, the influence of his office with the Soviet States of Russia to deal with these people in a more humane way.

And we would also respectfully but earnestly urge our Government to use its friendly offices to induce the Soviet Government to allow clothing and food for relief for their starving citizens to enter duty free.

With cordial thanks for your kind consideration of this matter, we are, respectfully yours,

Bluffton, Ohio. August 29, 1933.

P. P. Wedel, president.
C. E. Krehbiel, Secy.

(To be continued)

THE OLD PATHS

"Ask for the old paths, where is the good way." If I were asked to furnish a first glimpse of those few scattered Christians of the first Church, I would reply that they were simple folk. Unencumbered by machinery and traditions and caste and ritual, they moved freely over the whole realm of opportunity. Stephen and Philip might be appointed to serve tables while Peter and John preached; but if Stephen and Philip preached as helpfully as Peter and John, they were invited to do so. No Church can grow; no country can develop, unless there be this freedom of opportunity, this simple aim, this one thing for you and me to do. The early Christians knew what the one thing was, they did it simply and faithfully, and they changed the viewpoint of the world.

These are days when every institution seeks to justify its usefulness by propaganda. The one catholic and worldwide Church of Christ has grown directly from the little societies of early Christians. As they drew inspiration from their Bible so shall we draw inspiration from ours. As they brought ancient wisdom to bear on modern problems so shall we follow their example. What we read of old time bears on what we do in the Twentieth Century. Our schools and colleges tell us that we learn much by fighting over again the battles of Greece and Rome. These Christians fought the biggest battle of all and it continues unto this day.

P. W. W.

D. D. Eitzen
Pres.
Mary B. Borneman, Sec.-Treas.
Vivienne Musselman
Walter Gering
C. H. Tiessen
Henry Harder
A. R. Keiser

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC OCTOBER 22

How Christ Has Changed Life in Missionary Countries.

Acts 19:9-20

This is a truly missionary topic and fortunate is the society which finds it possible to invite a missionary to this service and tell first-hand what changes have been wrought by missions. Another way is to assign to one person the task of describing existing conditions before the coming of missions and to another the conditions after missions had come.

When Dr. Wilfred Grenfell decided that he would leave all make-believe and find reality through serving Jesus Christ and his fellow-men, after having heard the great evangelist, Dwight L. Moody, he found his life-work among the sailors of Labrador. The people who lived along this coast were isolated many months of the year, far away from doctors and in appalling need of help. He started a hospital ship and cruised up and down the coast. He built hospitals along the shore, and then later orphanages, schools, agricultural centers, sawmills, banks and cooperative stores. In his new life among those sea-faring people he found returns that some of his colleagues might have spurned, there was no chance for wealth, but there was opportunity to redeem human lives for Jesus Christ and to receive that deeper compensation which comes to those who serve. Read what he believes Christianity should do for every individual. He says: "Healthy religion should give man a sense of his importance. The glory of Christianity is its moral conceit. It makes me realize my immortal task. It tells me that I am needed in the program of the universe, that God depends on me, that I am part of His plan. If I fail, His work will never get done. The teaching of Jesus gives me the overwhelming sense of my importance. When Christ said, 'Follow Me,' He implied that I could plunge through the shams of life and live as He lived. His objective is big enough and His command lofty enough to redeem us from uncertainty and floundering and makes heroes of us."

Any missionary will tell us that Christianity has value in respect to the cultural civilization it brings to the people who had earlier been benighted, ignorant, superstitious and living in filth. For with the missionary always comes the school, the hospital, decency and cleanliness. Recently when a new missionary was going to his field of labor he was told by an older missionary, "There, is no doubt a Christian couple" and when he was asked how he knew it, he pointed to their cleanly and neat appearance. But Christianity must do more than that, if it only cleans up the outer man and does not transform the man within, the result may be a cultured rascal.

When men asked what it means to accept Jesus Christ they have always been told it means to believe in what Christ can do for him through His life, His sacrifice, His atoning blood spilt on cruel Calvary and His spiritual presence in the hearts of believers. In the 28th chapter of the Gospel of Matthew we have no doubt the clearest commission and it still stands and it holds for every true Christian believer. "Go and teach all nations." To teach means to make disciples out of every nation, yea endeavor to bring every man in every nation into Christian discipleship, it means to make Christians of men of all nations. We are to teach men to observe all things which He has commanded us to do. Jesus Christ came that we might have life and that we might have it more abundantly. And what a wonderful promise accompanies the command when He says, "And lo, I am with you alway, even unto the end."

It brings shame upon us to think that there are still as many millions outside of the fold of Jesus Christ as there were in the days of Paul. Yes, we are told the church has not even kept up with the increase of population. If every Christian really had a yearning desire to win men to Jesus Christ, if they had a passion of love for mankind then there would be a different outlook for Christianity. We need more Pauls to say and live, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation."

One of our outstanding Christian leaders recently spoke of the influence of Christianity upon the childhood of the world. He says in part: "I've seen children and I've seen religion on four of the earth's five continents. There is China. Who unbound the feet of China's girlhood? The Christian missionary. Who built rescue stations for the unwanted children of China's famines? The Christian missionary. Who started China's first kindergarten, her first nursery, her first orphan home, her first children's hospital? The same Christian missionary. Or take India. Who started the now growing movement against child marriages? Not Katherine Mayo or the British Government—but the missionary. What is the first higher institution of learning for young women in all Asia? The Isabella Thoburn College—a missionary institution in Lucknow, India."

A mission high school girl recently wrote the following in one of her letters to a friend: "When I marry I want a Christian home. I spent my vacation in the Alexander Li home (A teacher in Nanking University) and there is love and consideration and companionship. They treat each other like pals." These are some of the fruits of Christianity. The life and teachings of Jesus have great liberating value, for He said, "Suffer little children to come unto Me and forbid them not for of such is the Kingdom of Heaven." and again when individuals irrespective of their needs came to Jesus. Jesus had great compassion upon men and women, that was true in the case of the woman taken in adultery, the rich young ruler, the demoniac and all those who were sick and needy, yea even the hungry, in all of these cases when there was a need, he supplied that which was lacking and He is still able. But in many cases today the greater need is not physical but spiritual. The spiritual care needs come first and then the physical will also be supplied, that is especially true today because we have placed such a large emphasis upon the making of machines and the building of skyscrapers and high towers so that we must today sit and wait "until our souls catch up with our bodies."

Questions

1. What is the message of Christianity to other peoples?
2. How can we bring men into the Christian life?
3. Tell about some of the changes which have been wrought by missions.
4. How does Christianity transform lives?
5. What does Christianity do for childhood and womanhood?
6. Narrate the incident of Acts 19:9-20.

Study the Scriptures

Oct. 16.—Christ brings joy. Acts 8:5-8.
Oct. 17—Changed characters. I Cor. 6:9, 11.
Oct. 18—A message of healings. Acts 3:1-11.
Oct. 19—Opening mental prisons. Luke 4:14-21.
Oct. 20—Changing ideals and customs. Titus 1:1-16.
Oct. 21—A transformed life. Mark 5:1-15.
Oct. 22—Changing life in missionary countries. Acts 19:9-20.

HIS OLD FATHER SATISFIED

Twenty years ago a discouraged young doctor in one of our large cities was visited once by his old father, who came up from a rural district to look after his boy. "Well, son," he said, "how are you getting along?" "I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the Free Dispensary where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to his task; but hardly had the door closed on the last patient when the old man burst forth: "I thought you told me that you were not doing anything! Why if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it though," explained the son, somewhat abashed. "Money!" the old man shouted, still scornfully, "Money! What is money in comparison with being of use to your fellow-men? ....Never mind about money: you go right along at this work every day. I'll go back to the farm and gladly earn money enough to support you as long as you live—yes, and sleep soundly every night with the thought that I have helped you to help your fellow-men. —Heart Throbs.

"Hereby know we that we dwell in Him, and He in us, because He has given us of His Spirit. I John 4:13.

"WHAT CONTRIBUTIONS WILL YOUTH WITH A HIGH CHRISTIAN EXPERIENCE RENDER THE CHURCHES OF OUR CONFERENCE?"

Rev. David Wedel

"I am not a church man. I have practiced law too long. I have seen too much." These were the words of an old lawyer as he leaned forward to comment further: "If an officer of the church were invited to a dance on Wednesday night he would go there instead of going to prayer meeting. America has grown extremely lax in her morals. We want preachers to preach short sermons and not say too much about ourselves." Ashamed I had to acknowledge that there was truth in the statement of the old gentleman. Perhaps he had "seen too much" but his vision of this world was far too small if it did not include God. His purpose in the practice of law evidently was to earn a living. The contributions from his life were not the same as they would have been if a vision of God had given him a life purpose.

What contributions will youth with such an experience render the churches of our conference? The preceding topic limits us to one type of youth, namely, those who have seen a vision of God and obey. Needless to say there are those who do not see God and also some who see and yet do not obey. We shall speak of only those who are willing to see and obey the vision of God. In all the books of history, in all the records of the past, it is a repeated fact that people will render only those types of service and make those contributions which God or man or both expect of them. I suppose we would think first of all of a man like Moses. In spite of the entreaty, "Who am I that I should go unto Pharoah and that I should bring forth the children of Israel" or his doubt that they would not believe him, Moses led forth the children of Israel out of Egypt. Again when Moses had died and when the people of Israel apparently believed that with the passing of Moses the end had come, there came the call to Joshua to be of good courage and to lead the people into the land of Canaan. Thus we could go on and cite a great many instances where a specific service was rendered because God called for it. We think in passing of Samuel, Isaiah, Jeremiah, Daniel, or a host of others that rendered particular services because that service was expected of them. Nor need we confine ourselves to Bible times. President Roosevelt tries to aleviate the depression, give work and bread to the unemployed, establish better economic conditions because the people of the United States expect it of him. That is why they elected him. I suppose that those who appear on the program with me at this conference do so or have done so because man and we hope and trust God expected them to render this service. Think of your own life. Has it not been thus? And when we did not render such services were we not forsaken, yes left all alone, so that with a Jonah we were put into the midst of the sea and all the waves compassed us about, yea even the heaven and earth seemed against us until we cried to God and our stubborn heart became a willing and obedient one? In the past man has always rendered the service that has been expected of him and so it is today. Youth with the experience of having seen a vision of God will render those services and make those contributions to the church of our conference that are expected of them.

What kind of service then will the churches of our conference expect? First of all they expect a pure clean life. Stating it a little different we could say they expect a real Christian church member. That means a Christ-like life. It means more than a praying, hymnsinging, and sermon-listening church member. It means more than making contributions to missions and the ministers salary. It means more than merely talking about our religion. Yes, we must speak it, but much more must we live it. The most profound and eloquent sermon that can ever be preached, one that will be heard and read by everyone is a Christ-like life. It seems to me that Jesus summed it all up in a few words when He said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." How simple and yet how difficult. The church expects that life. How well have you and I, my friend, lived it?

In the second place the church expects youth to assume places of leadership and responsibility in the church itself. The history of every nation has always been identified with its leaders. So it is with the church. There have always been leaders who dared to stand for what they believed right or who brought reform within the church. Yes, each denomination has its leaders. If the church is to exist it must call for service in places of leadersip. This may be of various kinds. There must of necessity be a host of Sunday school workers. Teachers who teach with lives as well as words. Then there must be Christian Endeavor workers who have ability to organize and draw groups of Christian people together. There must be those who sing. I was forcibly struck recently in reading the account of the Last Supper, that at the conclusion of the supper the account states, "And when they had sung a hymn they went out unto the Mount of Olives." And last but not least there must be ministers who bring the good tidings of man's salvation through Jesus Christ. Such leaders the church needs and calls for their services.

Whether we like to or not we must face the question—What opportunities do we offer our young people to be able to assume these responsibilities and what preparation do we give them if the opportunities are present. It is a serious question which I shall not attempt to answer. Yet do we have adequate S. S. and C. E. workers? Is it not a tragedy that the Mennonites at present have no theological seminary in which to train their ministers? We send them away to receive their training but when they come back we pour upon them scathing criticism. Yet train them ourselves we will not. That is a serious situation. The church expects leaders and will get them. Youth will assume these places of responsibility.

Youth with a life purpose through a vision of God, will in the first place contribute a true Christian membership in the churches of our conference. In the second place they will contribute lives of service in positions of leadership.

And now I wish to change the reading of our topic to: What service will the churches of our conference permit youth with such an experience to render? It is my firm conviction that unless we give our youth work to do in our churches we will lose them. Youth is active not passive. It possesses an abundance of energy that should be used in the churches of our conference. I repeat:

What contributions will the churches of our conference permit youth with such an experience to render?

Make me to understand the way of thy precepts: so shall I talk of thy wondrous works. Psalm 119:27.

Behold a Stranger at the door!
He gently knocks, has knocked before,
Has waited long, is waiting still:
You treat no other friend so ill.

O lovely attitude! He stands
With melting heart and laden hands:
O matchless kindness! and He shows
This matchless kindness to His foes.

But will He prove a friend indeed?
He will; the very friend you need:
The Friend of sinners—yes, 'tis He,
With garments dyed on Calvary.

Rise, touched with gratitude divine;
Turn out His enemy and thine,
That soul-destroying monster, sin,
And let the heavenly Stranger in.

THE S. S. LESSON

October 29.

The World's Sunday School Lesson.

Rom. 13:12-14; 14:7-9, 15-21.

Golden Text: Love worketh no ill to his neighbor: love therefore is the fulfillment of the law. Rom. 13:10.

The Christian owes a duty to the world, to the Lord, to his fellow man and to himself. In following this duty let it always be remembered that the acts, the examples, the indulgences and to appetites and what comes of the satisfaction of appetite are a matter over which the individual has control to the help or the injury of himself and his fellows, and, through such things, God is either shamed or glorified. Should it be necessary to emphasize the fact that the best things are to be cultivated and the worst things avoided, especially in regard to the Law of the Harvest that in all things tells us that "Whatsoever a man soweth that shall he also reap"?

In his relation to the world the Christian is to put on "the armor of light," "walk honestly as in the day" and put on Jesus Christ. We see in Scripture the word "light" often used. Jesus is the "light of the world." We are the "light of the world." We are to "let the light shine" and we are to "walk in the light." Darkness is associated with things that are evil. Those who are evil are walking in darkness. There is no light shining out to help or to warn others. Drunkenness is placed in the same list as rioting and immorality. It is a curse to the community and the destruction of sense and spirituality in those who practice it. No one can be a decent member of the community who is a drunkard and, such who would profit by the drunkenness of others, are dangerous enemies to society and no lovers of fellowman. To encourage the making or the use of strong drink is simply to be engaged in the works of darkness. Drunkenness induces darkness in the home, in the community, in the lives of the victims, in the heart and in the mind. He who loves his neighbor, who practices love, who walks soberly, who lives in peace is a blessing, he who does not is an out and out enemy of society and of God.

We are to "put on Jesus Christ." This is certain that nothing contrary to the Lord Jesus Christ should enter our lives. No one can conceive that one who is given to strong drink or who "putteth the bottle to his neighbor's lips" has put on Jesus Christ. We could not believe that our Lord, were He here today, would look with the least degree of favor upon the use, the making or the selling of intoxicating liquids. Just now the prospects for the legal selling of strong drink are such that we can hardly believe that the laws that protect society and the individual from it will remain long on our statute books. Perhaps it is impossible to make people temperate by making laws, but there is the higher duty of God, the duty of ever setting a good example and opposing evil still remains and the practice of that law as conscience directs will still be a mighty factor in making and keeping society sober. We may not be able to keep public houses closed but: "There is a little public house which everyone may close. It is the little public house underneath the nose." If Christ is Lord of our lives we will then live as His Spirit and the Word would direct and that would always be a temperate life.

Love is the greatest thing in the world. It is a love that imitates Jesus. Who can love Christ who would profit by the damnation of strong drink? Who loves his neighbor when he sets the example of drunkenness? Who can love his dear ones when he drinks up their substance and imposes miseries upon them? Who can truly love himself when he takes into himself the poison that blunts his mind, destroys his talents, debases his body and destroys his soul?

Paul says: "If meat maketh my brother to offend I will eat no meat.' Some people forget that we owe an example to the weak ones. There is no denying that some people can drink some times in moderate amounts and there will be no perceptable change in their condition. But this is no argument for opening the floodgates of iniquity that deluge the world with crime and misery when there is no restraint put upon drink. The doctor may prescribe a small dose of poison for the use of his patient but that does not give the patient the right to consume the poison in larger and more frequent doses. It probably would mean death to him. The law is strict in the regulation of some poisons. Why, when alcohol is a poison, should there not be the strictest restrictions? It is for the good of all concerned.

When love is the motive we will regard it a duty of love to protect in any way possible those who became sufferers because of someone' drunkenness and those who are too weak to take care of themselves. The crime of having brought unnecessary suffering to anyone must be curbed by law, by a sense of right, by a regard for the weaker ones and by a feeling that no one who permits miseries to go unchecked is in a right relation with his God.

PRESIDENTS APPRAISE THE BIBLE

"I have examined all, as well as my narrow sphere, my straitened means, and my busy life would allow me, and the result is, that the Bible is the best book in the world."

—**John Adams.**

"So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens to their country, and respectable members of society."

—**John Quincy Adams.**

"Hold fast to the Bible as the sheet anchor to your liberties, write its precepts upon your hearts, and practice them in your lives. To the influence of this Book we are indebted for all progress made in our civilization, and to this we must look as our guide in the future."

—**U. S. Grant.**

"That Book is the rock on which the Republic stands."

—**Andrew Jackson.**

"In regard to the great Book I have only to say, it is the best book God has given man. All the good from the Saviour of the world is communicated in this Book."

—**Abraham Lincoln.**

"The more profoundly we study this wonderful Book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation."

—**William McKinley.**

"The Bible has always been the Magna Charta of the poor and the oppressed. The teachings of the Bible are so thoroughly interwoven with our civil and social life that we simply could not comprehend what would become of our civil and social life if the Bible, with its teachings, should disappear therefrom."

—**Theodore Roosevelt.**

PROGRAM FOR THE FORTY-FIFTH ANNIVERSARY OF THE BETHEL COLLEGE CORNERSTONE LAYING, OCT. 12, 1933

10:00 A. M.—College Chapel.

Haupt Thema: Bethel College als Frucht des Glaubens.

Vorsitzer: Rev. C. C. Wedel.

1. Eröffnung—Rev. C. C. Wedel.
2. In Intellectueller Beziehung—Rev. G. N. Harms. 15 minuten.
3. Gesang.
4. In Gesellschaftlicher Beziehung—Mr. Jacob Isaac. 15 minuten.
5. Gesang.
6. In Geistlicher Beziehung—Rev. Abr. Ratzlaff. 15 minuten.
7. Bekantmachungen und Schluss—Vorsitzer.

2:30 P. M.—College Chapel.

General Theme: Historical Background of Bethel College.

Chairman—Dr. J. W. Kliewer.

1. Devotional Service—Chairman.
2. Wadsworth, a Forerunner of Bethel College—Rev. C. H. van der Smissen. 15 minutes.
3. Music.
4. Emmathal and Halstead as Forerunners of Bethel College—Rev. P. H. Richert. 15 minutes.
5. Music.
6. Crises in the History of Bethel College—Mr. R. A. Goerz. 15 minutes.
7. Announcements and close—Chairman.

7:30 P. M.—College Chapel.

General Theme: What of the Future?

Chairman—Dean P. S. Goertz.

1. Devotional Service—Dr. H. W. Lohrenz.
2. Some Contributions of Bethel College Alumni and Ex-Students—Rev. Arnold Fund. 15 minutes.
3. Music.
4. Newton's Hopes for Bethel College—Dr. J. T. Axtell. 15 minutes.
5. Music.
6. A Five-Year Program for Bethel College—Pres. Ed. G. Kaufman. 15 minutes.
7. Close—Chairman.

Note: (1) The German language will be used in the forenoon and the English language in the afternoon and evening meetings. (2) Meals will be served on the campus at noon and evening. Guests may bring produce of any sort or cash to defray the expenses. Let's make it a real Bethel College gift day. (3) Loud speakers will be installed in the gymnasium or class rooms to accommodate extra crowds.

JOTTINGS

Rev. A. S. Rosenberger of Quakertown, Pa., was invited to give an address before the Kiwanis Club. He selected as his subject, "The Marks of an Educated Man." The address met with appreciation from the hearers.

Thirty relatives from Pretty Prairie visited the church in Wichita, Kan., to hear Olin Krehbiel preach recently. Later he preached in the Arlington, Kan., church. From there he departed by auto for home in California.

Last Sunday Rev. A. J. Neuenschwander, former pastor of the Upland, Cal., church, was the speaker at the Vesper Service of Bluffton College. He is now traveling in the interest of the young people of the General Conference.

A Young People's Program will be given in connection with the meeting of the Western District Conference. The theme wil be: Some Outstanding Examples of Present-Day Christianity. A Theodore Muller will serve as chairman.

One may appreciate the hardships of pioneer life when one learns that in the Mennonite colony in Paraguay there is not a single Mennonite doctor. Recently an epidemic of malaria fever has been prevailing, emphasizing the need of a physician on the ground.

The annual convention of McPherson County, Kan., Council of Religious Education was held in the Moundridge Mennonite Church September 27. A number of Mennonites participated in the program. The ladies' choir of the Inman Mennonite Church gave several special musical numbers.

The Mission Workers of the West Zion, Kan., Church, at a recent meeting in the home of Mrs. Herman Ewy, included on its program a report of the General Conference given by Mrs. John Moyer of Newton and a talk on the Women of China by Missionary Marie J. Regier.

The Women's Missionary Society of the Western District Conference will offer a program at the meeting of that conference in the Alexanderwohl Church, October 19. The program will include a report of the Women's Meeting at the General Conference by Mrs. W. H. Ebersole and a missionary address by Miss Marie J. Regier.

Professor Harold Bender of Goshen College, Ind., was a visitor at the Ministers' Conference held in Germantown, October 6. Professor Bender, who is a member of the Mennonite Central Committee, presented the cause of the Mennonite refugees now in Harbin for whom Mennonites in this country and Europe must provide relief. It is important that these people be gotten out of Manchuria as soon as possible.

The program of the Minister's Conference held in Germantown as scheduled also included the sending of a cablegram to the mother church of the Germantown Church in Crefelt, Germany. The meeting also heard the reading of a communication of congratulation from Pator Kramer and the consistory of the Crefelt Church.

Fifty years ago a small group of Mennonites met at Wakarusa, Ind., and called into being an organization known as The Mennonite Aid Plan. Today there are eighty organized districts in eighteen states of the Union. The organization has been increasing from year to year in membership and valuation. This year's meeting was held at Corn, Okla.

Rev. C. H. van der Smissen, former editor of the Bundesbote, now living in retirement in Newton, Kan., spent a busy Sunday recently at Pretty Prairie, Kan. He addressed the Sunday school, preached the regular sermon and spoke at the C. E. meeting. While a pastor at Herford, Pa., Rev. van der Smissen organized the first Christian Endeavor society in the Mennonite Church. That society still exists.

We of the North seldom think of cold frost in July. Down in Brazil, where they have winter when we have summer, our Mennonite brethren, who live in the Brazilian uplands, had a cold July, the thermometer having dropped to 7. This was, of course, unusual and there was coniderable inconvenience and suffering from the cold. The frost injured much of the crop but the brethren also noted that it destroyed many weeds which saved them the trouble of eradicating them.

In Germantown, Pa., where the first Mennonites in America established themselves, are two ancient burial grounds that go back to the colonial days, known as the Upper and Lower burial grounds. In the Upper one the only marked grave of the first party to arrive is that of Cornelius Tyson who died in 1716. In the lower one there is the grave of Adam Schisler, the tombstone of which records that he was "Age 969." No, Adam Schisler was not Germantown's Methuselah. It was the stone cutter's fault. He had erroneously made the age 96. Then he plugged up the '9" with cement and cut a "9" after the "6." Soon the cement washed away and the figure 969 appeared.

God gently calls us every day:
Why should we then our bliss delay?
Thou, Lord, even now art calling me;
I will leave all, and follow Thee.

Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Psalm 119:34.

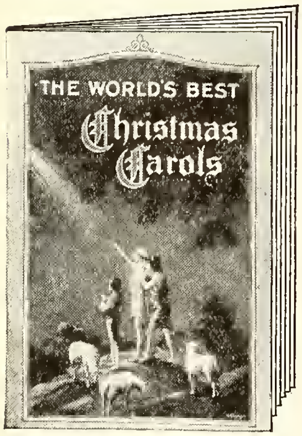
I will meditate in thy precepts, and have respect unto thy ways. Psalm 119:15.

CHRISTMAS SERVICES AND PROGRAMS

The World's Best Christmas Carols

Assembled and Edited by J. E. Sturgis

The best of everything belongs to Christmas. Nothing is too good for that hallowed day.



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The result of a book of 64 pages containing 76 songs of world-wide merit. The dear old Christmas melodies of yesterday are here mingled with the leading Christmas carols of today, making Yuletide harmony for all time.

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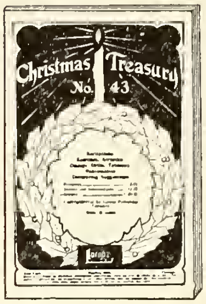
Christmas Recitation and Exercise Books

"Christmas Treasury No. 44—New, 1933



In this booklet will be found entertainment for the Sunday school to fit in with any idea or service for Christmas. This number of the Treasury contains: Primary Recitations, Intermediate Recitations, Tableaux, Drills, Motion Exercises, Acrostics, Primary Exercises, Intermediate Exercises, Intermediate Dialogs, Dialogs for Seniors, Pantomimes, and Decorating Suggestions. All this material is on Christmas topics. The greatest aid published for preparing Christmas Sunday school entertainments.

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Missionary Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, OCTOBER 19, 1933 No. 41

HOME MISSION

W. S. Gottshall, Sec'y, Quakertown, Pa.

In my last report I gave short sketches of the activities in our home mission stations in the States, this time we will devote our space mostly to the Canadian field. Canada has for some time been our greatest field, both in extent and in the means required, because of the immigration from Russia when thousands of Mennonites were scattered all over Canada and most of them without any means, and to supply these with spiritual care and organize them into congregations and nourish them spiritually, has been the task of the Home Mission Board.

Perhaps there are few of our readers who have any idea of the extent of the Canadian field. From East to West it is about three thousand miles in length and several hundred miles in width from North to South. To give our readers a better idea of the work which our brethren are doing we will give below sketches of their reports to the board.

From Elder J. J. Klassen, Dundorn, Saskatchewan

I feel constrained to give the board a review of the work which I did in my district since Pentecost. I have visited eighteen communities, and have served them with preaching, Bible studies, etc. Many families were visited as time would permit, baptismal services were held at four places, and ten persons were baptized, and communion services held in nine communities at which 364 persons participated.

To reach all these places I had to travel many miles north and south, for our people are very scattered, down to the southern part of the province east to the border of Manitoba, and west for nearly one hundred miles. Only in three places there are larger groups of congregations from 80 to 100 members, the rest are in groups of from one to five families, a few of the isolated families have not been visited for two reasons, the time would not allow it and the means were not at hand.

In the larger groups the travelling expenses of the itinerant are partly covered, but the smaller groups are not able to make any contributions. These are not materially as well off as the larger groups. They live among other confessions and nationalities and feel themselves isolated and alone, especially in spiritual matters, and would gladly move into the locality of the larger groups if the present economic conditions would permit it.

Yet there is much moving done this year especially from those communities where they had a total crop failure, into the north where they hope to secure feed for their stock. In this way many will be enabled to join the larger communities in which they will have spiritual fellowship, and where material prosperity is sooner possible.

In the larger groups they have their ministers and have Sunday school, young people's societies, etc., but there is still much for the elder to do. In the smaller groups they have someone read a sermon when they come together, and some have a little Sunday school for the children, and I try to impress it upon every family that they should have regular family worship to nourish the spiritual life in the home. And I find much real piety in many homes, and such homes thoroughly appreciate the visit of the travelling minister. But there is also some hard work to do because of the indifference of some.

In such times as these it is urgently needed that the travelling minister continue his visits to encourage these people who are so disabled that they are unable to go where they can find fellowship with their own people, and we must bring them the Gospel of grace and comfort. This bringing them the Gospel is brought with effort and expense, but we feel that the travelling minister should so deny himself that such visits are made possible.

It is now ten years since the immigration of Russian Mennonites began. We thank most heartily the assistance that the Home Mission Board rendered and which made it possible to do such evangelization work among these people. God reward the board and those who made it possible for the board to support this work. We understand that the contributions are much less for this purpose and our contributions are also getting less especially now that so much is sent to Russia to save our people there from perishing.

We hope it will be possible for this work to continue, God grant it.

With hearty greetings. Gratefully yours,

J. J. Klassen.

From Elder Franz Enns, Whitewater, Manitoba.

With the last Sunday in July I closed the special services of baptism and communion in my district. At six different places twenty-eight persons were baptized and received into the church. I administered communion in two places. On July 30 it was my privilege to dedicate the church at Gruenthal, and the following day we had baptismal and communion services. They were blessed days.

On my way home I visited the brethren J. P. Klassen and Johan Enns, seven families in Kildron, three families, more in the city of Winnipeg, Concordia Hospital and the Girls' Home on Thursday evening where I preached after Bro. Enns' Bible study. I had the most favorable impression of the Girls' Home. I believe Sister Lena Epp is the right person for the place.

Bro. Klassen suffers terribly from his skin disease. Since the conference he was not able to do any travelling, but he is now on the way of recovery.

I had scarcely arrived at home when I received an invitation to come to burial service, a Mrs. Warkintin died suddenly of appoplexy. So one duty crowds the other. I am glad and thankful that I am well and can do the work.

The harvest here is very light. Many do not receive enough for bread, feed and seed. We received no potatoes and the other vegetables dried up, it is here very dry, no rain since May. We will not despair, God has helped, helps now and will help in the future. We thank him for such faith and knowledge.

With true fraternal greeting.

Gratefully yours,

Franz Enns.

A Letter of Gratitude to the Conference Congregations

Elder Franz Enns of Whitewater, Manitoba, Elder John P. Buechert of Reinland, Manitoba, and the undersigned, feel ourselves constrained to express our sincerest thanks to you for the support which you have given us. You have made a large contribution which has made our work in the vineyard of our Lord so much easier. We can never reward you enough for what your labor of love has done for us. But there is one, our Savior, who sees and knows your kindness, and he said he would reward the gift of a drink of cold water to the thirsty, how much more will he reward you for what you have done for us. His reward is great.

With fraternal greetings,

J. P. Klassen, Winnipeg.

From the Girls' Home, Winnipeg

One hundred seventy girls are enrolled in the list at the Girls' Home Of this number forty have been placed by the home but do not come to the home regularly because they have parents or relatives in the city. After the schools closed in May twenty-five girls accompanied their employees to the summer resorts. Some of these have returned and others have gone. Some also took their vacation at their homes. On nice warm days some love to visit the parks instead of coming to the home. Yet notwithstanding all this, from sixty to seventy girls come to the home on Thursday and Sunday afternoon and evening.

During June and July we secured thirty-five positions for the girls. During June there were many applications for girls, while in July there were very few. The wages paid varied from $5 to $25 a month, according as the girls were able to do the work.

On Thursday we have lunch from 5 to 6 then Rev. J. H. Enns conducts a Bible class from 6 to 7 at which we studied the Gospel according to Matthew. After the Bible hour we have singing and social hour. Every second Sunday Rev. Enns comes and conducts the singing and reads something worth while. Seven o'clock we all go to church, and at ten o'clock the girls return to their places of work.

As we become more familiar with the work in the home we like it better.

Hearty greetings,

Lena Epp.

The Work in Saskatoon

Our weekly programme consists in conducting Sunday school, preaching services, young people's meeting, visitation work, correspondences, placement of girls and taking care of the exercises when the girls come to the home on Thursday and Sunday evenings.

The Sunday school and other services suffer a smaller attendance during vacation because many are in the country. Our services are attended by about 120 persons. The congregation has forty-five members. Five persons were baptized on Pentecost, and communion services were observed on Thursday evening, July 6, because that was the night when all the girls could come. Since Elder David Toews was sick at the time Elder John Regier from Tiefengrund served us. I love to visit the hospitals. There are on an average ten Mennonite patients in the sanitorium.

We have ninety girls on our list in the Girls' Home. Several girls went home on the farm for the spring work, but the continued drought exploded all hopes for a harvest and many of them returned again to the city to earn some money to help their parents on the farm. The wages vary from $10 to $20 per month.

The Thursday evening gatherings at the home are appreciated by most all the girls and are promptly attended. At present the home family is preparing articles for a mission sale.

With kindest greetings to the board.

Respectfully,

J. J. Thiessen.

Elder J. H. Janzen of Waterloo, Ontario, is another one of the brethren that have to cover a large territory to minister to his people in many groups. His report is much the same as had been published in previous articles, and includes similar duties as the above named brethren, Klassen and Enns.

Bro. C. F. Sawatzky of Laird, Sask., who has charge of the field at Great Deer, which lies on the other side of the Saskatchewan River, and is many miles away and covers several hundred miles of driving over rough roads wearing tires out quickly, and requiring much time and expense has not been able to get over his field because of the lack of funds. Here in the States we can hardly appreciate the hardships these brethren have to endure to minister to their flocks. And the board has no funds to increase their support.

The board has quit the support of the work at Dos Palos, Calif., since it is evident that that settlement is breaking up and people are moving away.

In the six home mission stations in the States the accessions to church membership during the past year were eighty-seven.

During the past year the Home Mission Board was able to pay only 46 per cent of the workers' salary. At the conference it was remarked that the foreign board paid only one-third of the salary of their workers. It would be interesting to compare the salaries to get at the proper proportion. The average salary of the home mission workers is $43 a month and quite a number are getting much less if they get their whole allowance per month. Men with families are getting from nine to eighteen dollars a month. Ask them how they can live on that amount.

Six of the home mission workers attended the General Conference at Bluffton, and one from the Canadian field, but very little was heard from them.

Conference manifested much interest and sympathy in the work of home missions at this session of the conference, and we have reasons to believe that the work will be better supported by prayers and contributions. If seniority and importance counts with conference then home Mission should have first place on the programme, for the General Conference carried on home mission work about twenty years before the first foreign mission field was opened, and the work done by the Home Mission Board made the extensive foreign work possible.

W. S. Gottshall, Sec., H. M. B.

FOREIGN MISSION

P. H. Richert, Sec'y, Goessel, Kansas.

"GIVE ATTENDANCE TO READING"

I Tim. 4:13

When Paul gave this admonition to Timothy, he undoubtedly had primarily in mind the reading of the Scriptures. But we do no violence to the text, if we apply it also to the mission reports, of which the Scriptures contain the beginning, especially in the Acts, which is the first great mission report and mission story book. And there is nothing more interesting to read than that.

To give every member of the conference a chance to read the last mission reports to the conference, this mission number brings them into every home. Let the whole family read them. There is no more important undertaking in heaven and on earth than the saving of souls. Every second, day and night, one book of the Bible, or the whole Bible, is printed and distributed in the whole world. That makes some 30,000,000 copies a year, over half of which is sold in China at present. Our missionaries help in this distribution.

We call special attention to the recommendations at the close of the report which were accepted as resolutions of the conference. They deal mostly with financial matters, with which all conference boards have to grapple at present. The report itself will show why these resolutions were past.

"Give attendance to reading" it all. How else shall our mission friends see the real needs? Brother and Sister Wenger were scheduled to return to China this month (October) but on account of the small salaries now paid on the field ,we hesitate to send them back, unless the missionaries on the field cable us upon our special request that we may return them, which would mean, that they hope to make their living on the small wages, which since April have been only about 50 per cent of the regular salary.

When Bro. Wenger recently talked to a mission friend about this their disappointment, she said with tears in her eyes, "We did not know this. We here at home have not yet begun to sacrifice." This shows how necessary it is to send this report into every home, and to **read it.**

The remark was made at the last conference that the home missions should receive about as much as foreign missions into the treasury. If we consider all the home undertakings as home missions, which they really are, the gifts have in the past been more or less on that basis of 50-50, not figuring the gifts for the colleges, because they are not conference undertakings, though supported by its members. This 50-50 basis is good, and we should keep it so. To neglect the home base is fatal to the foreign work, and vice versa.

Dear Conference:—

We greet you with I. John 5:4—"This is the victory that overcometh the world, even our faith."

What a wonderful faith John had! He sounded the trumpet of victory 1900 years before the conflict was over, and it is not over yet. The literal translation is, "That *overcame* the world." That is real faith which speaks of this victory as already accomplished. In principle, of course, it was accomplished on the cross, but it takes faith to see even that. No wonder that Christ honored this faith in John by revealing to him the last book of the Bible which tells of the final victory. Dr. John A. Bengel, a German commentator on Revelation, calls it "Die Siegesgeschichte," the "Victory Story." Yes, the history of the church and its missions is a victory story in the highest sense of the term, namely in the sense in which Christ himself conquered the world by way of the cross and through the cross, which is the way of seeming temporary defeat.

In the midst of the great conflict a loud voice from heaven (Rev. 12) proclaims the secret of this victory thus: "They overcame him by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death." The outward impression in Revelation is that the great judgments are the principal means of victory, but this voice warns us, as it were, not to judge by outward appearance, but to look deeper. We need this loud voice from heaven today more than ever, because there is much confusion about what really brings victory that counts for eternity.

Let all mission friends, especially those who of late begin to ask, "Will missions survive?" often read this victory story, because the conflict is not yet over, and it is a terrific conflict, and humanly speaking a hopeless conflict, so that many Christians already suffer from "defeatism," as the recent "Fact Finders" report shows.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.......................................Editor
2956 N. 12th St.. Philadelphia, Pa.

Subscription in advance.......................................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Will missions survive? Yes, as long as the churches and the missionaries will heed that loud voice from heaven. Even if it is a slow way, and a way of seeming defeat, outwardly, because it involves: ''They loved not their lives unto death.'' Even the two Elijah-like witnesses in Rev. 11 are slain and lie unburied on the streets of Jerusalem three days, but they rise again, and this has a greater effect on the unbelievers than all their judgments by fire, drouth, and blood. ''Truth crushed to earth shall rise again,'' and thereby prove that it is divine and eternal. Are we all willing to stand for this kind of victory, testifying of the Lamb that was slain, even if it means to let go of part or all of life? This test perhaps begins today here at home at the treasury, because giving money is now for many equal unto giving part of their lives.

We have evidence that both the churches and the missionaries still have much of this spirit of testimony and sacrifice that spells victory. None have so far gone on strike on account of depression wages. Nor have they chosen the easier way of compromise, which says that ''Surrounding religions are religions, and as such are ways to God.'' Christ says, ''No man cometh to the Father but by me,'' John 14. Our churches and missionaries still work in this spirit.

That does not say that we stand in the fullness of the Spirit of Christ. We do not. But what should hinder us to get this fullness? Nothing but lack of more thirst, or lack of more faith and repentance.

''If any man thirst, let him come to me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This he spake of the Spirit which they that believe on Him should receive'' John 7:37-39.

We therefore endorse the recent articles in our church papers by leaders in our conference, who emphasize among other things the need of a spiritual revival. Not perhaps so much because we have less spiritual life than formerly, but because we are in greater need of a double measure of the Spirit now.

Our Present Working Staff.

Four years ago we had 64 missionaries. Three have resigned, namely Bro. and Sister E. G. Kaufman and Miss Johanna S. India. While thus the number is nearly the same as four years ago, the staff on the field is considerably smaller on account of the eleven furloughed missionaries, of whom eight have had their furloughs extended, mostly on account of the depleted treasury. Only those three that recently came home from China, are not yet due for return, namely Sister Marie J. Regier and Bro. and Sister P. J. Boehr.

China has been most affected by this reduction on the field, and as soon as the treasury permits, Bro. and Sister S. F. Pannabecker would be the first in line to return to China.

Of those whose furloughs have been extended, six have accepted work at home, and are not on our pay roll at present, which we appreciate:

Bro. and Sister C. H. Suckau, pastor of the Berne church.

Bro. and Sister J. R. Duerksen, part-time worker in the Home Mission field of the W. D. Conference.

Bro. and Sister Pannabecker. He expects to teach in Bluffton College. Bro. and Sister Paul A. Wenger are scheduled too.

Mrs. Mary Y. Burkhard is caring for her aged mother and does some church visitation work, while waiting for the way to open for her return.

Sister Martha Burkhalter will very likely continue her studies in Dr. White's Bible School, New York.

Only two new workers have been sent out since the last conference, namely Bro. and Sister J. P. Suderman to Oraibi, Ariz.

A number of our missionaries have already grown gray in the service, and are beginning to think of the time when they will have to step out of the work. It will then be a question what we can do with our adopted pension plan. With the little capital in this fund we cannot help much in the way of pensions. We hope times will soon make it possible for the churches to remember this treasury more than in the past.

Mrs. H. J. Kliewer's health has for years been failing, and while at times she grew stronger, she is at present growing weaker again, and needs our special prayers. Otherwise the health of the missionaries has been fairly good, although Bro. P. J. Boehr has long felt the after-effects of his malaria fever a few years ago, which was partly the reason that his furlough was not psotponed as at first planned.

The two sisters Augusta and Johanna Schmidt are coming home this fall from India at their own expense, the former on furlough and the latter having resigned from the work.

In view of the fact that we are compelled to save wherever we can, we hope that of the furloughed missionaries as many as possible will be employed at home after they have had their rest.

AMERICA

MISSIONS AMONG THE AMERICAN INDIANS

Other denominations do not consider their work among the Indians as a part of Foreign Mission work. There are good reasons for this, but there are also good reasons for including them in Foreign Missions, because they are also heathen people, and uncivilized at that, largely at least.

On this our mission field the center of conflict between the forces of darkness and light has in recent years perhaps been Montana. Repeatedly the forces of darkness have attempted to drive our missionaries from the field by sending petitions to Washington. Just now there is another such attempt, after the last one was hardly over.

Bro. R. Petter writes about this and other things: "Besides the present trend of mind away from religious things, there was the growing open hostility of the heathen, peyote, and Catholic element against our mission work. This came to a head in the petition of which the board was informed.

Many Indians, otherwise friendly to us, became intimidated, others grew indifferent, and not a few of the weak Christians were led to believe that our mission cause among these people was lost. Then, "as deep cryeth unto deep," came the news to the Cheyenne Christians that our churches had less and less means to support the mission work and workers. A pall seemed to spread over all, and we know not what it purports, although there is no doubt that it retards our steps and dims our light.

The churches at home and the mission workers abroad have no doubt striven after God's Kingdom and His righteousness, but . . . have they all striven first for that kingdom? Or merely second, third, or last?

God be praised that in the face of it all the little flock of true Christians strive more and better after the things of God's kingdom. Here at Lame Deer we had four baptisms during the year.

Of God's word, "that cannot return void," more could be translated in Cheyenne and printed in the past year. As you know, the Epistles to the Corinthians, Galatians, Ephesians, and Philippians were printed last summer with the help of Miss Leona Thierstein. Since then the Colossians, Philemon, and most of Thessalonians were translated. This work goes on and on until the last word in Revelation should be "garbed" in Cheyenne.

Bro. Habegger writes also about these things:

"The heathen are still imagining vain things. Last year at the time of the Sundance a petition was circulated to oust the Mennonite missionaries. That matter has come up again, and the petition is in Washington. But we are not worried, and believe that the ones who are bringing the charges will be the ones to have to stand investigation.

"Both at Lame Deer and here the services are well attended, and we have faithful Christians and others who are friends of the missionaries. I have an idea that the department in Washington will see how the charges reflect not on the missionaries but on the character of the accusers."

The Service Committee on Indians has made an investigation by sending their Secretary Geo. W. Hinman to Montana for a personal inspection. He made a thorough report to the Commissioner of Indian Affairs, and we quote here a part of it:

"I find (1) that the Mennonite missionaries in the 28 years since this field was occupied, have been unusually successful in building up a strong Christian constituency among the Indians, that they preach and teach in the Cheyenne language, having translated a considerable part of the Bible, and prepared a grammar and dictionary which will be valuable contributions to science as well as important aids to missionary work,

(2) that the Cheyenne Indians are virile and energetic, and many of them object to interference and restraint through the teachings of the missionaries and the regulations of the Indian Field Service;

(3) that the non-Christian group of Cheyenne Indians bitterly resent the fact that the missionaries transmitted, through a former superintendent, a report, based on sufficient evidence, that prostitution was part of a religious ceremony of initiation still practiced by the non-Christian group.

(4) that all the Indian policemen connected with the agency are members of the Mennonite church, and use their influence against practices of the non-Christian group which are contrary to public morals.

(5) that the petition was prepared for the Cheyennes by an Indian agitator of another tribe and was circulated by two Indian politicians among the Cheyennes, who, though hailed as Catholics, were working for political influence with the non-Christian group;

(6) that a strong reply was prepared by the Christian Cheyennes in the Mennonite church, and sent to representative Scott Leavitt, congressman from this district, etc.

In view of these facts it seems to me the petitioners have no case, etc.

Bro. Habegger concludes by saying, "Sometimes I really am glad for such commotion as it keeps the Word of God before the consciousness of the people, and I believe in the end much good may come out of the publicity."

In the same report he says, "Last Sunday we had the joy of baptizing Elmer Longjaw, a man about 45 years old. He was one of the first peyote eaters, having learned to eat while at Haskell Institute. He attended services at Lame Deer, Muddy Creek, and here, and was baptized in our Chapel.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

How we long for the time when all these precious messages shall be translated into good Cheyenne, so that they will be available to Christian workers at any time they wish to turn to them. It is true that some of the younger Indians are growing up and learn more of the English, and will by and by be ministered unto in English. On Wednesday evening I spoke to a group of Cheyennes in English only, but I was painfully aware, that many who wanted to hear most sincerely what I said, got mere fragments. We hope that Brother Petter will get all needed cooperation to encourage him to finish the New Testament in all possible speed.

Mrs. Petter, in her last report, speaking of "Needs," says:

1. The first need is THE COMPLETED NEW TESTAMENT, THE CROWNING WORK OF MISSIONARY PETTER'S YEARS OF SERVICE. With completed translations in convenient form, the work of teaching to read, and Bible study classes will be much more easily handled. This IS THE IMMEDIATE GOAL, and for years we have bent our energy to reach it as soon as possible. Remark: One of our Christian women said to the enemies of the church who would delight to bar it from the

reservation, ''Even if you could oust our missionaries, you cannot oust us. We have the Word of God in Cheyenne, and even if the missionaries would have to go, we could conduct our own meetings. Even I, though a woman, would not hesitate to enter the church, read the Word and explain it to my people.''

Milton, the chief of police also said to an enemy of the church, ''Your efforts are in vain. We have the Word in Cheyenne. You cannot take that from us. We shall always preach its message even though you might succeed to drive out the missionaries, which is not very likely, etc.''

2. The second need is MONEY. Our churches have expanded their work to such an extent as to cripple their first charge. One missionary stated it as follows: ''The money we do not get, and ought to have, hinders the work. . . . Our experience has not been that of the missionaries in India who report that the ''depression has been a blessing in disguise.'' True, we have struggled along in spite of it, often with burdened heart and languid step. We have actually experienced a sense of being forgotten, being misunderstood, lacking the warm, active support so necessary to successful missionary activities. However, it would be unfair to not take account of exceptions. For the most part the younger generation do not know us, they know little of our work, they have immediate interests. . . . Thus we plead for a rededication of interest to the work of the Holy Spirit among the Cheyenne Indians. It was He, who began the work. It is He who never tires of the work. It is He leading us on. Having called us to the plow, He never condones those who look back.''

While the board cannot admit that there is less mission interest in the churches as a whole today than during the ''good times,'' we do admit that wherever there is a lack of interest, it shows itself more in these times of depression, and we believe that it takes double interest now to keep the work going as it is. Regarding the expansion, we believe it is not that which ''cripples our first charge,'' but the unforeseeable need and persecution in Russia.

STATISTICAL DATA, ETC.

(By Mrs. Petter, Sec. Worker's Conference in Montana)

Lame Deer Mission Station... Muddy Substation.

186 members have been taken in at Lame Deer since the work started. First baptisms were in 1909—42 members before we came in 1916.

Of the above number 55 have died. None were excluded formally, but some are considered ''dead branches.'' God knows them better than we.

Average attendance 50 plus.

On Easter evening 54 took part in the impressive communion service.

Four members have been under instruction for years as native evangelists. They have shown faithfulness in the study of the Word, and serve in the pulpit. Of these Frank Littlewolf has been the native worker who serves Birney ever since Rev. Pankratz left. Neither cold, heat, rain, or snow has ever deterred him in his weekly trip 20 miles each way. He goes on horseback. The others are Robert Yellowfox, Ernest King, and Milton Littlewhiteman. These read the Word publicly and give able messages. Pray for them, rejoice over them, encourage them.

Of these Milton is also chief of police at the Agency, and Frank Littlewolf served as judge of the Indian court appointed by the government, until recently. Yellowfox has the distinction of being the best Indian farmer in the district. Ernest holds a trusted government position for years. A nucleus of women are also faithful readers of the Word, and take active part in speaking on it in public meetings.

With the years, the Christians have also taken active interest in home improvement, cleanliness, the education of their children, and in encouraging right living and opposing evils of all kinds. For their stand they are hated, mocked, and maligned. Nevertheless they stand their ground.

Birney.

52 members, the first in 1913. Eleven have died.

Services every Sunday, except a few times during the summer. Regular Bible hour each week during winter with the day school children, supplementing the work of Frank.

Frank's weekly trips are not easy. He needs support. He needs money to sustain him for these trips. He needs fuel while there.

Muddy Creek District.

This is a community mostly of breeds, with a few camp Indians. It is a field that has been poorly served. Very little personal work could be done. Meetings in the little school house were continued up till Christmas. Since then it was wellnigh impossible to go with car to Muddy Creek.

Four were baptized here, and the prospects are good, but with no money to buy gas, the missionaries have not been able to finance the work out of their pockets.

Thus needs for these three preaching places are:

1. Completed New Testament in Cheyenne as soon as possible.
2. Money for gas to work the field, and for native helpers who give of their time and effort, and who have families to support.
3. Missionaries relieved from all financial worries so they can give themselves unstintedly to the work.

Busby Station.

Bro. and Sister Habegger are stationed here, and also visit the outstation Rosebud about every two weeks.

Their four native helpers change off, and since funds are so low they work without pay, namely Oliver Eaglefeather, Charley Yellowrobe, Robert Littlewolf, and Wilson Pine.

There are 105 living church members including those absent from the district. The average church attendance is 35, and the Sunday school enrollment during the winter term is 58. Sunday school collections, $33.75.

Mrs. Habegger holds sewing classes with the women at which time devotional services are also held. Some of the women received prizes at the fair at Lame Deer.

Ashland Station.

Bro. and Sister Valdo Petter are stationed at this place. There are two living members here.

It is perhaps the most difficult field to work of all our fields on account of the Catholic Mission right at the door. Brother Valdo Petter writes, ''One would rather pick up and leave to go to a place where the ground is not so hard and stony. But someone *must* bring the Gospel even here! So we are glad for the privilege of serving God in Ashland.

"Our most friendly Indians have often told us openly, 'I must go to the Catholic church so I can get a job from the priest. If I do not go, he will not employ me.' Others have said, 'The priest said I would have to come to his church for at least a month, before he could employ me'."

Oklahoma.

The number of missionaries on this field has been reduced, as already reported to the last conference, but there are the same number of stations to be taken care of as before, namely 6, so that each missionary has two stations, which are up to 36 miles apart. Before the large bridge was finished about two years ago, Bro. Kliewer had to go even 70 miles between his stations, now it is only 35 miles. This together with the house visitation work takes much time and gas, but it is still much cheaper than having a missionary on each station. During the past the gas problem was not nearly as acute as it is getting now with the reduced budgets and salaries. The missionaries are now expected to pay one-half of these expenses out of their pockets. They cannot very well give up house visitation, because the Indians also have less gas to come to church regularly, and so stay away often. They have even less horses to drive on account of lack of feed.

Other problems are the peyote religion, the intrusion by the Mormons, a kind of inferiority complex on the part of the Indians, (who feel that the standards set by the whites are simply too high for them,) the native helper problem, and the slowness with which the Indian churches learn to stand on their own feet.

We quote here from the reports of our missionaries—

Bro. Linscheid writes: "We cannot help but feel that there is a lack of spiritual vitality and an absence of any indication of effort on the part of the Christians among these people of 'standing on their feet,' as it were. This matter has become a serious burden upon our hearts. They feel that we as alien missionaries with superior capacities, with hundreds of years of Christian training back of us, set standards before them which they, as a backward people under peculiar conditions, find impossible to attain, or to attain only in part. That is true not only of such who would be helpers, but also of the others. Even though they have been born to new life, they feel that to assume leadership under the present conditions is but to court failure. But by the present method and under existing conditions we have no reason to expect a change for the better. Has the time come for our Indian congregations in Oklahoma to be placed on their own responsibility under some restricted supervision for a few more years? Personally I believe it has. They would then either rise to the occasion in spite of grievous failings, and show forth the life that is within them, or they would disintegrate. I feel that some such steps should have been taken some years ago."

Bro. Kliewer writes:

"The next two months we want to give some catechism instruction to such children who have been away to school. This means much extra driving. If no more auto allowance is forthcoming, I will be compelled to go out less during week days. That would indeed be too bad, as the most important part of our work is personal work. As our

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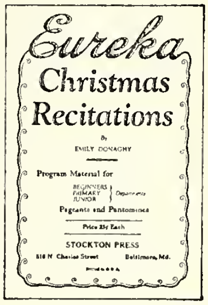

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churches are 35 miles apart, and the Indians very much scattered, the weekly visits are very costly.

Then there is the Mormon problem. They live near Eagle city and have recently crowded themselves into our work, especially for funeral services, so that I had to tell these 'Saints' the other day that we could not tolerate their teaching, and they should not have any services in our church.''

Bro. Ediger writes, that he has some hopes to train native helpers. If he succeeds, that would largely solve the problem of putting that church on its own feet under supervision.

That the native helpers are doing some good work, can be seen from the following incident, reported by Bro. Ediger, which incidentally also shows again the acute gas problem:

Homer Hart (helper at Hammon) phoned me last week to come to Hammon. When I came there, he took me to a sick woman. She has been sick for some time. I have visited her in the hospital in Elk City, at Concho, and several times at home. She never came to church and belonged to those who are against the church and the Christians. Her husband always makes fun of the Christians. She had made a confession to Homer, and accepted Jesus as her Saviour and wanted baptism. When we came there, she was sleeping. I told them not to wake her. We waited. When she awoke, she looked at me, and when I asked her if she knew me, she said, ''Yes, you are the servant of God. You are one of the Christians of whom I made fun and spoke against—and now I am one of them.'' Then her mind was blank. From what Homer told me and her husband I was satisfied that she had Jesus for her personal Saviour, and I would have been glad to baptize her, but her mind was too weak then. Quite a number of Indians were present, even some of our bitterest enemies, and I took her confession as a text and spoke to the audience.

If she gets a little stronger, I have promised to come when Homer calls me, and baptize her. That means another trip of 36 miles one way.

So in spite of all difficulties the work goes on. Twelve members could be added to the three churches by baptism during the past year. Bro. Linscheid reports of five, Bro. Ediger five, and Bro. Kliewer two, and three by letter.

Statistics of Membership on the Six Stations in Oklahoma.

(By G. A. Linscheid, Sec. Worker's Conference)

Canton Arapaho, Canton, Okla.	
Living members	99
Died	71
Transferred	1
Total accessions	171
Cantonment Cheyenne (Longdale and Fonda)	
Living members	95
Died	77
Transferred or dismissed	37
Total accession	209
Clinton Cheyenne, Clinton	
Living members	61
Died	34
Transferred or dismissed	33
Total accession	120
Redmoon Cheyenne, Hammon	
Living members	34
Died	21
Transferred or dismissed	8
Total accessions	63
Deer Creek Cheyenne, Thomas	
Living members	18
Grand total accessions	581
Duplications by transfer between stations	21
Net total	560

We are here in Oklahoma responsible for 1476 Indians, of whom 260 are Arapahoes and the rest Cheyennes.

Arizona.

Here are five workers on three stations: Bro. and Sister Suderman at Oraibi, the oldest station, have been here now three years. Sister Mary Schirmer has re-entered the work three years ago, and is stationed at Hotevilla, six miles west of Oraibi. The native helpers, Bro. and Sister Johnson, are 45 miles further west at Moen Copi. The three easternmost villages are occupied by the Baptists. There is friendly relation and cooperation between the two missions.

Bro. Suderman reports: ''It is encouraging to see the growth of interest among the more backward Hopis on the mesa (that part of Oraibi where the unfriendly to the mission live and stayed away from church). Last Sunday 25 of them were in Sunday school in the old chapel.

''As you know, there has been quite a dissension in the Oraibi church (at the foot of the mesa) in the past. Last November a great reconciliation took place, however, the members are not all yet where they should be. The quarrl started 13 years ago. Pray for them.

''A small group of Christians and a larger group of non-Christian children are seen in the small chapel every Sunday morning. The average attendance being 62. Of the returned students only a few come regularly to church and take part in the services. Two girls found the Saviour through the missionary's services, and were baptized in the church at the government school at Santa Fe. A young man of about 18 years is now ready for baptism.

''At Hotevilla, 6 miles east of Oraibi, Sister Schirmer is laboring since Rev. Duerksen and family left the field three years ago. The hostility of the people has continued to die down more or less, although not entirely. Last Thanksgiving day the first Hotevilla woman was baptized and shows considerable courage in her Christian life. The returned students who were baptized in school, are enticed back to the old ways by their parents. (Just now Sister Schirmer's adopted boy Daniel is at home from the Bible Institute in Los Angeles and does good work among these students at Hotevilla. He also preaches on Sundays in Hopi. The best reports come from his teachers in California. The superintendent said to Miss Schirmer: 'Daniel has gone way beyond my expectation here at school. I gave him A in his conduct. I have many years of experience with Indians in the Sherman Institute, but have never seen anything like Daniel. You can be the proudest mother of all boys in the Institute.' Mr. Hillis said that the Gospel team, with which Daniel was, had done the best work of all teams. Churches in the East had written, that they had not had such a time of spiritual awakening since the time when Torrey was there, as they had when this team was there. Of course, this is not only due to Daniel. The whole team was good.)

"At Moen Copi, the village furthest west, Fred Johnson and his dear wife Minnie have faithfully proclaimed the Word of God. They report an increase in their Sunday school classes as well as in the sewing classes. The younger people at that place are more or less breaking away from the older life and say that Christianity is finally the religion which is to help them."

Bro. Johnson, the native helper here, writes:

"The board is well aware of our Moen Copi Hopis in times past, when persecutions made it hard for the missionaries and for us young Christians. It was from this village the upheaval spread to other villages when for the first time a few of us turned to the Lord from among our people. But it helped us to grow in faith, and the best Christians are those who came out for the Lord in those days. We admire much Bro. Frey's courage to endure the test in those days.

"I am glad to say that Moen Copi has changed entirely from hostility to a more friendly attitude to the mission. We find no difficulty in getting people to come to our mission. We are finding also some cooperation on the part of our government agents here.

"It encourages me much to see the Indians come out of their homes to listen to the message from the Word during the street meetings. The attendance at services is from 40 to 50 children and adults.

"The village chief who for a long time was unfriendly to the mission is now one of my good friends to talk to. The other day a big chief from Oraibi visited us, and some one was trying to antagonize him against our work, but the chief said to him, let them alone that want to listen to the missionary and go to church. The missionaries are my best friends. This encouraged me very much. Pray for the work here."

Bro. Johnson is our first native helper among the Hopis who is in charge of a station. Daniel mentioned above intends to complete the Bible Course next year in Los Angeles, and would then, as it appears, be willing to take up the work among his people like Bro. Johnson. Will we have the means to employ him?

CHINA

Today China is more tranquil than four years ago. Not only outwardly is there more peace in the country, and rest from war, but also religiously the boisterous opposition to Christianity by students, etc., has largely subsided, and the door for mission work is wide open, especially for evangelization. Even the school problem is not so acute, because the stringent prohibitions against religious teaching in the lower schools are temporarily suspended. But the indigenization of the churches and the church schools is nevertheless pushed as much as possible, and not without success.

The plan to create a Chinese-Foreign Council with a constitution has been dropped temporarily, and instead of that the "church-centric plan" is being pushed, because it started as a more natural development. There are already independent churches with liberty to establish church schools, with part mission support. Several churches have accepted this plan. The mission continues to assist through institutes, Bible conferences, and Chinese-Foreign committees, etc.

Evangelistic Work.

Bro. Brown reports: Last fall we had catechism classes in five places. Those regularly attending numbered 62. Of these 27 were baptized.

The evangelistic band has been out all the time, although the funds are short. At first we had the group divide and help out in the instruction classes, later they went out in a group. Whenever we can, we use the big tent.

Although we have for more than 20 years been selling Bibles and portions thereof in this field, there is quite a demand for it. Several times on our trip the sales were so rapid that our supply became exhausted far too early.

Having received an invitation to hold meetings in the Bartel Mission, I went there in November. The Lord opened the way and the hearts, so that in those eight days the power of the Holy Spirit was manifested.

Recently the big fair at Menho gave the evangelistic band and me opportunity to preach to great multitudes. With the help of volunteer workers we were able to have continuous meetings from morning till night. The fair lasted five days. Thousands and thousands heard the Word of God daily. We also sold many portions of Scripture, and tracts were given to all who desired them and could read.

Bro. Boehr writes: As far as the work is concerned, I feel like saying, "Praise the Lord." This I say from my heart for a number of things that we have been privileged to witness, and one believes to have seen the glory of God revealed in the work. During the Chinese New Year you should have seen the people of the churches in their zest and spirit of evangelism go to witness out in the city and villages, and to sell Gospels. There were teams on foot, and teams on bicycles, and also two autos out during the "Week of Evangelism." We believe a new fervor for evangelism has gripped our Christians.

Bro. Goering writes: In some ways the tent work is one of the most promising phases of work, because it goes out into new territory. The tent goes to places where it is invited, and where the people send wagons to get the same. That is the rule. This is a phase of work that we would like to have all mission friends remember in their prayer.

Somo time ago we started to mail out Christian literature to business and professional men who are hard to reach otherwise. With every book or tract goes an invitation to our church services, and not without results. Stephen Wang (one of the two who were in America) is especially interested in winning the government students to Christ, and said that he would try and get articles on religion into the little paper that is printed every two weeks here in the city (Tamingfu). Remember this also in your prayers.

Bro. Ewert writes: We have now been in Chang Yuan about a month, and feel the Lord has given us a great field with wide open doors. The people seem very open for the Gospel. This church has been without a preacher for sometime, but soon a man from Kai Chow is expected here, and they will have a shepherd again. Pray that we may be used of God in this new field.

Sister Fast writes: 1932 has come to a close, and what a blessed year it has been! Just full of rich and wonderful experiences with the Lord. It was wonderful to see the Spirit of God working in the hearts of men and women. I have indeed seen the saving grace of the Lord, seen His Glory and Power during this term of service. I expect to see greater things during 1933: ''Yang Wang Chu Jesu; Yang Wan Chu Jeru; Pu yao k'an jen, pu yao k'an huan ching: Cheng sheng pen tien lu.'' (Keep looking at Jesus; keep looking at Jesus. Do not look at man; Do not look at circumstances: Walking blamelessly in the way of God) Yes, that is what we need.

Our worked out schedule is as follows: Three children's classes a week; every Wednesday Character Reading Classes and the mothers' meeting; home Bible study classes once a week, reading club once a week; home calling on other days, visiting the sick, the Christians and the inquirers and then trying to get into the non-interested homes. The need is just appalling, to say the least. It makes one's heart ache to see the multitude who never heard of Christ.

Bro. Voth writes: I am of the opinion that a plan like most of our Mennonite churches used to have should give the Chinese new churches a better starting chance at success, than for congregations of meager means to start out with a paid ministry. The local church should have lay preachers, or at least not paid with outside funds. Our annual workers' conference at its last meeting accepted the following plan:

''Decided, that we change the present plan of self-support of *country churches* to the following: 1. That each church elect its own lay leaders. 2. That the Mission take no financial obligation for such leaders. 3. That we use evangelistic bands to help those churches with regular visits. If this new plan succeeds in country churches, we hope to try it also in the county seat churches. Three of our Taming district churches have already elected their leaders, and are more enthusiastic over it than I had expected. We solicit your prayers for them.

Educational Work.

The mission schools are getting to be more and more co-educational because it requires less teachers and saves salaries. They are also getting to be more independent of the Mission. Committees are usually chosen to manage the schools. The East suburb church, e. g., has since January taken over their large school with four teachers, and elected James Liu as principal, although he is really a teacher in the Bible school, and can give little time to other work. (He is one of the two students that were in America.)

The Bible School.

This school is only a few years old. It is in Kai Chow, and has been in charge of Bro. P. J. Boehr. He reports about it among other things:

We have been much encouraged in this work, even under great trials. The trouble was so severe that for a time it seemed the school would break up, when by importunate and earnest prayer, with weeping, the devil was overcome, and Christ was *victor*. Praise the Lord!

There is fine harmony among the teaching staff, one is James Liu, a graduate of Bethel College. I can report that he has done very well as teacher and general manager. He seems well liked inside and outside of the school. The others are also spiritually minded teachers, one of whom is a seminary graduate. This spring six students were graduated from this school to become witnesses for Christ.

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The students have done well in their classes, also in practical work. They have opened half a dozen village Sunday schools where they go regularly on Sunday afternoons.

Medical Work.

While we have only one hospital in China, the work is being carried from it right into the villages by Outstation Clinic work. This is quite an advertisement for the hospital and the Mission as a whole.

Dr. Pannabecker writes: The number of patients for the year treated in the hospital (inpatients) shows an increase over that of last year, there being a total of 385 admissions during the year. The outpatient department showed about the same number of patients as last year, a total of 3,570 patients and 9,690 visits. With the coming year it has been necessary to make further increases in the charges to carry on the work as in the past. We hope it will not affect the number of patients. I think our outstation clinic work will help to keep up the attendance by giving the hospital more advertising, and by meeting the patients in their home villages and demonstrating to them at home that we have ways of helping them. We hope and believe that the spiritual side of the work will not suffer because of the financial difficulties.

Now in the month of April I think we are as busy as any time since I have been in the hospital. We have had more women patients than men, which is exceptional, since our total for the year usually shows three or four times as many men as women patients. Sometimes it taxes the ingenuity of the nurses to find place for the new patients. One thing has surprised me lately, namely the number of first and second class patients we get. The former pay $1.50 a day, and the latter 80c per day, while the ward patients pay only 50c.

Out Station Clinic.

Sister Sprunger writes: Formerly it was carried on by a group that gave the entire time to it, now it is carried on by the hospital staff, those of us nurses going out taking turns, with the doctor, usually Dr. Pannabecker, spending some time also at each place visited by a group, if at all possible. Under this new arrangement the whole hospital force feels some responsibility for this phase of work, and there seems to be much interest.

Special efforts are made at those places to visit homes of church members, often during the early morning hour before the clinic opens, and sometimes after the clinic hours in the evening. We feel that this is very important.

Sister Goertz writes: "The Lord has proven himself very able and faithful to his promises in the experiences of this year. The work in the hospital and the out-station clinic has been carried on by the two foreign nurses alternating half time in the hospital and half time in the villages. We meet many sick who would not find it possible to come to the hospital, and thus we hope to relieve their suffering. Our field is so large and only one hospital. How great the opportunities out in the districts.

"An evangelist and his wife, a Bible woman, do much to make our work count for time and eternity. They speak to the patients and to the crowds as they come. In the evenings we often have meetings in the places where we stay. Prayer is needed to help water the seed sown."

The recent laymen's report criticises such preaching in connection with medical work, but we are glad that our missionaries rather follow the example and the command of Christ. Matthew 10:7-8.

Statistics from China.

Partly independent churches	11
Wholly independent churches	1
Baptisms during the year	111
Sunday Schools	15
Inquirers	539
County Seat schools	13
Bible School (with 25 students, 4 teachers)	1
Graduates of Primary Schools	40
Evangelists and Bible Women	37
Stations	3
Outstations	17
Missionaries	18
Baptized members	1056
Native helpers	70
Hospitals	1
Dispensaries	2
Native doctors 1, and foreign	1
Nurses, two foreign and two native.	
Inpatients	385
Outpatients	12,366
Minor operations	107
Major operations	49

Nurse Training School has 16 students.

This work in the hospital has increased during 1932, but we do not have the figures.

INDIA

By the grace of God, the work in India has not suffered very much during these years of depression. There are several reasons for this: In the first place, the extensive building program of the last conference period was almost complete, when the depression came, except a few rooms on the medical station at Champa, where a fine, large hospital has been built, and the buildings that usually go with it. Another reason is the high rate of exchange for the last few years. This, however, is at present not so high since our country dropped to some extent the gold standard. Then, as a further reason, it happened to be just about time for the native church in India to become more independent, and even take over to a large extent the education of their children. So less teachers were paid out of the mission treasury, and those that were paid, received less salary. Some even continued to work for the mission when their salary was discontinued altogether. For all this we have reasons to be very grateful.

In one of his last reports Dr. Bauman writes this: "Of one thing we are sure, and that is that the depression has been sent by God, and that He has some definite purpose in sending it. Are we learning the lesson? The India church is learning by force of circumstances. She devises way and means of making her people self-supporting and become independent of foreign money. The church in Champa is advancing in a manner very encouraging. They are giving the deacon Rs. 10 a month. Close to Rs. 1000. has been advanced to the field committee as a loan. The school for Christian children receives Rs. 15 per month, etc."

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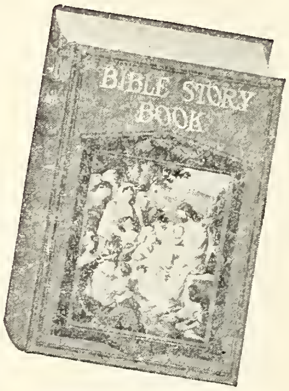

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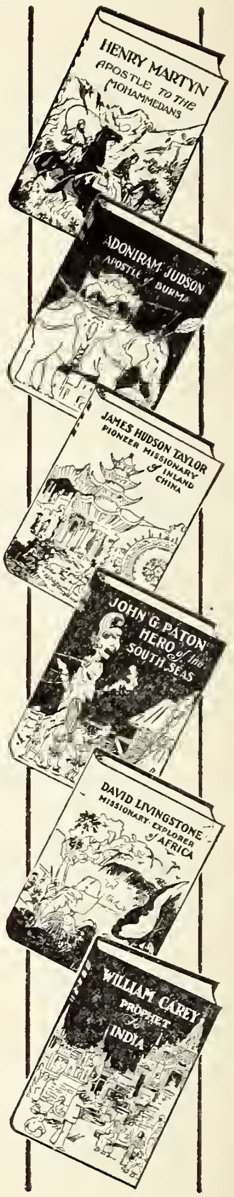

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Bro. P. W. Penner writes about this: "The depression has stirred up one and the other. Souls begin to ask, 'Who is God? Let us inquire about and of Him'."

STATISTICAL DATA

The secretary on the field, P. W. Penner, in his last composite report from all stations, says among other things:

Our mission field in India comprises at least 5000 sq. miles with about 2500 villages, and more than 500,000 inhabitants. The 890 regular members of our fully and partly organized churches (of which there are eleven) are scattered in 69 villages. The total Christian community, including those Christians that are not our members, and the children, is composed of 2189 souls.

9 male missionaries and 14 female are carrying on the work in 5 phases: Evangelistic, educational, medical, industrial, and institutional, all having the same aim, namely to disseminate the Gospel. They are assisted in this by native workers as follows: 28 evangelistic, 23 Bible women, 31 male and 19 female teachers, 11 men and 6 women are medical helpers, 16 do institutional and industrial work, and not to be overlooked are the increasing number of volunteer workers. Rapidly are the churches being organized, and they then take over largely the evangelistic and the educational work within a considerable distance from the churches as the centers.

Six main stations have been built up between the years 1901 and 1926, with 14 outstations expressly for evangelistic work. In 698 villages either teaching or preaching has been done. Of these, perhaps 400 to 500 have been visited only once. That leaves about 1800 villages that have never been visited. The depression has caused us to dismiss a number of workers, and some more may have to be dismissed, in spite of those masses that have never heard the Gospel. What does the Lord say to this?

The Bible women have visited about 3100 homes. In 36 Sunday schools with 1967 pupils, mostly from Christian homes, 138 teachers and officers are active. There are Senior and Junior C. E. societies, W. C. T. U's, Girls' Guides, etc., functioning.

In 23 primary schools 1116 pupils are enrolled, mostly from non-Christian homes, who get daily Bible teaching. There are also two Middle Schools with 100 students, mostly from Christian homes. All teachers in both primary and middle schools are Christians, mostly the product of our mission schools. The churches send a goodly number of students to the higher schools of other missions, and about 75 per cent of the primary schools have been taken over by the churches.

The government readjusts its courses altogether, giving more vocational training, and it asks the mission to help in this. Consequently house-keeping, weaving, sewing, tailoring, gardening, farming, carpentering, etc., have been introduced also by our schools.

The Bible School at Janjgir has 29 students who either support themselves or are supported by the churches from which they come. It has a three years' course, and the graduates promise, as far as possible, to pay back to the churches 25 per cent of their expenses.

The Leper Home has 513 inmates, 312 of which are Christians. It is a very active and progressive church. 350 lepers receive special medical treatment. Last year 16 could be dismissed to their homes relatively cured. In all 41 have so far been dismissed as so cured.

The Mission to Lepers in London has done an exceptional thing by paying for two years one-half of the salary of the Supt. of Asylum, P. A. Penner. This is on account of our depleted treasury. We wish here to express our gratitude to the said mission.

Bro. P. A. Penner writes about the Asylum:

"The work continues as usual with its ups and downs, but we think with more ups than downs. The Asylum is crowded with patients. And many are lying outside of the Institution begging to be admitted. This morning, a woman pitifully begged for her leprous son, but it is absolutely impossible to admit another case. It is hard when old and young lie before a person and cry and beg and beg so piteously. But even if we had accommodation for 700 inmates, the situation would not be relieved, because after admitting the 700, another 300 would come. Our district is, unfortunately, full of leprosy. Not so very long ago we had the joy of baptizing and admitting into the church 25 lepers. I hear that others are willing to be admitted also. May they, with their scant knowledge, yet have had an inner experience."

The medical work demands much attention. Three dispensaries treated last year 4756 patients, and the two hospitals 15,584. The gospel is preached to them in some way. The ordinary villagers will in 9 cases out of 10 rather come to the hospital of the mission than seek help from the government doctor, who is a native.

Stewardship. The church has a ruling that monthly a certain per cent of all income is paid into the church treasury. This together with the Sunday school collections totaled last year Rs. 4,155.8-9, about $1288.50. 12½% of this goes to the upkeep of their own mission field, where four brethren and one sister are working in the northern part of our field. The medical fees amounted to Rs. 5,-453-14. 716 operations were performed.

New Methods.

The recent "Laymen's Report" justly emphasizes the need to adapt the methods to the needs and circumstances as they arise. Our missionaries have not waited for this report, but have introduced new methods before that report was out. And they are much better than those proposed by that report, because instead of minimizing evangelism in connection with other missionary work, they emphasize it. Each missionary, of course, modifies the methods to the needs of the respective station. One of the most conspicuous examples of this is perhaps that at Basna. Bro. Moyer tells in detail how this came about a few years ago, and gives a full outline of the same, a part of which we quote here:

The conviction has been growing upon me that the principles of religious education are not only applicable to S. S. work, to children in the day schools, and adult converts in the villages, but also are a correct approach to the task of winning and reconciling non-Christians to God through Jesus Christ.

Instead of jumping all over the field "touring" and "touching" 3 to 4 different villages per day, 10 to 30 per week, and 150 to 200 per season, to stay at one place for four full weeks, doing intensive work there in that one

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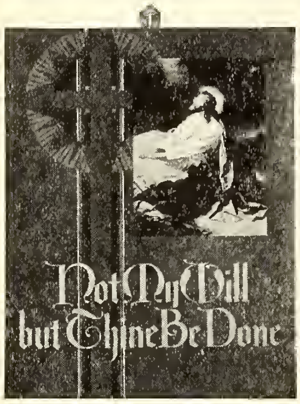
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Art Suede Motto
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A lovely French grey background with hand mounted picture in colors. Size 10x13............Price 50c

And we know that all things work together for good to them that love God

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THE BLESSING OF THE HOME IS CONTENTMENT

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No. 4010—PRAYER CHANGES THINGS
(Lagoon with old style Cottage)

No. 4015—GOD IS LOVE
(Lake Scene reflecting trees and cottage)

No. 4020—WATCH AND PRAY
(Trees bordering beautiful Lake)

No. 4025—CHRIST DIED FOR ME
(Rusic gate among trees at lake shore)

No. 4030—HE CARETH FOR YOU
(Tumbling waterfall over mountain rocks)

No. 4035—HOME SWEET HOME
(Evening scene at woodland home)

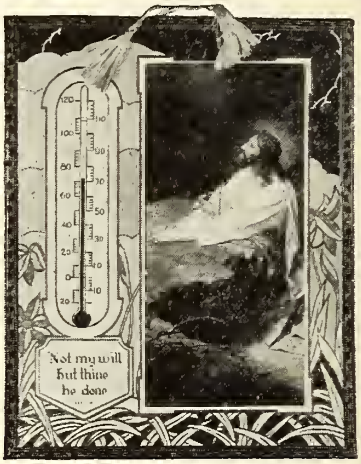
No. 4040—GOD FIRST
(Moonlight on lake, and sailboat)

No. 4045—DRAW NIGH TO GOD
(Snow-capped mountains and lake)

No. 4050—GOD BLESS OUR HOME
(Moonlight scene. Home on edge of lake)

No. 4055—THE LORD WILL PROVIDE
(Woodland scene in autumn colors)

No. 4060—PRAYER CHANGES THINGS
(Rocky cliff, lake, and boat in moonlight)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designated village only. "Teaching instead of preaching". Too often the latter goes in one ear and out the other. A salesman never sells unless the prospect buys. A teacher never teaches unless the pupil lays it to heart and acts thereon.

Since the "sword of the Spirit" is the word of God, we are not merely laying out a mechanical process by which folks grow in Christ, but one in which we furnish the kindling framework for the building of God in the heart of man, which when set on fire by the Holy Spirit of the living Christ, accomplishes for us our ends. Needed: A Christ-centered, Bible teaching religious education program, psychologically and pedagogically correct.

Dr. Butterfield insists that a social and economic unit of Indian society is not one village but 10-15 villages. Therefore we need to work from 10 to 15 villages simultaneously.

My scheme therefore was to go into a given territory, choose as many contiguous villages as possible, divide all Indian workers into teams, place each team in charge of only one village as chief headquarters and chief place of activity, with one other village as auxiliary, put across not a hit and miss "preaching" but a well-worked out religious education teaching course suitable for non-Christians, expecting God to do His work, and awaiting confidently that time. II Chron. 16:9; Jer. 33:3.

I myself stayed at a central point, and made daily visits in turn to each village and team for purposes of encouragement, direction, assistance, survey of progress and of needs and opposition. Dr. Dester came out twice and held outdoor clinics, or showed lantern health pictures or both, in each one of the nine villages we were able to handle. My co-workers had had with me one year of experience in training in religious education work, and were sold heart and soul to the new plan.

Here follows an outline of this Religious Education program.

My Indian co-workers through the Christ-centered Bible teaching R. E. program have been cemented into a fighting unit, in which lukewarmness has been changed into a strong "esprit de corps", in which deadly purposelessness has given way to the clarified vision of goals. Some that were disheartened became enthusiastic. Some were lazy. Christ in Luke 15 has spurred them on. Best of all, they have gotten genuine faith and confidence and loyalty, which makes it easy for me to work with them. The best results were obtained by those who followed the program. Only one did not follow it at all, thinking he knew better. He had no results to report.

Bro. W. F. Unruh, in charge of the Bible School at Janjgir, has found this method very adaptable to the preaching work of his students in the villages during the time when the school is not in session. The reports of the results are encouraging and interesting. Space forbids to give them here in detail. Extracts have appeared in the papers, and some more are to appear, to which we call attention.

Our Two Hospitals in India

deserve special mention, because they do splendid work. The larger one is at Champa in charge of Drs. Bauman, and the smaller one at Basna in charge of Dr. Dester. This also is a real hospital since 1931, and not only a dispensary as formerly. Both hospitals report increasing work.

Dr. Bauman closes his report thus: In the hospital we had a good year. There were 353 inpatients and 4009 outpatients treated. About 7500 after-treatments were made. 500 were treated in the village dispensary. 717 operations were performed, 31 of which were major operations. Our income was the best we ever had, Rs. 3770. When the future looked dark, God sent us more and richer patients. We were able to close the year without a deficit. We praise the Lord too, that the building deficit has been wiped out.

Dr. Dester also has his hands full in the hospital and with the clinics in the villages. 4078 treatments were given, which shows a most remarkable growth of the work. Dr. Dester has named this hospital "Sewa Bhawan," Abode of Help. Incidentally he also speaks of the sound development of the churches here: "The Basna church has chosen a 'Palak' who is to take most of the responsibility of the local church, and in nine months the church may choose him as pastor. Our plan is that the church will fully support him. Likewise the churches in the district are to choose their pastors, one for each of the two districts." This shows how fast

Indigenization

is coming. Both, by planning and pushing on the part of the missionaries, and by necessity caused by lack of mission funds, the native churches are becoming independent. Bro. Isaac reports a resolution of the Champa church, that "As necessity arises, local leaders should be appointed or chosen in those villages where there are Christians. These would be unordained for the time being, a stipulated time. These are steps in the direction of self-support and self-government, and we are glad when the church is willing to take them. Some urging was necessary."

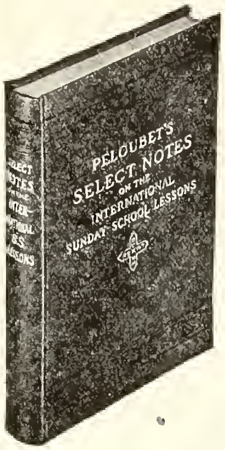
Bro. Wiens writes: "This year I went with the evangelists to those villages in the southwest corner of our mission field where we had not yet been. Most of that part is hilly and woody, and the villages are only small and very poor. The people are aborigines, and live on less than the others.

"As to the closing down of the mission schools we find that more schools are now going than before; before there were four in the villages, that on the station excluded, which is a Middle School. Now there are seven schools which have sprung up from these, and all of them except one has Christian teachers. The mission is not responsible for any of these schools. I do not know how long they will keep it up, but so far it is encouraging."

Mission Support.

Considering all the adverse circumstances, we must say, that under the same the mission support has been splendid. Perhaps no other denomination has brought so great sacrifices in giving the last 15 years as ours. Of late the gifts for Russian relief have totalled up to 10,000.00 a month. This in addition to the low prices of farm products, upon which we chiefly depend, and the drouth this year with poor or no crops makes us feel that our churches and mission friends deserve praise, which we herewith wish to acknowledge. And we thank and praise the Lord who gave this spirit of sacrifice.

Sunday School Lesson Commentaries for 1934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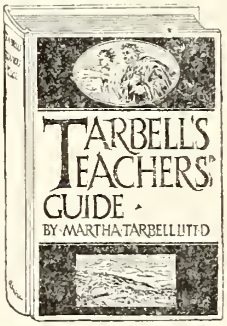

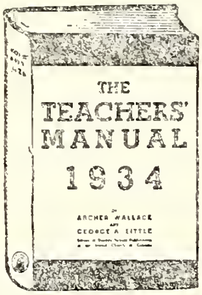
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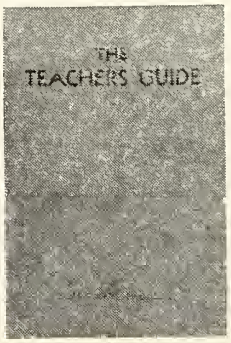

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Special mention should be made of the splendid help given by the Women's Mission Societies and their officers, who have furnished them with regular mission news, and the Literature Committee who have also spread mission information.

We thank also the many special supporters, including the C. E. Societies and S. Schools, who have continued their special gifts. And those who had to quit, we also thank them for what they did while they were able to give.

To all special supporters an explanation is probably due. When so many had to quit their support, not all of their proteges (students, teachers, Bible women, and evangelists) could be dismissed immediately. Some were partially paid by the treasury, all had their salary reduced or cut off entirely. But some supporters continued to send the full support. Whatever they paid more than their protege received under the cut, went into the general treasury and was used to pay partly for those whose supporters had to quit altogether. We hope that such supporters, who continued to pay in full, will not complain because they for a while support perhaps two instead of one, both by part salary. If any supporters wish it otherwise, please, let us know.

The schools were naturally most affected by these cuts. Bro. John Thiessen, India, who is in charge of the schools there, wrote at the opening time of the schools last fall: ''The boys start coming already. We pray and hope for a blessed year in spite of heavy financial clouds on the horizon. In the primary department I have already dismissed three lady teachers, and have now only one man in it, assisted by the students in the teachers training class. It will be crippled, but under the circumstances it must be done. And with the grace of God with us it will be done until new possibilities come again. We do hope this depression will not last too long. The psychology of retrenching is not good. It makes the non-Christian world feel that we are on the defensive, and by the help of God we mean to remain aggressive.'' Since April of this year we could pay only 30% of the salaries. Some missionaries cannot long live on that.

Our recommendations therefore deal mostly with the financial problem.

Recommendations.

1. We recommend, while aiming to keep up our mission work as it is, not to expand it until our missionaries again receive proper salaries.

2. We recommend, in view of the fact, that the church as the body of Christ has no greater privilege and duty than to let its light shine at home and abroad, and to spread the Good News of salvation in Christ, that in the coming years this be emphasized more than ever by preaching, praying, teaching, reading, and conversation in the home, society, school, and church until every one's thinking is saturated with it.

3. We recommend, that missionaries on furlough, as much as possible, seek employment at home during this time of financial distress while waiting to be returned to the field.

4. We recommend, that resolution 89 of seven years ago by this conference be carried out by as many churches as possible, namely to have monthly mission services with collections for missions, and that say, four times a year the pastors aim to give missions information from the field as contained in our church papers and elsewhere.

5. We recommend, that all Sunday Schools have collections every Sunday with the understanding that what is not needed for their own use, is to be divided among the different treasuries of the conference in proportion to their needs.

6. The board plans to select suitable mission literature to be used in libraries or mission study classes, and a list of it is to be published from time to time.

7. We intend to support our missionaries in every way possible in their attempts to make the native churches independent as soon as this is advisable.

8. We plan to rebuild the old defective mission house at Busby, Montana, into a smaller and better one.

In the name of the Board,

P. H. Richert, Secr.

REPORT OF THE FOREIGN MISSION TREASURER

July 1, 1929 to July 1, 1933

RECEIPTS

General Fund	$271,568.28
Orphans, Teachers, etc.	30,208.72
Auto	2,303.70
Mary Y. Burkhard	1,835.00
Burkhard Bungalow	1,387.75
China Station	352.80
China Relief	509.54
August Ewert	2,450.79
Expense	761.23
India Station	1,022.42
Interest and Rent	12,534.16
Ernest Kuhlman	223.09
S. M. Musselman, trustee	900.00
Petty Acc.	995.55
Pension Fund	551.62
Printing Account	217.85
Missionary Ref. and Special Gifts	1,271.95
Tamingfu School Fund	10,700.00
	$339,794.45 (*)
Balance on hand July 1, 1929	1,293.97
Bills Payable	6,000.00
Total	$347,088.42

(*) The receipts were acknowledged in the church papers, as follows:

	1929	1930	1931	1932	1933
Jan.	$	9,261.96	9,441.00	8,487.99	7,859.46
Feb.		4,097.97	7,191.15	3,994.66	2,775.16
Mar.		6,404.49	6,021.85	3,525.62	1,843.75
Apr.		5,282.56	4,753.22	3,962.34	3,775.08
May		4,395.65	3,802.91	3,498.42	2,478.35
June		19,243.01	11,289.02	4,661.68	3,759.39
July	8,299.30	9,743.23	8,870.04	5,344.51	
Aug.	4,706.14	4,035.84	6,427.48	5,037.72	
Sept.	3,683.19	5,980.25	4,548.26	5,363.72	
Oct.	12,058.95	15,978.35	6,052.52	4,837.52	

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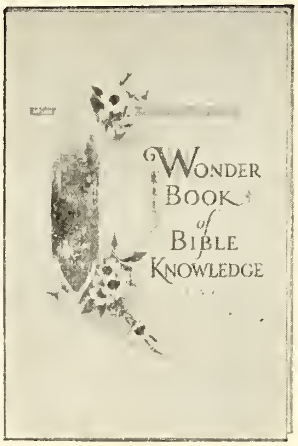

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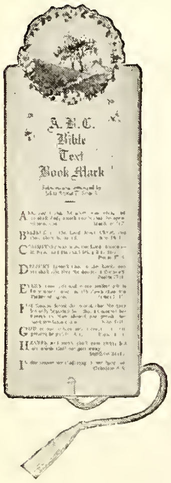

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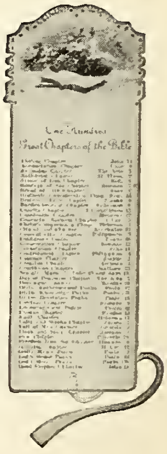

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Dec.	20,431.94	16,773.36	13,559.20	8,727.96

Total Receipts $339,794.45

DISBURSEMENTS

Deficit July 1, 1929		$ 217.28
General Fund	$318,974.27	
Orphans, Teachers, etc.	18.00	
Auto allowance	2,135.65	
Mary Y. Burkhard	2,906.10	
China Station	352.80	
China relief	382.00	
August Ewert	3,587.50	
Expense	5,675.58	
India Station	1,022.42	
Interest and Rent	3,104.30	
Ernest Kuhlman	223.09	
S. M. Musselman, trustee	900.00	
Petty Acc.	1,017.70	
Pension Fund (Invested)	1,000.00	
Missionary refund & special gifts	1,040.93	
Printing account	500.00	
Refund account	30.80	$342,871.14
Notes receivable		4,000.00
		$347,088.42

DISBURSEMENTS ITEMIZED

Salaries to missionaries	$134,878.87	
Auto allowances	11,001.01	
Children's allowances	12,966.27	
Missionaries traveling	18,304.91	
War losses	930.00	
Budget	134,951.52	
Printing and translation	1,488.79	
School debts	1,800.00	
Native help (America)	7,867.00	
Medical supplies	1,011.23	
Building and repair	5,668.87	
Equipment	600.00	
China Relief	382.00	
Expense	5,675.58	(**)
Interest paid	3,104.30	
Other Mission fields	1,240.79	
Pension Fund (invested)	1,000.00	
		$342,871.14

EXPENSES ITEMIZED (**)

Mission Quarterlies	$ 2,830.65
Exchange and check tax	43.89
Stationery and postage	157.50
Board members' traveling exp.	711.82
Taxes	13.64
Committee of Ref. and Council	404.37
Cablegrams	23.12
Insurance	1,103.65
Property losses (storm)	267.83
Sundries	119.11
	$5,675.58

Respectfully submitted,

J. E. Regier, Treasurer.

I will delight myself in thy statutes: I will not forget thy word. Psalm 119:16.

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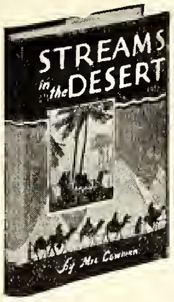

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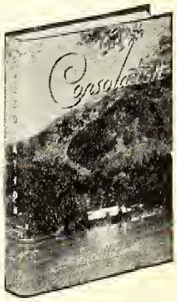

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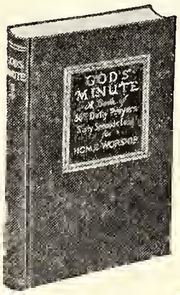

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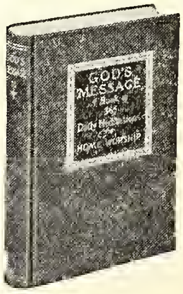

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THE S. S. LESSON

NOVEMBER 5

Paul in Jerusalem. Acts 15:1, 2, 22-31.

Golden Text—Where the Spirit of the Lord is, there is liberty. II Cor. 3:17.

Paul and Barnabas returned to their home church in Antioch after their first missionary journey which had led them to Cyprus and into the wild mountainous sections of Asia Minor. Their report to the home church brought joy because so many had turned to the Lord Jesus and were serving him. It is always a happy occasion to any church when the missionary comes and tells of the wonderous miracles of grace that have been performed through the Holy Spirit in Christless lands. It is worth all the time, sacrifice and effort for the church to send its representatives to Christless lands. There is ever a harvest waiting for the laborers who enter the field. A church retains its vitality only as it becomes and remains a missionary church. The church without a missionary vision is a dead church that can hope for blessings only as it arouses itself to the necessity of doing missionary work. The command of Jesus to "Go into all the world" applies to all churches at all times.

With the active participation of the converted Gentiles in the work of the church there arose the problem of reconciling the Jews and the Gentiles so that there would be unity, harmony and understanding. These three things are necessary to church life, but, they can only be attained when there is a sincere desire on the part of all sides for them. Jews, to this time, had not come to understand that Christianity was to become universal and the old Jewish customes, that were purely national, were to be discarded. In Judea, where the church was wholly Jewish, there was lacking the ideal of a church that was to be comprehensive enough to include those who were not Jews. If their opinion would have prevailed Christianity would have been doomed to be nothing but a small Jewish sect. Their idea of a favored people had to be modified to an understanding of Christ's declaration that "whosoever believes." This whosoever was a new idea to which the Jewish Christians were not so ready to assent.

The Jewish party aided and abetted in the church at Antioch by Jewish visitors from Jerusalem were the cause of a serious misunderstanding. Their position was a dangerous one and might have resulted in the breaking up of the church. However, they did what was the sensable thing to do. They went to headquarters and discussed the differences around the council table. The best way to solve matters always is for the leaders calmly to come together and discuss them as the Spirit directs.

Guided by the Spirit, the council denied the authority of the Judazing teachers and sent representatives and a letter home with Paul and Barnabas confirming their decision with relation to the church at Antioch. Gentiles by their decision need not become Jews when they became Christians. The restrictions placed upon the church in Antioch by the decision of the council at Jeru-

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salem were not laws imposed in the spirit of lordship but in the spirit of love. These recommendations were to be accepted by the church because those composing it were a separated people and were designed to keep them from superstitious practices that would have been a danger to their faith.

The time had come when there should be an appreciation of the fact that Christians lived under grace and not law. Just to go through the forms that the Jewish law imposed meant nothing to those who would not experience a real change of heart and life and make Jesus their Lord. Christianity meant conversion and a service without restraint offered to God through faith. We have to emphasize this time and again. Too many people persuade themselves into believing, if they submit to the outward practices of the church, they have done their duty and are assured of salvation. They must be impressed with the fact that a change of heart and regeneration through the Holy Spirit, and not mere form are the most important.

The letter written by the Apostles at Jerusalem and sent to Antioch was the first written document of the church. It was one written in the interest of liberty. In Christ we are all free but that freedom must be used so that it is consistant with his teaching and life.

CHRISTIAN ENDEAVOR TOPIC

OCTOBER 29

Commerce and Missions—Allies or Enemies?

Acts 19:21-29.

The history of missions can be divided into three periods: First the coming of the missionary, second the coming of the tradesmen and the third the coming of gunboats to protect vested interests wherever necessary. Missionaries have always been the forerunners of men of commerce. Then when these courageous forerunners have prepared the way ,agents of the Singer Sewing Machine Company, the Duke Tobacco Company and others were glad to follow them up and prey upon the ignorance and the resources of the natives. While the missionaries prayed the men of finance have preyed, and the efforts of the latter have often tended to offset the former. This is our question under discussion tonight, namely, To what extent has commerce hindered the onward progress of missions and must they of necessity continue as enemies or can they be allies?

In our Scripture portion we find that Paul has been laboring in Ephesus for some time and toward the end of his stay there his work was taking on such proportions that Christianity was making itself felt and the makers of idols felt that their stock in trade was rapidly decreasing. Consequently we are not surprised that Demetrius, the silver blacksmith who made no small gains by the making of silver shrines for the goddess Diana, rode up to drive Paul and his group of followers out of the city. That is always the way of evil men, when their business is being hindered they do not hesitate to try to drive out those who are interfering with their profitable business. When men have more regard for filthy money than love for fellowmen you can always expect intolerance and persecution, be it in

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Ephesus or in America in the coal fields or in clothing factories. So Demetrius called all the silversmiths together and urged them to start action and chase these perverters of men out of the city in order that they could get back their trade and also in order that the temple of the great goddess Diana should come back into favor. The populace was quickly aroused and soon the whole city was filled with confusion. The mob spirit knows no bounds when it once gains possession of a people. They rushed into the theatre. Paul wanted to go in too but his friends did not permit him to. The mob laid hands on Alexander and when he tried to defend himself the maddened group drowned out his voice by crying "Great is Diana of the Ephesians," whereupon the town clerk came and quieted them. This story is re-enacted each time any one dares to interfere with the nefarious ways of business in the interest of human worth and the human values of life.

The missionary goes into foreign countries motivated by love for his fellowmen, he goes to bring to a benighted people a gospel of uplift, bearing the message of salvation which Jesus gave by his life and death when he said, "I came that ye might have life and that ye might have it more abundantly." But when the agents of industry come to those shores they are motivated by the desire for profits. They care not one whit for the welfare of these peoples. What they want is profits and often they do not hesitate to bow to nefarious methods in robbing these peoples, often to the utter disgust and shame of the missionaries. The work of the unselfish servants of God is made manifoldly more difficult by these practices. Missionaries are told to go back home and convert the heathen there, and we cannot blame these non-Christians for saying so, and yet we cannot wait until all of America is Christian before we bring the Word to India, Africa and China.

When child-labor laws and minimum wage laws forbid commercial companies to make slaves of individuals they go to these more backward peoples and commercialize them.

Tobacco companies will give away free packages of cigarettes in order that every boy may become a prospective friend for their products. When prohibition came to our country many breweries and distilleries moved their machinery to other lands in order that they might damn souls there, they are only concerned in the profits they can thereby gain for themselves.

These commercial companies are doing much to keep the day of international peace in the distant future. Large amounts of money have been invested in these foreign countries and they have insisted and still do insist that their home government will protect them and their interests in these foreign countries. Consequently as soon as property of any company is endangered they call upon their government to protect their possessions with machine guns and gun-boats. We can imagine how we would like such treatment if some Japanese would buy up some farms in our communities and as soon as there would be danger threatening their interests if the government of Japan would rush in armed forces of various kinds. Our missionaries have sensed their difficulty, they are going out to bring the gospel of peace and good will, they preach a God who cares for His people, there seems to be a contradiction when they will call upon the army and navy back home as soon as there is the slightest provocation, consequently our missionaries have asked that they be permitted to remain with the peoples where they are working and trust themselves to Divine guidance irrespective of what may endanger them. And this is the more Christian way.

But is there no other way? Must the missionary and the man of business always be as enemies? One thing is certain, the missionary dare not conciliate for he is the messenger of God and of righteousness and righteousness dare not enter an armistice conference with the methods of unrighteousness. The way in which these two who have so often opposed each other may become friends is if the man of business will be honest and fair in all of his business dealings. It is possible for the business man to be Christian. Many have tried it. Very true, some will find that they must sometimes risk failure but better to fail than to succeed in dishonesty. This is God's world, and it is possible to deal justly and rightly even though at times it must be by the way of the Cross. The Sermon on the Mount cannot be lived as a code of ethics aside from the lesson of the Cross.

Questions

1. What motivates Christian missions?
2. What has usually motivated business and commerce in foreign lands?
3. What is the relation between commerce and International Peace?
4. What are some of the evil practices of commercial companies in foreign lands?
5. In what ways do commercial companies make the work of missionaries more difficult?
6. How can we here at home help solve this problem?
7. How may commerce and missions become allies?

Study the Scriptures

Oct. 23—A friendly business woman. Acts 16:14-15.
Oct. 24—Paul, traveling tradesman. Acts 18:1-6.
Oct. 25—Godless commerce. Revelations 18.11-17.
Oct. 26—Not yours, but you. II Cor. 12:14.
Oct. 27—Honest business helps. Romans 12:17, 18.
Oct. 28—Commerce that hinders. James 5:1-6.
Oct. 29—Making friends of commerce and missions. Acts 19:21-29.

CALIFORNIA MENNONITE RETREAT—LAKE SEQUOIA, JULY 24-29

What It Meant to Me

Words cannot express everything the Retreat meant to me this year. It brought home to me the need of a closer fellowship with Christ and a need for a deeper study of God's Word. "Trusting in the Lord Jesus Christ for strength I will strive" to abide by the motto of the Retreat, "Not I, but Christ."

Martha Lichti, Upland, Cal.

The Retreat meant a great deal to me, because I learned to know what it means to be a real Christian and have found that the Christian life is a happy one. It was a real treat to me to get away from the noise of the

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city and get alone with God and at the same time associate with other Christian friends.

Most of all it has brought me closer to the Lord. The highest aim that I could have is to win souls for Him and keep occupied until He comes.

A Los Angeles Retreater.

I received a better understanding of Christ and a stronger determination to do my best for Him. He became more real and personal to me.

George Neufeld, Reedley.

This was my first year at Retreat and I certainly enjoyed it. There were many things I had been wondering about, which were answered for me by the wonderful talks which were given.

Fern Schrock, Upland.

It is rather difficult to put into one short paragraph what the "Retreat meant to me," but I may summarize it in a few short sentences by saying that at the last Retreat I finally found myself and let Christ take full possession of my life. I believed myself to be fully consecrated before I went, but I soon realized that I was still holding back. I had given God everything but myself, and through the wonderful leadership and fellowship at Lake Sequoia, I was made willing to let Him have my life. I wish to say in conclusion that if more young people were given the opportunity to attend Retreats, such as we have at Lake Sequoia—a beautiful and sacred spot to all who know it—the church would not have to look for its workers.

Olga Schmidt, Reedley.

"I WILL BE CHRISTIAN"

By Emma Ruth

This was the subject of the keynote address by Dr. Poling at the International C. E. Convention in Milwaukee this summer. This slogan has gone out over the world as a challenge to Christian Endeavorers everywhere. It has been adopted not of choice but of necessity.

Quoting Dr. Poling, "We have tried every other leader. Civilization's ultimatum, the ultimatum of the church herself, is Christ or chaos. . . . I will be Christian. My body, mind and spirit Christ-centered, that I may learn His will; that I may walk His way; that I may win my associates to confess Him; and that in all things He might have the pre-eminence."

Too often our standards have been set by the average Christian. That is no longer sufficient for a present-day world that is in chaos. Our salt has lost its savor and is therefore being "trodden under foot of man."

What then is the standard by which we must measure our lives, if we would be light that shines in darkness, a salt that has preserving power for society? There is no new standard. We need to turn back to Christ himself and brush aside the traditions of men that have accumulated and all but covered His teachings. How many times might Jesus have to say to us, "Ye have heard it said" by twentieth century Christians . . . "But I say unto you" . . . ? And if he repeated again, what he said in the Sermon on the Mount 1900 years ago we should have to confess that we have often been content with the traditions and teachings of men.

I Will Be Christian. There is a tremendous challenge in these words to our comfort-loving age. Jesus never pictured a life of ease for his followers. "If any man would come after me, let him deny himself, take up his cross and follow me." The goal of human striving today has been attained when a man reaches a position of material independence, where he is secure against all forms of hardship. So much has this been exalted as the chief aim in life that even a sacrifice of principles occasionally to attain it, is excused. Put over against that the words of Jesus, "What is a man profited, if he shall gain the whole world ,and lose his own soul?"

Our Christian Endeavor pledge, with a full application of its meaning is a sufficient response to the challenge. **"Trusting in the Lord Jesus Christ** for strength, I promise him that I will strive to do **whatever** he would like to have me do." **"I Will Be Christian."**

PURITY OF HEART

"Blessed are the pure in heart; for they shall see God." Matt 5:8.

There is no beatitude in the Bible for anything unclean. We are told there is no room in heaven for anything that defileth. Therefore if we hope to enter heaven we must prepare for it here. To a child who expressed the wonder how he could ever get to heaven when it was so far away, a wise mother's reply was, "Heaven must first come down to you; heaven must first come into your heart." Heaven must really be in us, or we can never enter heaven. And just as we become pure in heart is heaven entering into us.

But what is heart purity? It is not sinlessness for none are sinless. A Bible promise tells us that though our sins be as scarlet they shall be as white as snow. The pure heart is the one that Christ has cleansed. It is also one that is kept pure by obedient living and close communion with God. If we faithfully follow Christ, doing His will, keeping our hearts open to every influence of the Divine Spirit, we shall be kept by Divine power from the corruption that flows about us. As the lily remains pure and unstained amid the soiled waters of the bog in which it grows, so does the lowly, loving patient heart of the Christian disciple remain pure in the midst of all this world's corruption. The vision on earth is never full and clear, but it grows brighter and brighter as the believer walks in faith and at last it will be unclouded and full in the perfect day of heaven.

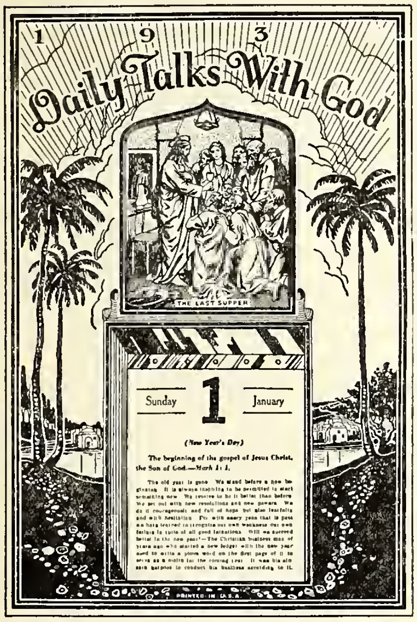
THE ACID TEST

A missionary was giving a Bible lesson in a zenana. In the midst of the most interesting portion one of the Hindu women deliberately got up and went out. After a while she came back and listened more intently than ever. At the close of the meeting the missionary asked her why she went out. Wasn't she interested.

"Oh, yes, I was so interested in the wonderful things that you were saying that I went out to ask your

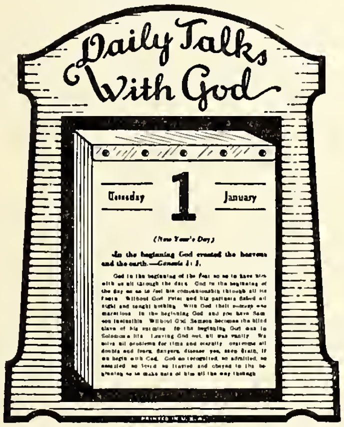
Daily Talks With God

FOR 1934


1 9 3
Daily Talks With God
THE LAST SUPPER
Sunday
1
January
(New Year's Day)
The beginning of the gospel of Jesus Christ, the Son of God.—Mark 1:1.
PRINTED IN U.S.A.

WALL STYLE

8½x12¾ inches. Printed in three colors, with beautiful, embossed Biblical picture and scenes from the Holy Land.


Daily Talks With God
Tuesday
1
January
(New Year's Day)
In the beginning God created the heaven and the earth.—Genesis 1:1.
PRINTED IN U.S.A.

EASEL STYLE

6½x8 inches. Printed in colors. Easel cut-out form designed for standing or hanging. Packed firmly in a very attractive gift box. The "Easel" style calendar, popular because of its size, is highly recommended for use in sick rooms, hospitals, old people's homes and similar institutions.

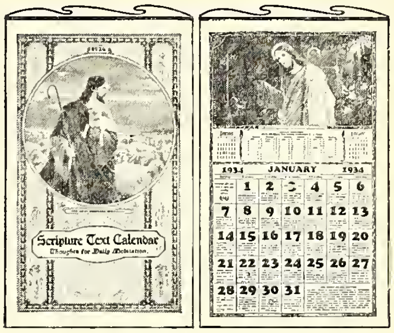
Unique Calendars

both "Wall and Easel" styles, with easily removable sheets that feature a Scripture Passage, Devotional Reading, Prayer and suggested Scripture Reading, for every day in the year.

PRICES: Either "Wall" or "Easel" Style. Per dozen $5.75, postage extra.

The NEW Scripture Text Calendar for 1934

OUTSTANDING FEATURES


1934
Scripture Text Calendar
Thoughts for Daily Meditation
1934 JANUARY 1934

Inspiring Daily Scripture quotations.

Home Daily Bible Reading on the International Sunday School Lessons.

Golden Text for Sunday School Lessons given on each preceding Saturday for the entire year.

Sunday School Lessons and Devotional Readings for each Sunday.

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Phases of the moon illustrated.

Prices

Single copy, 30c; 4, $1.00; 12, $3.00; 25, $5.75; 50, $9.00

All prices slightly higher in Canada.

Postage extra on all except single copies.

N. B.—This Calendar can also be furnished in German and other foreign languages.

The Mennonite Year Book for 1934

A copy of the New Year Book should be found in every Mennonite home. No minister or church worker can afford to be without it.

PRICE—Single Copies 20c; Dozen Copies $2.00

FOR BUSY MINISTERS

Two Favorites

THE MINISTER'S MANUAL

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carriage driver whether you really meant it, and whether you lived it at home. He said you did, so I came back to listen again."—"Christ at the Round Table."

THE MISSIONARY

With what persistence and determination have these messengers of the evangel pursued their task! Almost insurmountable obstacles that might easily have been taken as good reasons for turning back have increased their determination and sharpened their faculties to find a way. No expanse of ocean or wilderness has been too great to cross, no mountains too high to climb, no barriers of race or custom or language too towering to hold them back. Dangers have not been able to hold them back, whether of tropical disease or savage foe. The greatest discouragements have failed to convince them that God did not want all men to be reached. No people have been so cruel or inhospitable as to quench the missionary spirit of love, or so low in the scale of human living as to cause the missionary to lose hope that God could make them his true sons and daughters."—Edwin E. White, in "The Story of Misisons."

JOTTINGS

Rev. Henry A. Fast has changed his address. His friends will please note that he now lives at 87 Sherman Street, Hartford, Conn.

Doctors Harvey and Ella Bauman, of our India mission, who are residing in Quakertown, Pa., during their furlough, announce the birth of a daughter, Betty Ruth. Congratulations!

Rev. Peter Krehbiel, the oldest minister in the General Conference, age 94, was buried from the West Eden church, Moundridge, Kan., on October 10. He died at his home on October 8.

The young people of the Second Mennonite Church, Philadelphia, conducted service in the Mennonite Home for the Aged at Frederick, Pa., last Sunday afternoon. The trip to the home was made by auto.

Rev. A. M. Fretz, pastor of the Deep Run and Perkasia, Pa., churches, celebrated the 50th anniversary of his ordination to the Christian ministry in the Deep Run church last Sunday. There were morning, afternoon and evening services.

Dr. Quincy A. Kuehner, head of the Department of Philosophy in Temple University, was the speaker at the Young People's Program and Forum in the First Church, Philadelphia, last Sunday evening. His subject was "Education for Complete Living."

The Western District Conference, which meets in the Alexanderwohl, Kan., church, October 19, will discuss besides its regular business, the following themes: Things the Church Has to Offer Our Youth in Leau of the Inducements of the World, Rev. M. M. Horsch, and The True Method of Lifting Up the World, Dr. E. L. Harshbarger. A Young People's Program will be given on the evening of the 18th.

On October 7 Bethel Deaconess Hospital and Bethel Home for the Aged, Newton, Kan., observed the annual "Gift Day." Rev. Walter L. Wilson, the well known radio preacher of Kansas City, gave the address. The Newton High School Band furnished the music.

The new addition to the Sunday School Department of the Herford, Pa., church will be dedicated Sunday, November 5. The same day the congregation will celebrate the communion of the Lord's Supper. Preparatory services are to be held on the evening of November 4. Dr. Elmer Johnson is pastor of the Herford church.

Dean S. F. Pannabecker, of Bluffton College, who spent years as a missionary in China, spoke last Sunday in the Bluffton church on the flood in China. During his missionary service the dean was located in the district recently desolated by the flood. His brother, Dr. C. L. Pannabecker, is located at Kai Chow Hopei, in the midst of the flood section and assisted Chinese officials in making a survey of the damage.

Between and in connection with the work of visiting in the different churches in the interest of Young People's Work, Rev. A. J. Neuenschwander has had occasion to help in other fields of labor that are connected with his work. On Sunday, October 8, he delivered the Vesper Address in Bluffton College and in the evening he filled the pulpit of the First Church, Bluffton. On Wednesday, October 11, he conducted two conferences on Young People's Work in the Adams County, Indiana, Sunday School Convention.

Bethel College, under the supervision of its president, Dr. Kaufman, has been organizing Bethel College Fellowships in the various churches of its district. Such organizations have been effected in the Emmaus, Buhler, Hoffnungsau and Halstead churches. The stated aim of these fellowships is to further mutual understandings and helpfulnes between the churches and the college. Specific aims of the fellowship are to secure prayers for the school, to have these communities talk for Bethel, help people get better acquainted with Bethel, help to secure prospective students and to make financial contributions.

Write for free circulars describing all kinds of beautiful New Christmas Gift items.

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If you want the Mennonite Yearbook and the Bundesbote Kalendar send 20c extra.

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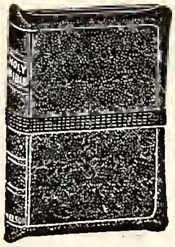

THIS TYPE WILL PROTECT CHILDREN'S EYES

**journeyed, came where he was: and
when he saw him, he had compassion *on him,*
34 And went to *him,* and bound up
his wounds, pouring in oil and wine,**

**unto him, Friend, lend me three
loaves;
6 For a friend of mine in his journey is come to me, and I have nothing to set before him?**

Boldface. Pronouncing. Size 4⅝ *x* 7⅛ *Inches*

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with Aids to Bible Study. 16 Illustrations—8 in color, Presentation Page, and Colored Maps. Bound in Leatheroid, Overlapping Covers, Round Corners, Red Edges. **PRICE $1.00**

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her husband.
11 [p]And great fear came upon all the church, and upon as many as heard these things.
12 ¶ And [r]by the hands of the

[s] ch. 3. 11.
& 4. 32.
[t] ch. 4. 18.
[u] John 9. 22.
& 12. 42.
& 19. 38.

the officers, and brought them without violence: [q]for they feared the people, lest they should have been stoned.
27 And when they had brought

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60,000 center references, Aids to Students, contain Leading Characters, Harmony of Gospels, Miracles and Parables, Sunday School Lessons. Leatheroid, overlapping covers, round corners, red edges, headbands, marker. 16 illustrations, 8 in color. Colored maps. **PRICE $1.00**

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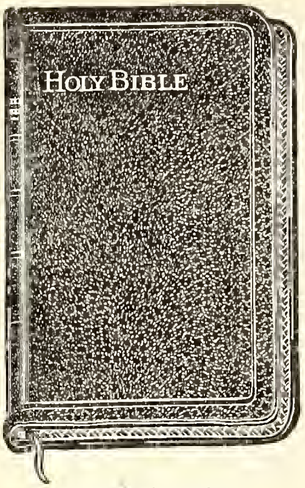

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CHRISTMAS GREETINGS

Box Assortments

The Sunshine Line

Box 33. Scripture-Text contains the **nine** 10c and **twelve** 5c folders listed separately on the following pages.

Box 43. Non-Scripture Text cards same designs as those in Box 33 but without Scripture texts.

Economical to Buy the Box

BOX ASSORTMENT NO. 33—You receive a true $1.50 value. The 21 exclusive folders and envelopes are packed in a lovely gift box with embossed silver and green cover. No printing appears on the box. All 21 folders have a carefully chosen Scripture text. The bits of poetry or prose carry Christian messages. Our Price **$1.00**

Box No. 43 is offered those who desire a few Christmas folders with regular holiday sentiments. The above 21 folders and envelopes come in No. 43 WITHOUT Scripture texts. Packed in a striking red and silver gift box on which no printing appears. Price, Only **$1.00**

PACKAGES

EXCEPTIONAL VALUES

Series No. 1310 Christmas Cards

Ten beautiful Cards (size 4¾x3¾) in beautiful colors. Original Designs. Scripture texts and Christian sentiments. Ten white envelopes to match the cards. We bought several thousands of these cards and can therefore offer them to our customers at the following low prices.

1 pkg.	**20c postpaid**
6 pkgs.	**$1.00 postpaid**
10 pkgs.	**$1.50 postpaid**

When you see these cards you'll wonder how we could do it. Remember, that there is an envelope for each card.

Series No. 1290 Christmas Cards

Ten beautiful cards and envelopes to match similar to those in series No. 1310 but size 5⅜x3½ inches. Every picture reminds one of the birth of Christ. Some people prefer this series. We suggest that you buy some of each series. Of the 20 designs found in these two packages no two are alike. **Same price as series No. 1310**

Order by number. Be sure to send cash with your order.

MENNONITE BOOK CONCERN, Berne, Indiana

Our Finest Christmas Greetings Exclusive Parchment Creations

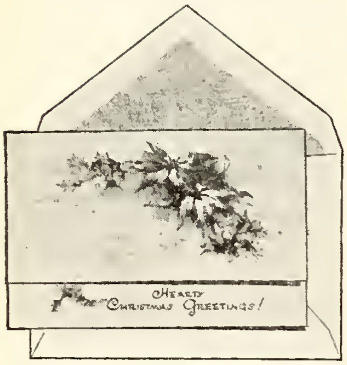
The day of large, gaudy, flat cards has passed. The big demand now is for rich parchment folders with soft, warm tints and hand drawn sentiments.

We present a new, exclusive group of unusual designs which cannot be bought in regular or ordinary stores. Eight dainty, blending colors were necessary to get the effects we demanded. The sentiments—bits of poetry or prose, together with cheering Bible verses—make these folders the most acceptable type of Christmas remembrances.

Your Most Discriminating Friends Will Be Delighted!

Deluxe 10c Folders

Embossed silver lined envelopes. Silver highlights on the designs add sparkle and cheer.

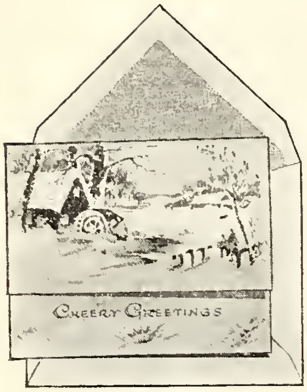

Hearty Christmas Greetings!

No. 1

No. 1—HEARTY CHRISTMAS GREETINGS!

May Christmas shower blessings
Upon you from above,
And deck your heart with garlands
Of peace and joy and love!
"Thanks be unto God for his unspeakable Gift."

A lovely poinsetta design on parchment. Silver highlights. Size 5¾x3¾ inches, double folded. Price 10c.

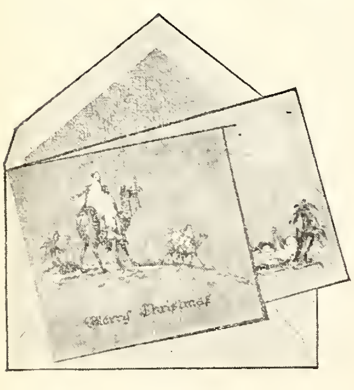


No. 2

No. 2—CHEERY GREETINGS

An old time wish
In an old time way,
That you will be happy
This Christmas Day!
"Unto you is born this day a Savior." Luke 2:11.

A delightful, old fashioned mill-stream. Silver highlights. Size 5x4 inches, double folded. Price 10c.



No. 3

No. 3—MERRY CHRISTMAS!

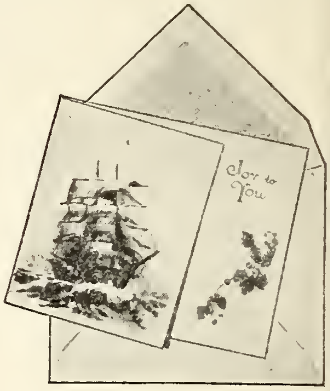
May the Christmas Star display
Happiness for you today!
"Lo, the Star went before them." Matt. 2:9.

A unique "wise man" design with silver highlights on parchment. Size 5¾x3¾ inches. Price 10c.

No. 4—JOY TO YOU

May your ship come in
On the Christmas tide,
With true happiness
That will long abide!
"We will be glad and rejoice in his salvation."

A colorful ship and a spray of holly. Silver highlights. Size 5x4 inches, double folded parchment. Price 10c.

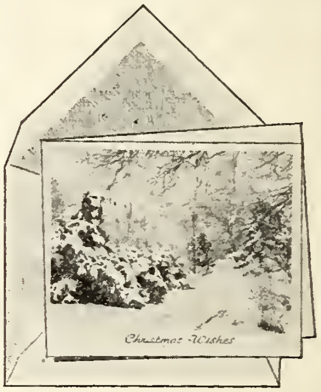


No. 4

No. 5—CHRISTMAS WISHES

Good wishes are treasures
That never grow old,
And on Christmas I'm sending
The best ever told.
"For God so loved the world, that He gave," etc. John 3:16.

Exquisitely tinted "Sunset Scence" in woodland. Size 5x4 inches, double folded parchment. Price 10c.

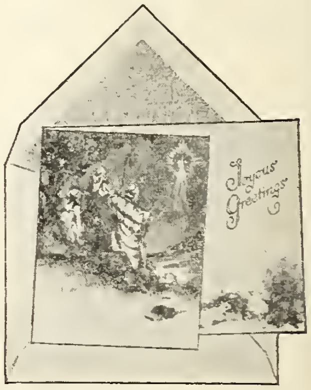


No. 5

No. 6—JOYOUS GREETINGS

May the Bethlehem star of guidance upon your pathway shine,
And the presence of the Savior bring hope and peace divine.
"The glory of the Lord shone round about them."

A striking design of surprised shepherds. Silver highlights. Double folded parchment, size 5x4 inches. Price 10c.



No. 6

SPECIAL OFFER—Send us $1.00 and we will send twelve 10c cards selected from those listed on this page. We will assort them in any way you desire to have them. Don't miss this bargain.

N. B.—No orders accepted for less than 50c. In ordering it will be sufficient to state the numbers of the cords you want. Send money with your order.

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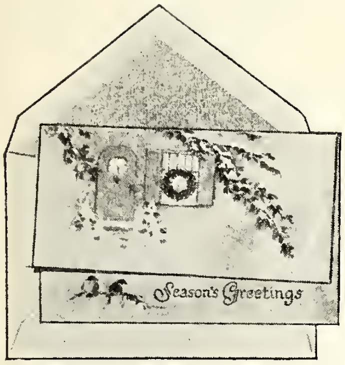
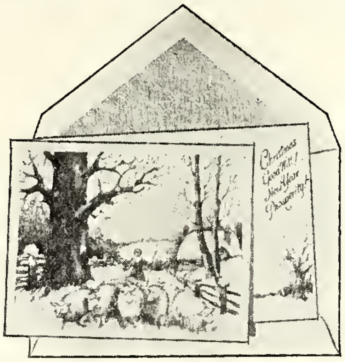
10c Folder (Cont.)

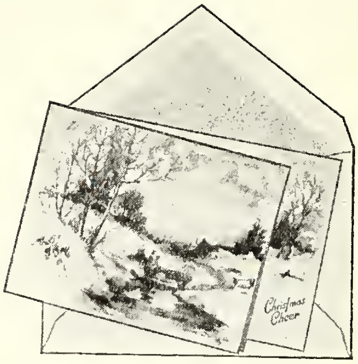
Envelopes Have Embossed Silver Linings



No. 7


Christmas Good Will! New Year Prosperity!

No. 8



No. 9

No. 7—SEASON'S GREETINGS

All through the years may many joys find their way to your door. "I bring you good tidings of great joy." Luke 2:10.

A brightly cheerful design of snow laden pine, birds, etc. Double folded parchment, size 5¾x3¾ inches. Price 10c.

No 8—CHRISTMAS GOOD WILL! NEW YEAR PROSPERITY!

Christmas—
With its heavenly peace, its divine good will, and its enduring happiness—may it fill your heart with the joy that passeth understanding!

"The Lord bless thee, and keep thee." Num. 6:24.

A comforting folder. Both sentiment and "sheep" design are extremely pleasing. Size 5¾x3¾ inches. Price 10c.

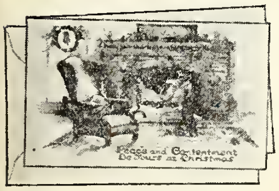
No. 9—CHRISTMAS CHEER

A wish of cheer, that's sent to say:
"God bless your merry Christmas Day!"
"Peace on earth, good will toward men." Luke 2:14.

A beautiful evening sky reflects in winding creek. Church spire in horizon with silver highlights. Size 5¾x3¾ inches. Price 10c.

5c Parchment Folders

These doubled folders are of the same quality parchment as the 10c numbers. Only slightly smaller in size. Without silver highlights. Each has a high grade "creamy-white" envelope.


Peace and Contentment Be Yours at Christmas

No. 10

No. 10—PEACE AND CONTENTMENT BE YOURS AT CHRISTMAS

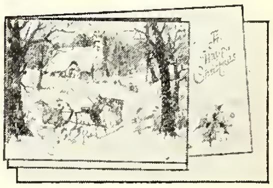
"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14

A cheery fireplace scene. Double folded parchment. Size 5x3⅛ inches. Price 5c.

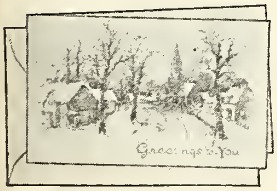
No. 14—A HAPPY CHRISTMAS

May he who gave us
Christmas Day
And all its pleasures
dear,
Send many blessings on
your way:
Good friends, good
health, good cheer!

"He that hath the Son hath life." I John 5:12.



No. 14



No. 20

No 20—GREETINGS TO YOU

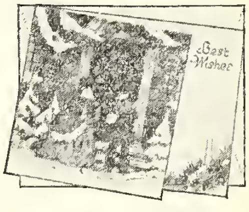
On the birthday of the
Christ-child
May his peace with
you abide,
And his sweet, abiding
presence
Bless for you this
Christmas-tide.

"Who giveth us richly all things to enjoy." I Tim. 6:17.

No. 15—BEST WISHES

May happiness surround you and the spirit of Christmas be with you to make you joyful.

"The Lord lift up his countenance upon thee, and give thee peace." Num. 6:26.



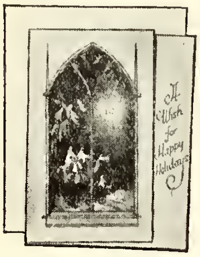
No. 15

MENNONITE BOOK CONCERN, Berne, Indiana

Finest Quality Scripture-Text Parchment Folders for Christmas

The day of the large, gaudily colored flat card has passed. The last word in Christmas greetings this year is rich parchment folders with soft, warm tints and highest quality art. You can now remember ALL your friends with Scripture texts.

Only 5c Each

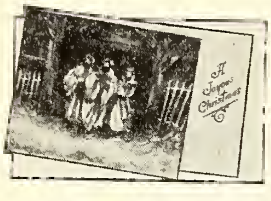

A Wish for Happy Holidays

No. 21

No. 21—A WISH FOR HAPPY HOLIDAYS

May the joy that sped the
Wise men on their way
Fill all your heart with peace
And happiness today!

"The gift of God is eternal life." Rom. 6:23.



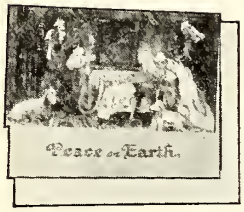
No. 12

No. 12 — A JOYOUS CHRISMAS.

Like the wise men, may you find Him
Who was born this Christmas Day,
And throughout the New Year journey
O'er another, gladder way.

"His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. 9:6.

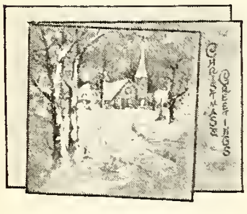
Wise men bring their expensive gifts to the stable. Size 5x3 inches. Price 5c.



No. 19

No. 19—PEACE ON EARTH

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

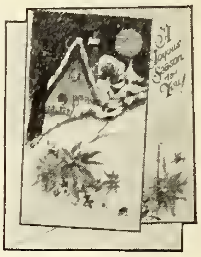


No. 17

No. 17—CHRSTMAS GREETINGS

It gives such cheer
To be repeating
The age-old joyous
Christmas greeting:
"MERRY
CHRISTMAS!"

"This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:24.

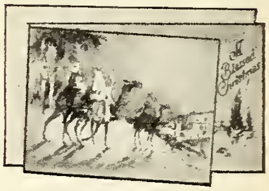

A Joyous Season to You!

No. 11

No. 11—A JOYOUS SEASON TO YOU.

May joy and peace
And love be found
In heart and home
The year around!

"For the grace of God that bringeth salvation hath appeared." Titus 2:11.

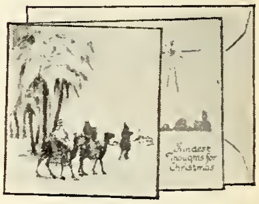


No. 18

No. 18—A BLESSED CHRISTMAS

Now may the brilliant Christmas star
Send out its shining rays
Of peace and love from heaven above
To gladden all your days!

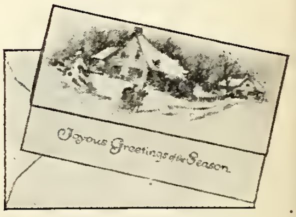
"We have seen his star in the east, and are come to worship him." Matt. 2:2.



No. 13

No. 13—KINDEST THOUGHTS FOR CHRISTMAS

"For unto us a child is born,
Unto us a son is given:
And the government shall be
Upon his shoulder."
Isa 9.6.


Joyous Greetings of the Season.

No. 16

No. 16—JOYOUS GREETINGS OF THE SEASON.

May Christmas blessings, one and all,
Around your happy fireside fall!

"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ." I Cor. 1:3.

Use Only Christmas Cards with Bible Texts

No order accepted for less than 50c worth of Cards. Any 12 Cards assorted for only 50c. Send money with your order... Order by number.

MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, OCTOBER 26, 1933 No. 42

EDITORIAL

At the 250th Anniversary of the founding of Germantown the question was privately raised whether there were any present who were descendants of any of the original settlers present. For the moment there seemed to be none, but, upon more careful inquiry, there were two known descendants present, one of them being Dr. Elmer Johnson, the pastor of the Hereford, Pennsylvania, church and the other the writer of this article, both of them coming through the Op den Graff line. This does not of course indicate that there are no others who descended from the first 13 families in Mennonite circles today. Both of the two above named have many relatives who share descent with them. It is only in cases where families have had the opportunity of the inclination to follow up their genealogy that such facts may be established and there remains then the possibility that there are others in our communion who might, if their lines were followed up also be in line with these earliest of our pioneer Mennonites.

Among the visitors at a recent service held in the Second Mennonite church in Philadelphia was a traveling man, named Mr. Hall. At the close of the service he asked the pastor, as he said was his custom, to sign his name in his record with the date. This happened to have been the 600th visit so recorded and that in churches of 40 denominations. This is an unusual record that only goes to show how, in our complex modern life, there are people who do not abide lone in one place and cannot identify themselves with a particular congregation. It also shows that even for the wayfarer there are many opportunities for worship if he is but diligent and earnest enough to look for them. It is sometimes observed that the United States is an overchurched country. True, there may be many churches close together, but, they may all be of splendid use if the opportunities for worship and fellowship they offer, are made use of. The trouble is that there are many who should give their support to the church by their presence but are careless about it.

FRIENDS AND MENNONITES

Address at the Joint Meeting of Friends and Mennonites in Celebration of the 250th Celebration of the Settlement of Germantown

Our gatherings have a significant meaning to Quakers and Mennonites the world over. The intimate relations of the Friends and Mennonites, before and after the settlement of Germantown, comes to the fore. Not the least significant is the fact that in Crefelt, on the Rhine, Mennonites are sharing their Meeting House with the Quaker Meeting, which has been revived after a lapse of two and a half centuries. So now, we find that both in Crefelt and in Germantown there is a revival of former acquaintances and understandings.

Interest in these gatherings is shared in other lands. The Crefelt Mennonites having been of Dutch extraction, it is but natural that in Holland, with its historic background, there should be more than a passing interest. In Switzerland, where they ring church bells purchased with the proceeds of goods and lands confiscated from the Mennonites, there is a similar interest in the affairs of American Mennonites. In the Free State of Danzig, where there remains a large and influential Mennonite constituency, they think of us. In Russia, those who have survived the terrible nightmare, pray for an opportunity, such as was accorded to our fathers here in Germantown. Those of our Russian brethren who have escaped from the tyranny of the Soviet rule and found refuge in Canada, in Harbin, Manchuria, in Paraguay, in Brazil, and even in India, hope that a new world of opportunity will still open to them as it did for our Crefelt fathers.

We Quakers and Mennonites, have always had many things in common. They have been things that stood for conviction and were held by us in the face of serious opposition, often at the cost of suffering and persecution. The singular thing about the hardships that were imposed upon Quaker and Mennonite is that, though we belong to the Protestant body of Christians, our severe persecutions lasted long after religious persecutions were over in other quarters, and then, they came, not from Roman Catholics, but from fellow members of the Protestant family. While Puritans in New England were splitting the noses of Quakers and otherwise maltreating them, even unto death, the State Church in Switzerland was exterminating Mennonitism by the most cruel kinds of tortures, driving the remaining miserable survivors out of the country.

Our common beliefs have been practical. We believe that the Prince of Peace and not Mars must be our Captain. We hold that when our Lord commanded us not to swear, he meant "Swear not at all." We have never seen the consistency, or sense, in any apology for the oath that any Protestant could make. We certainly think that Luther was attempting to say that black is white when he wrote: "The oath is a right good work whereby God is praised, the truth and right confirmed, lies repelled and the people brought to peace, obedience rendered, and strife abated, for God himself then intervene" (Sarger Catechism on the Second Commandment). Martenson, a commentator on this subject says: "Mennonites, Quakers and other sects who regard it something unworthy of the Christian, nay, contrary to duty, to make the oath required by the authorities, hereby pay homage to a view which must be designated as fanatical, partly because it would anticipate within human society a stage of perfection which simply lies beyond the earthly conditions of this present state, because it proudly maintains that a Christian need not fulfill righteousness, need not perform what the civil community requires." To this we simply reply in the words of our Lord: "Ye are my friends if you do whatsoever I command you."

In both of our societies we have constantly maintained that "A man's a man for a' that" and ignored those artificial differences by which castes are created and established. Our benevolences, when we have been able to offer help, aimed to do good to all men and the "especially unto the household of faith" which qualifies the passage never moved Quaker or Mennonite to place such a limitation upon their assistance in the sense that only brethren in our fellowship should benefit. On the other hand, we have always taken the responsibility for taking care of our own. We do not permit our brethren to become charges. We make this assertion without boasting, but a consciousness that our type of life is such that our people so live that the possibilities of their coming to pauperism or a state of helplessness calling for public charity are remote. It sometimes has happened that through marriage, or otherwise, some of our people get into other denominations carrying with them something of their background. Those Quakers who have become perfectly good Episcopalians still recall with affection their past connection and like to speak of it. A certain P. E. Bishop who came of Quaker stock was known in his diocese, and out of it, as "The Quaker Bishop," while a certain military man, who once bossed the Philadelphia police, and swore at them, is not unfrequently spoken of as the "Fighting Quaker." Mennonites have made strong contributions to the membership of the other churches of their community. In a number of places the history of the local church began an ingathering of people from Mennonite families. And, though having changed their names, we know of numerous instances in which Mennonite peculiarities were still adhered to.

Since the time of the early efforts of the Friends on the Continent there have been few transfers from Quaker to Mennonite or Mennonite to Quaker. It seems that to both there were nearer neighbors from whom to steal sheep. Only in Chester County were Mennonites and Quakers close enough to climb over one another's fences.

Recently a friend brought me a leather covered book which he had picked up at a book stand bearing the title: "Journal of S. Grubb." He asked me whether any of my family was the author. I would be proud to find that so noble a name as Sarah Grubb was on my family tree. But Sarah lived over a hundred years ago. She was Irish and I am Pennsylvania Dutch. She had a Quaker background and I have a Mennonite background. Since there are also Jews and Negroes of the same name I am afraid the problem is one for the professional geneologist to work out, any one of whom, I suspect, might successfully do so were the fee big enough to make the task attractive.

While both Quaker and Mennonite were committed to the use of the distinctive garb, in the early part of last century, if a Mennonite wandered into town, he was easily distinguished from the Quaker because the Quaker wore short trousers and the Mennonite wore long trousers. However, that did not make much difference in the interpretation of Scripture. The Psalmist says: "The Lord looketh not upon the legs of a man." In the case of the Mennonite, why show his shanks if the Lord would not look at them anyway? In the case of the Quaker, why cover them if the Lord would not look at them anyhow?

Among Mennonites of the past there has been a decided feeling that it was not the part of Christians to participate in public affairs. They held that they were in the world but not of the world. The writings of the earlier Mennonite leaders frequently discussed the Magistracy. They always concluded that the only duty of the Christian to the State was to obey its laws. The calling of the Magistracy was in the hands of God, who had ordained them to the task and for whom it was a duty to pray continually, but a Christian should not compromise his profession to love and humility by participating in public affairs. To this day there are some Mennonites who will not exercise the right of franchise. Another reason for avoiding public office was that one could not remain non-resistant and have a part in things associated with the military or capital punishment or the taking of vengeance.

Again, in many countries, Mennonites were but a tolerated people denied the right of citizenship. This led to the habit of neglecting civic duties when that had the right to exercise them. However, Mennonites having ever been in danger of the distressing conditions that the authorities could impose upon them soon learned to use effective means of appeal to the princes and rulers under whom they lived. In Holland, in Germany, in Russia and in Canada they succeeded in obtaining concessions when the law of the land seemed to conflict with the exercise of their consciences. The concessions which the Paraguayan Government made to Mennonites a few years ago, as an inducement for them to settle in that country, is remarkable and something which no government of modern times has done for religionists. How long this pact may remain in force is another question. It may go in South America as in Russia, where Mennonites were induced to settle with the guarantee of freedom from military service forever. Yet, a century later, the Czarist government ruled that in that particular case the term "forever" meant only a hundred years.

With our Quaker friends the matter of participating in affairs of State was different. They had political control wished upon them by William Penn and the political affairs of the Commonwealth while in Quaker hands resulted in a liberal State with lofty ideals. Mennonites here in this country have never attained to such high places in the State as have the Quakers in England and in America. The highest political office for a Mennonite in America to date was that of a Congressman elected from Iowa. Others have been members of legislatures or have held other minor offices. In Europe there has been a difference. In Holland Mennonites have held cabinet portfolios and have become noted financiers. Today in the city of Amsterdam the majority of bank presidents are Mennonites. In Hamburg and in Danzig Mennonites have often been members of the city council. Quakers have had a president and who can tell but what some election may result in the selection of some Mennonite as a justice of the peace or perhaps a member of some local election Board—a distinction which I must confess with becoming humility was mine some years ago.

The Mennonite church, because of its individualism, has had the misfortune of having divided itself often. In Holland at one time there were some twenty separate bodies with as many peculiar names and hardly any other

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D. .... Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance $1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

differences. When the persecuted refugees from Germany and Switzerland were coming into the Netherlands, with nothing but misery to carry with them, the Dutch Mennonites forgot their differences and united in the support of their "Commission on Foreign Needs" which they had created. After helping these refugees to a new start in the New World, the Commission, having functioned from about 1707 to 1730, they found that they had forgotten their differences and have lived together happily ever afterward. The situation which Mennonites found themselves in Russia since the World War, again led American Mennonites to forget their differences so that they could be of practical help to their brethren.

A Methodist friend recently asked me why the Mennonites were so greatly divided. I could only tell him that it was for the same reason that the Methodists were divided into more bodies than the Mennonites. Government statistics list twenty Methodist divisions and sixteen Mennonite bodies.

Quakers have experienced divisions among themselves, but in this, as in other things, they have practiced moderation. I have read the published sermons of Elias Hicks and, for the life of me, I could not make out why, because of his teachings, it became necessary to build walls through the middle of Quaker Meeting Houses to divide the orthodox sheep from the Hicksite goats. No doubt our Quaker friends too, can hardly appreciate why because of the cut of the coat of a young school teacher and preacher it became necessary to split congregations and build other Meeting Houses under the eaves of the more conservative brethren and then call into being a separate general organization.

One sometimes wonders why, after being so closely related Mennonites and Quakers had to wait for a World War before they could again discover that they had common interests. Many of us lived near to one another. Both bodies had developed a considerable literature. Both were exponents of the things that were plain. Among both bodies there had been a peculiar democracy in their congregational life. Among them, too, the ministry was not a professional one and a clerical leadership was lacking. Several things were involved in keeping them apart. These were tradition and their language. Mennonites were already an old body, with nearly two centuries of history behind them, when they first came to this country, while the Friends were a new body. Mennonites were accustomed to flocking by themselves. Their troubles and persecutions in Europe brought this on. Quakers enthused with the consciousness of having a newer and better testimony to bring to the world, were actively engaged in proclaiming this message. That stage in Mennonite history had ended shortly after the Reformation. Mennonites were in a state of having been driven from pillar to post and were content to follow their own affairs, seeking to live unmolested in the world wherever they might find such a place.

With a large migration of Mennonites from Germany, who were farmers and not weavers, as were the Crefelters, it was but natural that they should seek land and that they should prefer to locate in solid German communities. Land on the Skippack, the Perkiomen, the Connewago, the Branch and the Tohicken offered such opportunities and so it became settled that the German language should prevail among them and their children, though becoming thoroughly American in other things, should continue to use the language of their fathers. Pennsylvania German has shown sufficient vitality to continue as a household tongue.

The need of plainness of speech never impressed Mennonites sufficiently to emphasize it, as it has the Quakers. Pennsylvania German is in itself a plain speech. It matters little to the Pennsylvania German whether he is addressed as "Sie Asel" or "Du Asel." Things that amount to the same thing are equal to each other.

In the days before the civil war Quaker business men, who wanted to hold their up-country customers, sometimes had the sons, who were to succeed them, spend a longer or shorter time on a Pennsylvania German farm in order to get a speaking knowledge of the dialect. Perhaps, in a business way, Mennonites and Quakers came into closer relations than they did in their Meetings. The products of Mennonite farms were in high demand for the tables of the Quaker city folks.

While pacifism has always been the historic attitude of both Quakers and Mennonites, the unsettled affairs during the Revolutionary War helped to send discord into both bodies. We have therefore the Free Quakers on the one hand and the Funk schism on the other. Both arising out of a compromise with the war situation on the part of dissenters. Neither of these factors, however, was of great influence and both became extinct, the Funk faction having disappeared about the middle of last century.

Much has been said of the canny instinct for locating good lands for which Mennonites are given credit. True, they live in the garden spots of the most productive of our States and the Canadian provinces. It is a compliment to give them credit for that, but, the fact is that force of circumstances drove them to unattractive lands, and there, by dint of hard effort and intelligent application, they have made their lands the Edens they happen to be. The Lancaster County Mennonites arrived when English settlers were refusing to hold the land where the brush grew too thick and the trees too high. Mennonites reasoned that a soil that could produce such things in such abundance must be good land and, as a result, Lancaster County, Pennsylvania, became one of the counties most notable for its production. Their less successful neighbors spoke of Mennonite sections as producing "De dumma lite and de fetta Oxa." Nevertheless it required superior farming intelligence to produce the fat oxen.

Our German neighbors and friends, may take it as a monkey wrench in their machine when I call attention to the fact that our Crefeld ancestors were more Dutch than German. The names of the first party were Dutch. They brought with them Dutch books, (I happen to have in my library a copy of a Dutch source book from which the author of the Martyr's Mirror drew, which was the property of the Kunder's family of the original party.) Some of the immigrants who shortly followed the original party came from Holland,—among them the Rittenhouses and the Keisers. The pioneers spoke Dutch and corresponded in Dutch. Only some time later did they concern themselves with having their Dutch books translated into German because the larger German immigration supplanted the Dutch. The fathers of our pioneers came into Germany because more favorable opportunities offered themselves in Crefelt than in Holland at that time. Indeed, almost everywhere in Europe, except in Switzerland, and south Germany, Mennonites carried with them the Dutch language and maintained it a long time afterward. In the Danzig State it took several hundred years for the Dutch language to give way to the German. In Hamburg, Dutch was the language used in worship until about 150 years ago. In Russia, when the Mennonites entered it, they took with them a kind of Platt Deutsch, which, as they speak it, is nearer the Dutch than the German.

Even in our times this dialect reigns in their homes in Russia and has been carried into the United States, Canada, Paraguay and Brazil. The High German that Mennonites in Russia, or of Russian extraction, use has been made the stilted language of the church and their polite society by the school masters when the bug of German Kultur infected them. At the beginning of the late war, while feeling in Russia was such that it looked as though the possessions of the Mennonites would be confiscated because they were of German extraction, they having come into Russia from Prussia 150 years before, a Committee of Mennonites went to St. Petersburg and convinced the then Russian government that they were not Germans at all, but colonists of Dutch extraction. Since their ancestors had come into Prussia from the Netherlands during the time of the Reformation they claimed to be of neutral stock and had their claim allowed. I am sure we must give that Commission credit for being as clever as our proverbial Philadelphia lawyer, who frequently happens to be Quaker.

What will be the future of the newly found fellowship of the Friends and Mennonites? There will not, and cannot of course, possibly be, a corporate merging. The identity of both sides is too precious for that and their historic background as well, as their relation with brethren across the seas, is of such importance that both will be glad to continue it. Informal contact, however, will be healthful. Sixty years ago Quaker representatives of the British Bible society and English Quaker consular officers in Berjansk made contacts with the brethren in South Russia. The Dutch and English Mennonites know each other and today there is visiting back and forth. At the beginning of the World War, Quakers and Mennonites rediscovered each other because they needed one another very much. Quakers were better prepared for the emergency than we were for the reason that they had not taken it for granted, as we had, that such a thing as a world war could never break out. Mennonites were found ready to endure for their peace testimony and together we found encouragement when all the world was going crazy with the war spirit. We have learned from the Friends some practical ways of showing mercy and making sacrifices for sufferers. We shall stand together in stating our common position concerning war and vengeance. We hope to continue learning from one another and learning to know one another better. And, while not looking for bigness in numbers, we may together find some more substantial ways of showing greatness.—Silas M. Grubb. Germantown Mennonite Church. October 19, 1933.

BROTHERHOOD TOPIC FOR NOVEMBER

Peace

Scripture References: Matt. 5:39-40; Matt. 5:43-44; Luke 6:32-33; Rom. 12:17-21.

The distinguishing feature of the Mennonite Church from its very beginning has been its renunciation of the use of force. It is today the oldest organized religious body with a consistent testimony against war.

Suggested activities:

Celebration of Armistice Sunday.

Peace discussion group meeting weekly during the month of November.

Topics for discussion:

1. What should be the place of organized peace work in the Mennonite Church?
2. How far should we go in trying to influence the policies of our government in regard to international affairs?
3. What immediate steps should the Christian who is opposed to war take?

The person who would intelligently work for peace must do at least two things in preparation. First he must carefully establish his own position. He must know why he opposes war. He must know just which of the many attitudes toward the question he wishes to make his. In the case of one who is a Mennonite, he may turn to his historical heritage for guidance. From the various experiences of his own people he may plan a line of action for himself. From their faith he may gain strength for the difficulties that may be his. He also has at his disposal the vast religious heritage. Many within and without our own group have lived and thought on this problem which the Christian faces.

In addition to establishing his own position, he must be aware of the things that are happening in the world around him. Wars do not happen overnight. They are the result of many events and of much preparation. No one who does not strive to keep in touch with the thought and actions of the world, is truly being a peacemaker.

Armistice Sunday should be in part at least, a day of repentance for Christians. Had they remained true to the life lived by the early followers of Jesus it could not be said today that the worst wars the world has known have been fought by Christians. Nor are Christians free from criticism today. The church is far from ready to take any concrete steps toward becoming a peacemaker in the world. Only rarely does a church group as a church group do anything that adds to the strength of peace forces. In a situation where force is destroying both life and property, the church is usually silent or on the safe side. Yet wars, or conflicts of any kind are the results of vices which the church condemns—greed, covetousness, deceit—these things cause wars and strife. Whether we wish to or not, we all sin because we are members of groups that do wrong. Our nation is not blameless in its conduct toward nations. As citizens we too err—we trespass against our neighbors whom we should help. As members of a given social group, as employers or employees, we sin **as a group.** It is these group sins that cause wars and conflicts. It is for these that we could repent on a Sunday like Armistice Sunday. We have trespassed against our neighbor. We may not worship until we have made right our relationship with him.

FRED JOHNSON'S IMPRESSION

Moencopi Mission, Tuba City, Arizona. Dear Readers of The Mennonite:—I wish to share with the readers of The Mennonite my visit to the General Conference at Bluffton, Ohio, which still is fresh in my mind. And now I wish to say, that I can see why the General Conference takes its important place among the Mennonites in this land. However, I was greatly impressed by the way in which the Mennonite people have been blessed of the Lord both in their homes and in their churches. While at Newton, Kansas, we have met many of the dear people who gladly received us into their homes and that we have been privileged to visit their churches also. And as far as I can see and learn in which they have kept up their churches and business I cannot help but admire their faith in the word of God. Indeed, we enjoyed greatly our visit to one of their family reunions at Peabody, Kansas, and it was wonderful for me to see that our God is true and faithful to all His promises, and Psalms 128:1-6 verses have come home to me real as I have watched the families. I was especially thrilled by the singing of the people in their own mother tongue which must mean praises to the glory of God. And while at Berne, Indiana, I noticed that we were in the midst of a Christian community, it was wonderful to me as I have watched the people and they too seem to have been watching me as a stranger in their midst, and as we go about their homes I cannot help but say to the friends in my presence, that I most sincerely believed that the blessings which have come to the Mennonite people in this land is due to their faith in the word of God. I cannot help but see the differences among the Mennonites on my trip to their conference because among our people in the Hopiland we do not have anything like what the Mennonite people have. Many among the Mennonites seem to be prospered in business, in farming, and practically in every profession or trade, and I can see that this is due to the fear of God among them. I don't wonder that whereever the Gospel of Jesus Christ goes, there the light goes, both in civilizing, educating, and business and prosperity all come from the Lord based on his word. And I now believed more than ever before, that America is being blessed and prospered for all these years because the majority of her law abiding citizens who are Christians and God fearing people, and I am convinced to say, that unless the majority of our American people return back to the faith in the old Book which is the Bible, prosperity may never return back to our land of freedom again like it was when the word of God had been faithfully preached in this land of ours. As an American Indian, I believed in the protection of ouor government and our coountry, and so far as our government will do what is right and just we as Christian people ought to pray and to support our government and seek to bring the Gospel to the people everywhere in the land, for it is our only hope of prosperity and peace in the land.

The Mennonite people should be thankful for the religious liberty which they are enjoying and for having the word of God taught among them for hundreds of years. And I would to God that Christian people everywhere may earnestly pray that the same blessing may come to us, the Indians, for there is nothing that can bring about the change among the Indans but the prayers of God's people everywhere. And again, I repeat that there is absolutely no hope for anyone in this world ,whether it be a black man or a white man or an American Indian, apart from the finished work of the Lord Jesus Christ on the cross he is lost in sin, and "there is no peace saith my God to the wicked." We need to preach the whole gospel, salvation from sin through the blood the cross and the coming of the Lord Jesus for His own which He purchased by His own blood.

Let us hold the truth up higher before our people that the blessing of God may flow again that shall revive the Christian people everywhere, and unless we do that we cannot expect great blessings from the Lord. And may the Lord bless His people in all the Mennonite churches is my prayer.

Fred A. Johnson.

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The Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

November 5

The Awfulness and Futility of War.— II Samuel 12:29-31.

The world is very sick. The hearts of many are heavy. Moral and economic conditions are appalling. No one knows what the future holds in store. In the twelfth chapter of Second Samuel the prophet Nathan told David a story of a gross injustice and so hid his message in a story that David did not know that his own sin was being portrayed until the prophet spoke those condemning words, "Thou art the man." Today we are paying for the sins of the past years. Retribution is pointing its finger at us and telling us that all of these evils designate the price which must be paid for foolishness such as we have been engaged in.

Prior to the World War practically all of the leading nations of the world were arming themselves to the hilt, all were suspicious of one another, every country was tense, it required only the murder of one man in central Europe to start the conflagration. Then for four awful years countries which were supposed to be civilized jumped at each other and killed millions of the best men and women, those who should have made their great contribution in this generation, men and women each one of whom was of inestimable value in the sight of God, souls for whom Christ had died, and they to be cut off from their destiny here on earth by such a mad onslaught.

Armistice Day finally came, but with it there did not come the true spirit and desire for lasting peace. Each nation was trying to force the cause of the war upon another, each was grasping for new boundaries and accessions. It appeared that these foolish nations had not learned their lesson sufficiently well. Since the Armistice there seemed to be something like prosperity but it was only a superficial flare-up which men thought was prosperity but it was only a bubble which burst and left us sitting in a depression. It was a period when we needed to wait until our souls would catch up with our bodies and we have not yet caught up. In International relations all is not well. With Germany withdrawing from the League of Nations and from the Disarmament Conference, Europe is thrown into confusion. It all comes as a result of the other nations trying to hold Germany down rather than treating her as a sister nation. We cannot unequivocally say that one nation was the cause of the war, and it is certain that no country won the war. War is rarely necessary, and war never settles anything, it leaves all nations in a worse plight than they were before they engaged in wholesale murder and crime, for that is all we can say of war, surely it does not have any place in a civilization like ours.

The cost of the war can never be estimated, but the figures as computed by one of our foremost authorities gives figures as follows, it might be well for us to remind ourselves of the awful cost of war. The human cost of the World War was 10,000,000 known dead soldiers; 33,000,000 presumed dead soldiers; 13,000,000 civilians; 20,000,000 wounded; 3,000,000 prisoners; 9,000,000 war orphans; 5,000,000 war widows and 10,000,000 refugees. The estimated cost of the war is $337,946,179,657. But the financial cost is insignificant as sompared with the moral and spiritual loss. In times of war, men lose all sense of decency and right, they become veritable demons, they will never again be the same when they return to civilian life, how can they be expected to keep their idealism in a veritable hell. War has never been anything decent, listen to our Scripture portion where we are told how David and his army took the Ammonites, forcibly placed them under saws and harrows of iron and cut their bodies into pieces with axes of iron and made them pass through the brick kilns and burned them to death. Such was the awfulness of war, and it has not been refined but by means of scientific knowledge it has been made more extensive and deadly.

Questions

1. Has war ever accomplished anything which could not have better been accomplished by peaceful means?
2. How much in human lives, economic, moral and spiritual values has the World War cost us?
3. Why is war so cruel?
4. What is the relation of war to youth?
5. Have we achieved in making war unnecessary?
6. What are some of the "hot-spots" in the world today?
7. How can peace be attained?

Study the Scriptures

Oct. 30.—A massacre. Numbers 31:1-11.
Oct. 31.—A raid for spoil. I Sam 30:8-18.
Nov. 1.—War's debauch. I Sam. 30:8-18.
Nov. 2.—Common cruelties. II Kings 8:7-15.
Nov. 3.—The principle of vengeance. Rev. 13:10.
Nov. 4.—A prophet's dream. Hosea 2:18-20.
Nov. 5.—The Awfulness and Futility of War. II Sam. 12:29-31.

ANGEL OF PEACE

Angel of peace, thou hast wandered too long;
Spread thy white wings to the sunshine of love!
Come while our voices are blended in song,
Fly to our ark like the storm-beaten dove.
Fly to our ark on the wings of the dove,
Spread o'er the far-sounding billows of song,
Crowned with the olive leaf garland of love.
Angel of peace, thou hast waited too long!

Brothers we meet on this altar of thine,
Mingling the gifts we have gathered for thee;
Sweet with the odors of myrtle and pine,
Breeze of the prairie and breath of the sea,
Meadow and mountain and forest and sea;
Sweet is the fragrance of myrtle and pine.
Sweeter the incense we offer to thee,
Brothers once more round this altar of Thine!

Angels of Bethlehem, answer the strain!
Hark! a new birthsong is filling the sky!
Loud as the storm wind that tumbles the main,
Bid the full breath of the organ reply.
Loud let the tempest of voices reply;
Roll its long surge like the earth-shaking main!
Swell the vast song till it mounts to the sky!
Angels of Bethlehem, echo the strain!

—Oliver Wendell Holmes.

Here is a little creed,
Enough for all the ways we go;
In love is all the law we need,
In Christ is all the God we know.

—Edwin Markham.

YOUNG PEOPLE'S RALLY

The Eastern District Christian Endeavor Union has planned a very interesting program for its fall Rally, which will be held Sunday afternoon, October 29 in the Zion Mennonite Church, Souderton, Pennsylvania.

The speaker will be P. J. Boehr, returned missionary from China, who will speak on "Missions, the Supreme Challenge of the Church."

There will be musical numbers by the Lansdale Male Chorus and the Souderton Chorus.

The meeting will be in charge of the president, Lloyd Weiss.

May Markley.

"THERE IS NO PEACE"

By Frank S. Murray

I come before you a prisoner condemned. My sentence is a sentence of death. My guillotine is the next war, and the executioner may well be my own brother. My fate is settled,—not for any guilt of mine, not for any wrong that I have done, but because of civilization, our benighted civilization, has decreed: "There is no peace." "No peace, no peace," say the sombre cynics. "No peace" is the fatalistic conclusion of the people at large. My sentence of death has been signed by Apathy and sealed by Despair.

We men of college age are the ones who

are to pay the penalty for the next war. **Ours** will be the supreme sacrifice, **ours** are the homes that will be desolated. **Our** wives and **our** sweethearts will endure the anguish of bereavement. And, sobered by the approach of death, I, for one, rise to inquire into the evidence adduced against me. What is going on in this world of ours? Where is our vaunted machinery of peace? Is it true that for the beings created in the image and glory of God there is no such thing as peace?

It certainly seems that way. For years pacific endeavor has been systematically stifled. The Treaty of Versailles promised disarmament to the lowest point consistent with national safety. Yet in spite of the Washington Conference, and the Geneva Conference, the "lowest point" has been rising steadily, and the murder machinery of the nations has doubled and tripled since 1914. Whole libraries could be filled with resolutions that have been adopted denouncing war and demanding peaceful settlement of disputes. We have had our Locarnos, our League Covenants and our Kellogg Pacts—outlawing war as an instrument of national policy—, yet Japan is demonstrating the futility of such paper peace, when that peace conflicts with a nation's desires. And who can say that France or Germany or Britain or the United States of America would do any better, if faced with sufficient incentive. "Peace, peace at any price, peace by every means and peace above all," cried the crippled war veterans at Geneva, while their compatriots at home were busy shipping artillery and ammunition to China and Japan! Clearly, the anti-war sentiment is rhetoric only, and disappears like morning mist before the greed for gain. Patriotism, nationalism, and "security" are slowly but surely loosing the "dogs of war"—and signing my death warrant.

But is war really imminent, or am I only another alarmist? What is the actual state of affairs today? Let us briefly survey the world political map.

In Germany under Czar Hitler the old Prussian militarism has again reared its head. Democracy, says Hitler, is dead in Germany; liberty is not essential to the individual citizen, nor is freedom a requisite of the modern state.

France, with the greatest war machine ever produced by one nation, keeps a suspicious eye on Germany and weaves a chain of allies about her.

Italy cries for peace and prepares for war, and is discussing a counter-alliance with Germany.

Russia, with her seven million armed men, and her fiendishly modern killing equipment, has at last put teeth in her threat to overthrow all the other governments of the world.

Japan, most ominous of all, has stopped talking about the "next war"; it is "this war" with her.

Throughout the earth we see that economic integration is fighting political disintegration, that financial interdependence is baffled by nationalistic independence. Where we should be bound together as an economic community, we are being forced apart into armed camps of hate and enmity. Hear the slogans: "Italy wants her place in the sun," "Germany for Germans but not for Jews," "Buy American"—all are equally unreasoning and equally dangerous. Again we hear the fatalistic refrain: "There is no solution; there is no hope; there is no peace."

"The matter with humanity today," said the late Gamaliel Bradford, "is that we are drifting away from God!". I need not elaborate this truth. It is apparent to all thinking men and women. The question is, what shall we do about it? How can we inculcate in humanity that higher responsibility which we simply do not have by nature? We cannot do it by "Social reform." Experience has taught us the bitter truth that treaties are ignored, peace pacts are broken, disarmament becomes a sham, education is forgotten —none of them produce that solid righteousness which alone is incompatible with war.

Palliatives will not work. There is no "easy method" of cure. I know of but one way. Calvin Coolidge called it a change of heart. Saint Paul called it salvation. Jesus Christ called it being born again. It cannot be analyzed; it defies definition—but it is the greatest force, the only force in the world today that can bring us back to God. Let us stop trying to reform society and examine our own inmost souls. Do you and I really, sincerely want peace, and want it enough to get it? Once we achieve a change of heart; once the nations come to love meekness, purity, and mercy; once civilization learns to follow in the footsteps as well as the phraseology of Christ, armaments will take care of themselves, peace propaganda will be unnecessary, and war, aggressive, or defensive, will be unknown.

* * *

Yes, I am a prisoner condemned. Once more I face the guillotine . . .

But I am not the only one. The sentence falls on all of us, on you, and you, and you. The next war will be a slaughter, not only of soldiers, but of civilians, a slaughter calculated to go far toward extermination of the human race. My friends, if we continue on this path of suspicion; if we wilfully reject the one possibility of spiritual regeneration; if we persist in the blind, apathetic fatalism into which we have fallen; where now we see, "There is no peace," may some day appear, "There—are—no—people."

THE CHRISTIAN AND HIS RELIGION

By Alma Ramseyer

I can best summarize this very practical course taught by Rev. Shelly of Wadsworth, Ohio, by gaving the outline. (Each Roman numeral was the subject for discussion for one day.)

I. What is the Christian's Religion?
  A. It is a religion of a new birth. John 3:3, II Cor. 5:17.
  B. It is a religion of growth. II Peter 3:18.

A Christian should never stop growing. There is no such thing as "having arrived" in his spiritual growth.

  C. It is a religion of character building. Matt. 7:24.
  D. It is a religion of faith. II Cor. 5:17, Rom. 10:17; 5:1.
  E. It is a religion of the value of a human being. Luke 15:10; Matt. 16:26; Parables of The Good Samaritan and The Prodigal Son.
  F. It is a religion of the presence of God. Acts 17:27; Matt. 18:20.

II. A Religion of Experience.
  A. This **experience** of **knowing** Christ was a power in the lives of the Apostles. "I know whom I have believed."—Paul also Job said, "I know that my Redeemer liveth."
  B. We all come to God through Christ but our experiences vary just as the experiences of John and Paul were different. "But until religion is a matter of experience, it does not matter very much." We must **know.**

III. A Religion in the world but not of the world.
  A. John 17:14; I John 2:15; John 15:19; Rom. 12:2.

Being a Christian should distinguish us from the rest of the social group.

IV. A Religion of Love.
  A. I John 4:16; John 3:16; 15:19; 15:3; Matt. 22:39; John 15:12; I Cor. 13:13.

"The greatest of these is **love."** God **gave** because He **loved.** So should we —not from a sense of duty.

V. A Religion of Sacrifice (Result of love).
  A. Matt. 16:24; Rom. 15:1, I Cor. 8:13; Luke 14:33.

Self denial does not need to take away from us the joy of living because the Christian life is the abundant life.

VI A Religion of Everyday Life.
  A. Practical ideals for every day living. James 1:27.
  B. Concerning giving—Mark 12:43, I Cor. 16:2; II Cor. 9:7.

VII. A Religion that Saves.
  A. The two-fold purpose of the Christian religion.
    1. It helps us to live.
      a. Christ wants us to live the abundant life.
      b. Men must live in peace with God.
    2. It prepares us to die.

The preatest purpose in the Christian religion is preparing men to meet their God. Amos 4:12.

And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. Psalm 119:43.

Blessed are the undefiled in the way, who walk in the law of the Lord. Psalm 119:1.

THE S. S. LESSON

November 12

Paul in Macedonia. Acts 16:9-15; 25-31.

Golden Text,—Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16:31.

Paul and his party had other plans but they were abandoned because they were Spirit led men. The places they proposed to stop were not abandoned in God's plans but, there was a special work for Paul and Silas to do in Macedonia. We often wonder what might have been the result had these messengers of the Gospel turned east instead of west. There is no use of speculating. God was directing that the Gospel be carried to Europe. When the vision appeared calling for help from the Macedonian, he symbolized all the Christless lands. Those that have not heard the Gospel are still crying, "Come over and help us." Paul and his companions went without hesitating. If there were more of the spirit of immediately answering for the call for the Gospel today the whole Christian world would be actively engaged in missionary efforts instead of lessening its forces on the field because of a lack of funds. We are not told that Paul ever waited in his missionary work until a sufficient fund could be raised to finance him.

It is interesting to note that the writer of the book of Acts changes his pronoun when they start for Macedonia. Before it had been "they" now it is "we", indicating that he had joined the party. Henceforth we are getting the story from an eye witness. It has been noted that the Book of Acts is but a continuation of the Gospel of Luke. In the Gospel he described what was done while Jesus was present in body, in Acts he described what was done with Jesus in the Spirit present with His own. He has led them in person, now His Spirit is leading them.

Arriving in Philippi, Paul and his companions went to the place of prayer by the river side. There was no established synagogue in this place but there were devout souls who found a place for common worship. No wonder that there was a ready response. The earnestness of the worshippers was rewarded with the appearing of a messenger from God to reveal the Christ to them. Here was a working out of the promise that those who seek Him shall find Him. A quiet place out with nature by the side of a river was an appropriate spot for worship. It was a nearness to God in nature and in the Spirit.

The first convert in Europe was a woman. Woman's place under the Gospel has always been important. Many saintly women have brought glory to God and salvation to the lost by their devoted faith and earnest efforts. In Christianity alone has woman found a place equal with man. In the case of Lydia we note that she was a devout woman attending the place of prayer, that she had an open mind and gave heed to the Gospel. She proved her acceptance of Christ as her Lord by acknowledging it through baptism, she was hospitable and brought her to Christ. Qualities such as these become any woman. Her business, undoubtedly a profitable one, gave her the means by which she could care for the preachers who had brought her to Christ. Possessions when devoted to the service of God may be a blessing to self and others when properly used.

The portion omitted from our lesson has to do with the casting the evil spirit out of the unfortunate girl and the persecution of Paul and Silas as a consequence. Very often the doing of good brings on persecution. It is to be expected for Jesus warns that such things will happen. In their imprisonment Paul and Silas sang songs in the night "and the prisoners heard them." It is one of the marks of a devoted child of God that he can have joy even though the world is making it miserable for him because he has something that the world cannot know.

The earthquake that released the prisoners was one of those things in nature which God sometimes times to suit some great purpose. Here it was the means of bringing first terror and then salvation to the Jailor. Some men must be shocked with a realization of their position before they will turn their thoughts to God. Every unusual occurrence about us is a warning from God that the ways of sin must be abandoned if there is to be eternal safety. The self destruction suggests itself to the unregenerate person when in great distress and peril. It is as wicked to take one's own life as it is to take the life of another. One cannot escape punishment that way for one has to answer for it in eternity. The jailor asked the most important question any one can ask at any time. The answer to "What must I do to be saved?" must be settled definitely and should be settled immediately. In the case of the Jailor the answer, "Believe on the Lord Jesus Christ" brought him salvation as it will any one who responds to it as God reveals it. Again, we note how rapidly the Gospel progressed. The Jailor and his households received Christ and were baptized. We note the change made in the Jailor. From a hard and cruel man he became a tenderhearted one and showed it by his kindly ministrations to Paul and Silas. The Gospel brings the message of salvation. Regeneration follows and the hard hearts of men become kind and loving.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR SEPTEMBER, 1933

Friend, Dallas, Ore., $5; Zion Menn. Ch., Belmont, Kans., $6.15; Hebron Ch., Inman, Kans., $29.26; S. S., Lehigh, Kans., $5.20; Emmanuel Ch., Canton, Kans., $7.58; A. M. Ch., Milford, Nebr., $25; Garden Twp. S. S., Moundridge, Kans., $3.70; S. S. Class, Calvary Ch., Mechanics Grove, Pa., $25; Herold Ch., Bessie, Okla., $13.06; Sichar Ch., Cordell, Okla., $3.70; S. S. Butterfield, Minn., $19.71; First Menn. Ch., Wadsworth, Ohio, $6.41; A. R. Schmidt, Buhler, Kans., $5; Menn. Group, Dallas, Texas, $7.20; S. S. Class, First Ch., Philadelphia, Pa., $25; Friedensberg, S. S., Avon, S. D., $40; Menn. Ch., Pratum, Ore., $19.68; Martha Suter, Pandora, Ohio, $15.31; Eastern Dist. Conf. C. E. Union, $171.89; First Menn. Ch., Paso Robles, Cal., $12.71; St. John Ch., Pandora, Ohio, $12.85; Ins. Comm., refund, $54.30; Marie J. Regier, refund, $20.19; Brudertal S. S., Hillsboro, Kans., $60.69; First Menn. Ch., Philadelphia, Pa., $12.38; Menn. Ch., Halstead, Kans., $34.44; West Zion Ch., Moundridge, Kans., $18; Bethany Ch., Kingman, Kans., $5.60; Zion S. S. Donellson, Ia., $13.04; W. Swamp C. E. S., Quakertown, Pa., $30; Grace Hill Ch., Whitewater, Kans., $24.17; Tabor Ch., Goessel, Kans., $21.09; Swiss Ch., Whitewater, Kans., $12.93; S. S., Upland, Cal., $14.32; First Menn. Ch., Berne, Ind., $184.02; Menn. Ch., Pulaski, Ia., $12; Friend, Odessa, Wash., through M. J. Galle, $10; Second Menn. S. S., Beatrice, Nebr., $75; S. S. Class, First Ch., Berne, Ind., $38.68; Grace Ch., Pandora, Ohio, $100.42; Bethesda Ch., Henderson, Nebr., $56.08; Bethel College Ch., Newton, Kans., $30.63; Jacob H. Krehbiel, Moundridge, Kans., $11.75; 3-C. E. S., Mt. Lake, Minn., $9; Y. P. Middle Dist. Conf., $275; C. E. Soc., Paso Robles, Cal., $16; Salem Ch., Dalton, Ohio, $41.76; Salem S. S., Freeman, S. Dak., $25; Saron Ch., Orienta, Okla., $6.50; Christian S. S. Moundridge, Kans., $28.15; First Menn. Ch., Upland, Cal., $29.34; Goessel Menn. Ch., Goessel, Kans., $21; Friend, Berne, Ind., $25; Menn. Ch., Butterfield, Minn., $6.70; Alex. S. S., Goessel, Kans., $40; Alex. Ch. (add.), Goessel, Kans., $3; Mrs. M. Horsch, Beatrice, Nebr., $5; Zion Ch., Elbing, Kans., $305; Bethlehem Ch., Bloomfield, Mont., $63.11; First Menn. Ch., Philadelphia, Pa., $5.46; Friedenstal Ch., Tampa, Kans., $21.93; Friend (H. S.), Newton, Kans., $500; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $289.30. Total, $3,015.39.

Balance in bank September 1, 1933		$ 331.95
Gifts received for General Fund	$2,250.38	
Gifts received for Orphans, etc.	297.93	
Gifts received for Special Accts.	467.08	3,015.39
Total		$3,347.34
Paid on orders	$2,603.56	
Notes receivable	500.00	3,103.56
Balance in bank October 1, 1933		$ 243.78

(On October 1, 1933, the board owes for approximately $27,000.00 unpaid orders.)

Correction: In our September report we showed a gift from "Friend, Newton, Kansas" and it should read, "Friend, Beatrice, Nebr." We are sorry that this mistake accrued.

Respectfully submitted,
J. E. Regier, Treasurer.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR SEPTEMBER, 1933

Foreign Missions, General Treasury

Bethel Mission Soc., Wolf Point, Mont.	$ 66.58
Mission Soc., Deer Creek, Okla.	25.00
Sew. Soc., First Menn. Ch., Newton, Kans.	45.00
Total	$136.58

Expenses of Ex. Com. and "News and Notes"

Ebenezer Mission Soc., Gotebo, Okla.	$ .50
Sew. Soc., First Menn. Ch., Newton, Kans.	2.00
Emmaus Sew. Soc., Whitewater, Kans.	2.30
Miss. Soc., First Menn. Ch., Nappanee, Ind.	2.00
Hoffnungsfeld Sew. Soc., Moundridge, Kans.	2.00
Alexanderwohl Ch. Sew. Soc., Goessel, Kans.	1.50
Total	$ 10.30

Christmas Fund

Ladies' Aid Soc., Donnellson, Iowa	$ 8.00
Ebenezer Mission Soc., Gotebo, Okla.	10.00
Bethel Mission Soc., Wolf Point, Mont.	10.00
Dorcas Miss. Soc., Pulaski, Iowa	25.00
Total	$ 53.00

Miscellaneous

Hoffnungsfeld Sew. Soc., Moundridge, Kans., Biblewoman, India	$ 25.00
Ladies' Aid Soc., Donnellson, Iowa, Biblewoman, China	5.00
Sew. Soc., First Menn. Ch., Newton, Kans., Montana Sta., for clothes	15.00
Ebenezer Miss. Soc., Gotebo, Okla., Korba Sta., for clothes	10.00
Total	$ 55.00
Grand total	$254.88

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

JOTTINGS

The Men's Chorus of the Eden church. Moundridge, Kan., rendered a sacred program in the Christian church on October 15.

Dr. Frank Siebens, as exchange pastor of England during the past summer, was the speaker at the Vesper Service at Bluffton College last Sunday. He had for his subject, "The International Mind." Prof. Russell Lantz directed the music.

Dr. H. P. Thielman, an instructor at the Ohio State University, has recently been honored with election to fellowship in the American Association for the Advancement of Science. The honor was conferred because he is engaged in scientific work and has advanced science by research.

Twenty-eight members of the Mission Society of the First Mennonite church of Christian, Kan., met at the home of the pastor, Rev. P. P. Wedel, it being Mrs. Wedel's birthday. Mrs. Wedel was surprised with a hankerchief shower and a cake bearing 48 candles representing her age.

The choirs of the Mt. Lake, Minn., community gave a successful musical at which the cantata "The Eternal Message" was rendered. The choir consisted of about one hundred participants and was led by Paul Straughten. John Johnson was the pianist. The affair was given for the benefit of the local hospital.

Newton, Kan., has again opened a period for Bible study for children in the grade schools of that town. Every Wednesday afternoon the children are dismissed to go to their respective churches for instruction in Bible. John Warkentin, a student in Bethel College is the instructor in the First Mennonite church.

The Mission Festival of the Inman, Kan., church was attended by a large and interested audience. Rev. H. J. Dyck delivered an address on Home Missions and Dietrich Friesen and J. H. Ediger were ordained into the Christian service. Two returned missionaries, Rev. P. V. Balzer and Miss Marie Regier, both from China, gave talks on their work.

At the 250th Anniversary of the settlement of Germantown the Germantown congregation received letters of congratulation from its mother congregation in Crefeld, Germany, and from the Western District Conference which was in session at that time. There were four meetings in honor of the event Thursday evening in the Mennonite Meeting House, which was crowded to capacity. Dr. Wm. I. Hull, a professor in Swarthmore College and an authority on International affairs, gave an account of the Quakers in Crefelt. Dr. S. M. Grubb presented another address covering the relations of the Friends and Mennonites. On Friday evening Friends and Mennonites met in the Friend's Meeting house with representatives of Germantown churches and greetings were received from many of the local churches of various denominations. On Saturday Friends and Mennonites again met for worship in the Friend's Meeting House. On Sunday afternoon the young people of the Eastern District conference met in the Mennonite Meeting House in honor of the event. Owing to the meeting of the Pennsylvania German Society on the 20th an unusual number of visitors inspected the Mennonite Meeting House.

The pastor of the Schwenksville, Pr., church, Rev. Freeman Schwartz, has compiled a record of attendances at the sessions of the Sunday school which makes a remarkable showing. Out of a possible 603 sessions Ezra Markley has attended sessions 581, Horace B. Kratz 573 and Freeman Schwartz 567. The following have attended 500 or more sessions, Clarence Kratz, Claude Kratz, Fred Abner Tyson, Earl Freed and May Markley.

Sunday, Oct. 15 day was a banner day for the Deep Run, Pa., church and its pastor, Rev. A. M. Fretz. On that occasion the 50th anniversary of the ordination of Rev Fretz was observed. There were three services, morning, afternoon and evening. It is estimated that over one thousand were in attendance and an amplifying system carried the proceedings to those on the church lawn who could not gain admittance to the church. Members of the Deep Run, Perkasie and Springfield churches, whom Rev. Fretz serves, were out in force. At the close of the service the deacon, Samuel Gross, presented Rev. Fretz with a purse containing a substantial sum of money as an appreciation of the work of the pastor.

DEATH

Enns—Died at Shafter, Calif., on Sept. 21st, Jacob A. Enns at the age of 71 years and 21 days. He was born in Russia and at the age of 10 came with his parents to America and they made their new home at Mountain Lake, Minn. Having accepted Christ as his Savior he was baptized and received into the First Mennonite church at Mountain Lake in 1881. On July 7, 1887 he united in marriage with Anna Suckau and the Lord blessed their union with 7 children, two of which preceded him in death. In 1903 he moved with his family to N. Dakota and in the year 1920 they came to California. On Sunday, Sept. 17 he ate some smoked fish which caused ptomaine poisoning and resulted in his death on Thursday. The services were conducted on Sunday, Sept. 24 in the Mennonite Brethren Church. Rev. Bestvater, the pastor spoke in German on John 11 and Rev. Krehbiel of Reedley spoke English on Job 14:1-2.

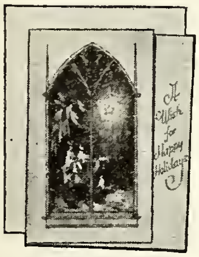
I am a stranger in the earth: hide not thy commandments from me. Psalm 119:19.

Remove from me reproach and contempt; for I have kept thy testimonies. Psalm 119:22.

Finest Quality Scripture-Text Parchment Folders for Christmas

The day of the large, gaudily colored flat card has passed. The last word in Christmas greetings this year is rich parchment folders with soft, warm tints and highest quality art. You can now remember ALL your friends with Scripture texts.

Only 5c Each

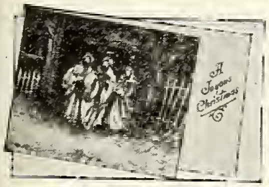

A Wish for Happy Holidays

No. 21

No. 21—A WISH FOR HAPPY HOLIDAYS

May the joy that sped the
Wise men on their way
Fill all your heart with peace
And happiness today!

"The gift of God is eternal life." Rom. 6:23.



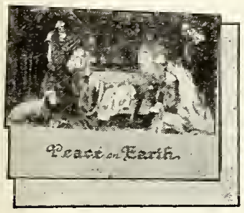
No. 12

No. 12 — A JOYOUS CHRISTMAS

Like the wise men, may you find Him
Who was born this Christmas Day,
And throughout the New Year journey
O'er another, gladder way.

"His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. 9:6.

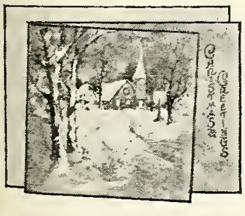
Wise men bring their expensive gifts to the stable. Size 5x3 inches. Price 5c.



No. 19

No. 19—PEACE ON EARTH

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.



No. 17

No. 17—CHRISTMAS GREETINGS

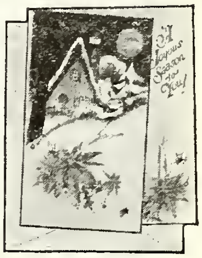
It gives such cheer
To be repeating
The age-old joyous
Christmas greeting:
"MERRY CHRISTMAS!"

"This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:24.

No. 11—A JOYOUS SEASON TO YOU.

May joy and peace
And love be found
In heart and home
The year around!

"For the grace of God that bringeth salvation hath appeared." Titus 2:11.

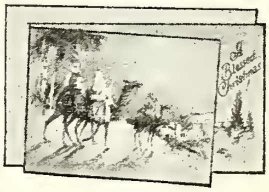

A Joyous Season to You

No. 11

No. 18—A BLESSED CHRISTMAS

Now may the brilliant Christmas star
Send out its shining rays
Of peace and love from heaven above
To gladden all your days!

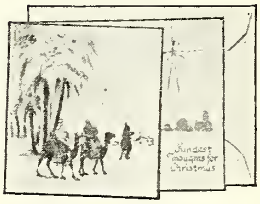
"We have seen his star in the east, and are come to worship him." Matt. 2:2.



No. 18

No. 13—KINDEST THOUGHTS FOR CHRISTMAS

"For unto us a child is born,
Unto us a son is given:
And the government shall be
Upon his shoulder."
Isa 9.6.

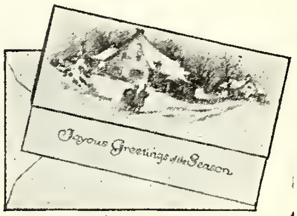


No. 13

No. 16—JOYOUS GREETINGS OF THE SEASON.

May Christmas blessings, one and all,
Around your happy fireside fall!

"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ." I Cor. 1:3.


Joyous Greetings of the Season

No. 16

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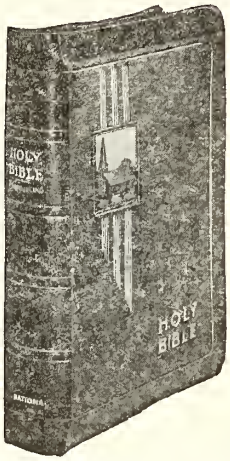

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- Our Lord's Character and Offices
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- Prayers of Jesus Christ
- Harmony of the Four Gospels
- Discourses of Our Lord
- Sermon on the Mount
- Dispensations of Our Lord
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The Mennonite

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VOL. XLVIII BERNE, INDIANA, NOVEMBER 2, 1933 No. 43

EDITORIAL

In answer to the report of the advertising of liquors in anticipation of the repeal of the 18th amendment which is illegal, made to the Department of Justice it has been given out that this Department referred the matter to the Post Office Department. Another example of the Great American game of "Passing the Buck." There is no doubt that there is now, and has been since the 18th amendment has been in force, an attitude of nullifying this law on the part of many officials in our Government. A notorious case now on trial in Pennsylvania, brought out evidence that officials were collecting graft from violators of the liquor laws covering a large community and were doing all in their power to prevent law enforcement. This is not the only case of the kind by any means. The whole nation has been honey combed with grafters and criminals of this kind. In the last analysis the real fault lies with the people. If they elect officials of this sort there is nothing to be expected but scandals of the worst kind.

It is reported that Gandhi once said, "Live Christianity doesn't talk it." Stanley Jones tells of a Chinese student who said, "Christianity is a very talky religion." Christians generally will admit that the criticisms from these two sources leave some ground. Too many people think their own duty has been performed when they make loud professions, or when they say beautiful things about what their religion is capable of doing. Of Jesus it was said, "He went about doing good." True, Jesus was the great Teacher, but, His teachings were always backed up by his deeds. If we are truly following Jesus we will, in our lives, not only be bringing forth leaves of profession, but will also be bringing forth fruits. It is not by words but by fruit that we are to be known and judged.

A minister of a small church once met one of the younger members of the congregation who had been irregular in his attendance. In reply to the question, Why? he said, "Our church is too dead." Here, thought the pastor, is one who has a vision of the need of greater spiritual life and interest. In this he was disappointed, as the following reason will show: They have game rooms in other churches, there are more social opportunities in them, one gets a good time when one gathers with the young people there. It is not all prayer-meetings and religion with them. Poor boy! his idea of a church that was meeting its place in the community was one that catered to anything but a deeper spiritual growth. The critics of the church have some excellent arguments against it, when they note that real religion is not being cultivated and things of the world are made the chief interest of the church.

Another lynching on the eastern shore of Maryland shocked the country the other day. The brutality of the mob and the apparent inactivity of the authorities is but another evidence that the race problem is far from being solved and when a negro is involved, the possibility of giving him a fair trial is remote. The answer implied in the attitude of the people of the community generally was an expression in acts to the oft repeated excuse for mob violence. "You can't indict a whole county." Perhaps that is true, but, a whole county may be indicted before the bar of public opinion. A community that permits such a defiance of law and order is unworthy the name of a civilized community.

PASTOR HONORED ON ANNIVERSARY OCCASION

Three Congregations Join in Historic Deep Run Church to Observe 50th Anniversary of Pastorate of Rev. Allen M. Fretz.

SONS OF CONGREGATION AMONG SPEAKERS

An occasion long to be remembered took place at three services held in the historic Deep Run Mennonite Church, a few miles south of Bedminster, Pa., Sunday, when three congregations of which he is the pastor and a large circle of associates and friends paid tribute to the Rev. Allen M. Fretz, Perkasie, Pa. The services marked the 50th anniversary of Rev. Mr. Fretz's ordination into the ministry, which took place in the historic meeting house on October 13, 1883.

Large crowds which taxed the capacity of the church attended all of the services. In the afternoon the attendance was so large that it was necessary to install amplifiers to take care of the crowd that assembled outside the church.

Rev. Fretz, an ative of Tinicum township, was ordained fifty years ago by the late Rev. Moses Gottschalk whose son, the Rev. William S. Gottschalk, delivered the anniversary sermon at the morning service. In addition to this, Rev. Mr. Gottschalk taught the Sunday school lesson which preceded the anniversary services.

Members of the decorating committee were highly complimented for the manner in which they arranged more than 25 bouquets of flowers and ferns inside the railing in front of the pulpit. Occupying a prominent place in front of the church was a huge bouquet, a gift of the Grace Mennonite church, Lansdale, of which Rev. Mr. Fretz is pastor emeritus.

Rev. Mr. Fretz has the distinction of having served as pastor of this congregation continuously since his ordination fifty years ago.

Presiding at the services was Harvey H. Baum, Hilltown, a member of the Board of Trustees of the local church, who at the beginning of the services briefly announced the purpose of this gathering.

Congregations sponsoring the services were the Deep Run, Perkasie and Springfield churches, of which Rev. Fretz is the pastor.

Mr. Baum placed the morning service in charge of Rev. William S. Gottschall, Quakertown, who delivered a very impressive sermon. Rev. Mr. Gottschall, himself a veteran clergyman, said during his remarks that he recalls very clearly the time when Rev. Mr. Fretz was ordained into the ministry. He had the honor of attending the ordination services and a year later he also was ordained into the ministry, and he is looking forward to next year, when he quite likely will be privileged to celebrate his golden anniversary as a clergyman.

During the course of his remarks Rev. Gottschall revealed that during his career he had delivered more than 5000 sermons, but only on one other occasion had he been given the opportunity of delivering a sermon on the 50th anniversary of a clergyman's pastorate.

Following the sermon by Rev. Mr. Gottschall several letters of a congratulatory nature were read and one of these was from the Rev. Nathaniel B. Grubb, for many years a leader in the circle of the New Mennonite church. Rev. Mr. Grubb was unable to attend the services at Deep Run because of services in his church in Philadelphia.

The Deep Run congregation has the distinction of having four of its former members engaged in the ministry. They are: William J. Fretz, Bethlehem; Rev. Menno M. Myers, Camden, N. J.; Rev. Freeman H. Swartz, Norristown and Rev. Howard T. Landis, Mount Airy, Philadelphia.

Brief remarks were made at the close of the morning service by the Rev. William P. Fretz.

In charge of the devotionals at the afternoon service were Rev. Ernest J. Bohn, pastor of Zion Mennonite church, Souderton, and Dr. E. E. S. Johnson, pastor of Hereford Mennonite church, Bally. Special selections were rendered during the afternoon and evening service by the choir of the local church under direction of F. Millard Detweiler, Doylestown.

Representing the Eastern District Conference of the Mennonite church, of which he is president, the Rev. Arthur S. Rosenberger, Quakertown, delivered the sermon in the afternoon. Another speaker at the afternoon service was Rev. Menno M. Myers, of Camden, N. J., a son of the congregation, who has entered the ministry.

The afternoon service also included the reading of an original poem written by Miss Emma Ringelman, of Oklahoma. Miss Ringelman many years ago resided in Plumsteadville and she for some years was a member of the Deep Run church. This poem was read before the congregation by Allen R. Fretz, a son of the clergyman being honored.

Mrs. Ely R. Fretz, Pleasant Valley, a daughter-inlaw of Rev. Mr. Fretz, gave an original reading, and a trio from the Springfield church sang a selection with Miss Mary Hinkle at the piano. The words of this selection were composed particularly for this occasion by Miss Schimmel, a member of the Springfield congregation. Rev. Daniel J. Unruh, pastor of Grace Mennonite church, Lansdale, also took part in the afternoon service.

On behalf of the three congregations, Samuel W. Gross, who for many years served as a deacon of the local church, presented the clergyman with a very substantial purse. In addition to this, Rev. Mr. Fretz was presented by the Excelsior Bible Class of the Deep Run church, with a beautifully engraved and framed testimonial with the names of the 32 class members attached.

Touched because of the honor bestowed upon him, the clergyman of half a century spoke at length, confining the major portion of his remarks to expressing his appreciation. Reference was made by the Rev. Mr. Fretz to the early days of his pastorate and the changes that have taken place within the church during the past fifty years.

Both speakers during the evening services were sons of the congregation, the Rev. Freeman H. Swartz, of Norristown, pastor of Eden Mennonite church, Schwenksville; and Rev. Howard T. Landes, Mt. Airy, Philadelphia, pastor of the Germantown Mennonite church. These two clergymen paid high tributes to the pastor who received them into the church and who in later years had the honor of ordaining them.

At the conclusion of the principal address of the evening which was delivered by Rev. Mr. Swartz, announcement was made by the Norristown clergyman that his congregation will in the near future, present Rev. Mr. Fretz with an enlarged photograph of the Deep Run church. Suggestions was made by Rev. Mr. Swartz that eventually the picture be turned over to the Deep Run congregation.

A chorus of young people from Eden Mennonite church, Schwenksville, rendered a special selection under the direction of the pastor, Rev. Mr. Swartz.

Rev. Mr. Landes spoke briefly of the importance of the church and the pastor in the community.

Toward the close of the service a telegram of congratulatory nature from Rev. Reed F. Landis, Philadelphia, formerly pastor of Zion Mennonite church, Souderton, was read.

Jacob M. Landis, a member of the Springfield congregation, read a brief summary of the life of Rev. Fretz.

During his pastorate at Deep Run church 447 members were added to the congregation.

It was revealed during the celebration that nine persons who were members of Deep Run church when Rev. Fretz was ordained are still members of the church and a majority of them are regular attendants. One of them, Barbara Wasser, is a sister, and another, Francis M. Fretz, is a brother. The others are Clementine Hockman, Annie F. Kratz, Annetta Y. High, Ella Fretz, Daniel B. Rosenberger, Anthony R. Fretz and Amanda Ricker, of Wismer.

Five of these attended the anniversary services on Sunday. They were: Francis Fretz, Mrs. Barbara Wasser, Mrs. Annetta High, Miss Ella Fretz, Daniel B. Rosenberger.

For a number of years while Rev. Mr. Fretz was pastor of the congregation in Souderton, he maintained his residence in that North Penn town. That was before the advent of the automobile and for a period of 20 years, from 1893 until 1913, when he moved to Perkasie, Rev. Mr. Fretz drove by horse and carriage to conduct services at Deep Run. It is estimated that during these years the clergyman of half a century drove by horse and carriage a total of 16,000 miles.—Central News.

NOTES FROM CANADA

The first snowfall of this season in the western provinces of Canada occurred on the 20th of October and the following days; with strong wind.

Mennonites of Manitoba, Saskatchewan,

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.....................................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance.......................................$1.50
Foreign $2.00

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

and Alberta are about to begin again with their Bible Schools, of which there are about 12 in number.

The Mennonite Collegiate Institute of Gretna, Manitoba, and the Mennonite German-English Academy of Rosthern, Saskatchewan, have also opened their doors again for this school year.

Rev. J. P. Klassen, elder of the Mennonite Church at Winnipeg, who was suffering severely for some time from the effects of eczema on his body, is again able to tend to his clerical duties.

Rev. Benj. Ewert of Winnipeg, the itinerant minister of the Canadian Mennonite Conference, visited a number of isolated settlements of Mennonites in western Manitoba, during the month of October. During November he intends to visit such in the northern part of Manitoba.

The German Ministerial Association of Winnipeg, which meets every first Monday of each month in the homes of the ministers, is also attended by the Mennonite ministers. Also by the missionary to the Jews.—In all 6 denominations are represented.

Every summer and fall a number of Mennonites from Manitoba, belonging to the Kleingemeinde and Holdeman Branch, make regular visits to their coreligionists and relatives in Meade County in western Kansas; and vice-versa. They have no conferences or similar united meetings.

In the southern part of Manitoba and Saskatchewan the farmers have to be supported with the necessities of life: food and clothes for themselves and feed for their stock; on account of drought and grasshoppers during the summer months. They receive support from Ontario and from other parts of western provinces.

Depression and other undesirable conditions prevails in Canada just about the same as in the United States and in other parts of the world. People of authority and without authority try to remedy the same. But so far have not succeeded in accomplishing very much in this respect.

The Prime Minister of Canada, R. B. Bennett, made a tour through the Western provinces during the middle of October, stopping at main centres, such as Winnipeg, Regina, Saskatoon, Edmonton, Calgary and others; and giving addresses regarding political issues of the day, pertaining to Canadian affairs and present day conditions.

A Mennonite Hospital, named Concordia, is in existence in Winnipeg since January 1927; and is carried on by an organized society. Three Mennonite doctors and from four to six Mennonite trained nurses tend to the patients of this hospital. Miss Magdalena Wiebe, from the Deaconess Hospital of Beatrice, Nebraska, is the head niurse and superintendent of this hospital.

Winnipeg, Man.

Benj. Ewert.

RESOLUTIONS OF GENERAL CONFERENCE,—CONCLUDED

106. Resolved, That we delegate the matter of keeping the General Conference in touch with the United States Goverment in regard to the Russian brethren to the Executive Committee.

107. Resolved, That this conference express its appreciation of the work that our Young People's Committee is doing; and that we encourage the committee to send a traveling secretary among the young people of our churches.

108. Resolved, That the Board of Publication be authorized to print a limited number of copies of the proposed Articles of Faith to give opportunity to those churches that wish to buy copies to do so and that conference pay for same.

109. Resolved, That the word "limited" in the preceding resolution (No. 108) be interpreted to mean, according to orders.

110. Resolved, That we refer the matter of publishing reports and recommendations in ad-

vance, to the Business Committee of the next conference session.

111. Resolved, That the Business Committee in collaboration with the Executive Committee plan to reserve one evening during the 27th session of conference for a conference communion.

112. Resolved, That the General Conference of the Mennonite Church of North America, in session at Bluffton, Ohio, August 23-30, 1933, re-affirms the position taken by the founders of our denomination, that war is unchristian and contrary to the life and teaching of Jesus Christ and that no Christian should participate therein. Further: We urge our Peace Committee, the Mennonite Peace Society, and every individual pastor and church, independently and co-operatively, to support and foster the cause of peace in such a way as to strengthen the convictions of our own people and to make known our testimony to the world at large. Further, be it: Resolved, That the General Conference of the Mennonite Church of North America in session at Bluffton, Ohio, August 23-30, with a historical background of 400 years of peace testimony, respectfully petitions the president of the United States, Honorable Franklin D. Roosevelt, and other heads of our government, to use every effort to preserve the peace of the world. We express our hearty appreciation of the Kellogg Pact and pledge our whole-hearted support to our government in adherence to its provisions.

113. Resolved, That this conference express its deepest satisfaction at the strengthening of fraternal bands with the Central Conference that has resulted from the proposed joint publication of The Mennonite and The Christian Evangel, and that we welcome any further developments leading to unity that may consequently follow.

114. Resolved, That, whereas from time immemorial Sunday, commonly known as the Lord's Day, has been set aside by Divine and human law as a special day to cultivate moral and spiritual values, we call upon our young people to fully support these institutions whose purpose it is to build up these values. Whenever and wherever such loyalty would conflict with distractions, such as theaters and Sunday moving picture shows and ball games, we challenge our young people to fullest allegiance to Christ and the church.

115. Resolved, That we call the attention of our young people to the deceitful, untruthful and unwarranted advertising of the tobacco, liquor, and commercial amusement interests of our land, and encourage them to take a firm stand for purity and clean living.

116. Resolved, That we recommend to the several congregations of the General Conference to make definite efforts to reach the unchurched, in order that souls might be won for Christ and his church.

117. Resolved, That in this period of severe economic distress, in which there are many cases of suffering, we urge our people to do all in their power to relieve the sufferers and encourage the unfortunate and to stress the necessity and value of putting God first as the strength of the individual life and the basis of solution of the social problem.

118. Resolved, That since the week of October 6-13, 1933, marks the 250th anniversary of the landing of the Mennonites at Philadelphia and their settlement in Germantown, we recommend that especially during this week the essential teachings of Mennonitism be stressed.

119. Resolved, In view of the legalizing of the sale of 3.2 per cent alcoholic beverages, and the prospect of the repeal of the 18th Amendment, we urge upon all Christian people to maintain an attitude of total abstinence and further urge that a definite program of temperance education be carried out in each church.

120. Resolved, That since there are many evidences that we are in a period of moral decline, we urge that our ministers and teachers particularly stress the Christian way of life as one of high and noble moral conduct.

121. Resolved, That the historical date of the growth of the General Conference as presented in the addresses of the brethren Krehbiel and Penner on the first evening of conference be included in the conference report.

122. Resolved, That the Memorial Committee be appointed three months before conference convenes.

123. Resolved, That all papers be submitted to the Bundesbote and The Mennonite for publication.

124. Resolved, That the conference express its appreciation of the special addresses that have been made at the evening meetings.

125. Resolved, That we express our appreciation to the group of entertaining churches for the services they have so efficiently rendered in meeting every need of conference guests.

126. Resolved, That we express our thanks to the singers who have inspired us with musical selections.

127. Resolved, That we express our thanks to Prof. Russel A. Lantz and the chorus and orchestra which so magnificently rendered the oratorio, "The Holy City."

128. Resolved, That we express our appreciation to the Methodist and the Reformed congregations for the use of their church buildings; and to the city Board of Education for the use of the high school auditorium; and also that a copy of this resolution be sent to those organizations.

129. Resolved, That we thank our Heavenly Father for the guidance of his spirit during this conference session, and for the blessings and inspiration that have come to us.

130. Resolved, That the paper by Dr. J. H. Langenwalter be read at this time.

131. Resolved, That we extend the time to 5:15 to close properly.

132. Resolved, That we show our appreciation to our conference president by rising.

133. Resolved, That we adjourn.

DID THEY BELIEVE WHAT THEY SAID?

Several weeks ago one of our Indian women gave a religious feast. She had been sick. When the Indian medicine men could not cure her she went to the government hospital. She is well. She claims she made a vow that she would put up a "medicine tepee" if she got well. She did, giving the Indian medicine men credit for her cure. Quite a number of chiefs and medicine men from ours and other districts were invited. It is customary that after the ceremonies or during intermissions the men sit and tell stories. And when they come from different districts the chiefs try to outdo each other telling stories. This time one chief said, "We are told that God made us. The white man tells us this and says they have a book where this is written. The white man came from the east across the water and brought this book along. The Indians were here long before the white man came. God may have made the white man and he may have given him a book but God did not make the Indian. Long before there were any white men there were Indians and they were not made by the God of the white man. We have a different God, a different religion, and our God has a different way of speaking to the Indians, etc., etc." After more than fifty years of mission work among these Indians where this very chief was under the influence of the Gospel all the time he makes a talk like this to an audience of old and young Indians, of non-Christians and Christians! Does he really believe what he says? Can he? I had mixed feelings when the above was told me.

It "happened," as we sometimes say, that about a week or so after I heard the above incident, I read a booklet written twenty-five years ago relating Mennonite history that happened just about the time when our General Conference began mission work here in Oklahoma. Towards the close of the booklet the "inspired" leader of the people who had quite a following claims to be the son of Christ as Christ is the son of God. He directs henceforth they shall baptize in the name of the Father, the Sons, and the Holy Spirit. Is this true? If I doubted it I would ask men living today and known to me about it. The question came to me again: Did he really believe what he said? Could he?

Far be it from me to excuse the old chief but I hope no one will blame me for thinking more lenient of the illiterate Indian with a heathen background after reading this booklet.

Yours in his service, **J. B. Ediger.**
Clinton, Okla., Sept. 12, 1933.

CORRESPONDENCE

East Freedom, Pa. October 25th, 1933. Dear Readers of the Mennonite:—The people of our church and surrounding community were greatly privileged recently to have Brother Peter J. Boehr, missionary to China, but now on furlough, to conduct a series of evangelistic services at the Smith Corner Mennonite church, where Rev. Sylvan Lehman is serving as pastor. The church has experienced a refreshing from the Lord through much prayer according to God's Word. Many we know realize more and more the power of prayer, for after all it is prayer that brings about the desired results. Brother Boehr is a deeply spiritual man, believes the power of the Gospel is the same in America as it is in China.

We believe that the endeavor to further the work of the church, and deepening the desire for prayer and live a life well pleasing to

(Continued on page 14)

D. D. Eitzen
Pres.
Mary B. Borneman, Sec.-Treas.
Vivienne Musselman
Walter Gering
C. H. Tiessen
Henry Harder
A. R. Keiser

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

November 12

A Program for Peace.—Isaiah 2:1-5.

Jesus Christ came nineteen hundred years ago, He came as the Prince of Peace but universal peace is still far in the offing. Isaiah prophesied that the day of peace would come when many nations would go up to the house of the Lord together, there to be taught of His ways, and then "nations shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." Oh, that that day would be hastened when that prophecy would be fulfilled, but we are still far from it. At this very time with Germany having asked to withdraw from the League of Nations and all Europe in a tangled mess, there is still much need for the teachings and spirit of Jesus to change men's hearts.

Since the World War, we have had an epidemic of one hundred per cent patriotism in almost every country. Each country seems to cling to a self-centered philosophy which calls for "Buy American" etc. It hurts to think so people do not base their thinking on truth but are satisfied with falseties concerning the rest of the world as they read them in newspapers, school books and moving pictures. If war is ever threatened propaganda will flare up and send us into the maelstrom irrespective of reason or result. Recently the Chicago Tribune reprinted under the caption of "Ten Years Ago" the report of a certain address by a popular American evangelist on March 11, 1918; one paragraph reading:

"He climaxed the night session by walloping his trusty chair into flinders as he belabored the floor with it in wrathful damnation against Germany. 'As long as God gives me life,' he cried, 'I will never again buy anything marked "Made in Germany." Those murderous Germans; God damn such a bunch.' He defined a Prussian as a 'damnable, rotten, vile, cruel assassin,' and pictured the Kaiser as a 'damnable weasel-eyed, pig-jowled, bull-necked, pot-bellied, God-hating, dirty, stinking, cut-throat who will get his when we lock the devil's dirty mouth and manicure his paws.'" This does not sound much like the gospel of the Sermon on the Mount which was taught by our Master.

The matter of tariffs, international armaments and international credit is keeping the world in turmoil. Each nation wants to keep a corner on some commodity, and strives to crush some competitor even if it become necessary to do it by starvation. When the United States put an almost prohibitory duty on Swiss watches, the Swiss said, "If America will not buy our watches, we will not buy their automobiles." Such a spirit is not in keeping with the thankfulness we all ought to feel toward a God of all peoples who has supplied us with all things necessary, why do we not eagerly share? Friendliness and cooperation must replace this narrow nationalism if we would be truly Christian.

The question is often asked as to whether we can make any advances in peace by legislation and treaties. Some say, "We have always had war and we always will, man is a warlike creature." To say that is to limit the power of God in men's lives. Some had said the same thing in respect to past evils like slavery, duelling, etc. and yet we have outlawed them. It is true these international movements for peace have not accomplished as much as we hoped they might. The League of Nations was fathered by our own Woodrow Wilson and yet due to short-sighted politics we are not a member. The League has been beneficial in past years although it has not been the power we hoped it might be. In respect to the World Court the American public has demanded that we become a member, but rarely has our Congress been so indifferent to public opinion as they have been in this matter. Then on the 15th of January, 1929 the Senate by a vote of 86 to 1 pledged our support to the Pact of Paris. Under this Pact of Paris all signatory powers "renounce war as an instrument of national policy." And furthermore all nations signing this pact "agree that all settlements or solutions of all disputes shall never be sought except by pacific means." This pact would make all war a crime to those who signed it, and such it is. This is one of the greatest steps forward for peace, but it is not backed up by public sentiment. If people once universally think of war as our worst possible public crime then we will no longer think in terms of settling any difficulty by war. But our militarists and the greedy makers of ammunition see to it that the war spirit is kept alive. They are forevermore trying to arouse suspicion and fear, pointing fingers at some nation across the border line as being dangerous to our high honor and public welfare.

We should use every avenue possible to promote peace, for war has become the world's worst crime. All of these international treaties, pacts and agreements should be utilized, we should teach peace in our history books, inculcate peace by oratorical contests and essays but primarily by bringing to men and women everywhere the Gospel of love. This is especially the duty and privilege of Mennonites. Who knows but that we have been preserved for just such a day like this. Let us not fail Him in this great task. Here is one large item that we need to think of and practice when we sing so lustily that fine hymn, "Faith of our Fathers."

Questions

1. Tell about the success and failure of the League of Nations.
2. What has been the success of the World Court?
3. Why has the Peace Pact not been taken more seriously?
4. How can we teach peace in our schools more efficiently?
5. What do you think are some of the most outstanding reasons for international misunderstanding?
6. Can peace ever become a reality?
7. How can the Gospel of Love further Peace?
8. What can Christian Endeavor societies and Churches do to promote peace?

Study the Scriptures

Nov. 6.—Good will necessary. Luke 2:8-14.
Nov. 7.—Non-touchiness. Psalm 119:165.
Nov. 8.—Plan for peace. Hebrews 12:11-14.
Nov. 9.—Work for peace. Matthew 5:9.
Nov. 10.—Pray for peace. Psalm 122:1-9.
Nov. 11.—Messianic peace. Zechariah 9:9-10.
Nov. 12.—A program for peace. Isaiah 2:1-5.

ISAIAH 64: VERSE 7

Isaiah was burdened heavily because the people of his day did not call on the name of the Lord in prayer. Isaiah was a firm believer in the power of intercessory prayer.

It is difficult to imagine in detail the condition of the people and the country in which the prophet found himself, but from what he says, it seems safe to conclude that it was similar to the condition in which we find ourselves today. There were some of the people who sought to do that which was right and acceptable in the sight of the Lord, but many seemed to be absolutely unconcerned. Some may have tried all kinds of things to improve conditions.

To the prophet there was one and only one way to improve the situation, "Take hold of Thee."

The way that was suggested by the prophet of old, is the one and sure way to bring about better days—prayer and fervent intercession.

When you who read this, follow the prophet's admonition, will it be too much to ask that you remember the work of the Young People's Field Secretary in equally fervent prayers? This work is new in our General Conference. Everyone who has seen our plan and program has signified approval of the work. Doors need to be opened now for the carrying out of the task laid on us.

Sincerely, your Y. P. Field Secretary,
A. J. Neuenschwander. Berne, Indiana.

WHAT TODAY'S YOUTH NEEDS MOST

An Interview with E. Stanley Jones, Missionary of Christ to the Youth of the Far East, Friend of Youth the World Around

"What is the greatest need of American youth, in the churches and out?" That is about the first question you would ask, isn't it, of you could sit down for half an hour with E. Stanley Jones, who, for some twenty years, has been bringing the Christian message to the youth of India, supplemented by special missions in agnostic Latin America and revolution-torn China. I asked the question for you, and some others that I thought you might want me to add, when I saw Dr. Jones in Indiana the other day. He was in the midst of an exacting speaking tour—more than a thousand people were hearing him twice each day at this place—but he was glad to give his answers when he found they were to be for you. "All right, shoot!" were his very words.

"The greatest need of American youth," he began, "is a deepening of their lives. Most of them are terribly shallow. Glenn Frank says that in politics we have been after power, in economics profit, in cultural life pleasure. Pleasure living attitudes have weakened the character and fiber of youth. They need to feel great compulsions from within—driving them to do things."

"Do you thing that the depression has done youth any good?" I asked.

He thought a long moment. "Young Americans have been hard hit by the depression. They, like their elders, have been shocked out of a smug complacency. But they do not seem to know where to go or what to do. The jazz age seems to be having an aftermath that hangs like a pall over youth. The jazz age is gone, but it taught youth that it could get things cheaply. Life was to be lived only on the surface. And the shallowness of it with us still."

"But," and his earnest eyes showed the joy he felt, "I have never seen such a spiritual hunger in America as at present. The cocksureness of five years ago is gone. There is a genuine spiritual hunger. But are Americans, young Americans in particular, ready to pay the price? They would take what they need and want, if they could get it cheaply. Yes, there is a hunger but not a readiness to pay the price of the abundant life."

This seemed to be the place for one of the most important and difficult questions I had: "What message has Christianity for youth who, prepared for life, must give up plans and perhaps even take to the open road?" Dr. Jones was familiar with the fact that many young people, perhaps mistakenly, had left their homes in order to ease the economic pressure.

"The message for such young people," he said, "should be this—examine why we haven't produced a civilization where this thing wouldn't happen. We of the older generation have failed youth, and youth have failed us. They have been more honest than we were. They have been critical, far more critical than we were. But they have ended merely in cutting the older generation to pieces and leaving it at that. The young people of today must show us something better; they must do something different."

"I am not sure that any of the churches have any challenge to give young people at such a time," he added. "The church doesn't stand for things that are big enough. I wish that American youth could feel the same spiritual partriotism for the kingdom of God that Communist youth feel for Communism. We do have a program that demands such patriotism, you know. (The Communists say that we have vague ideals but do not intend to practice them.) The heart of our program is found in those words of the prophet quoted by Jesus: 'The Spirit of the Lord is upon me: for he has consecrated me to preach the gospel to the poor, he has sent me to proclaim release for captive and recovery of sight for the blind, to set free the oppressed, to proclaim the Lord's year of favor.' "

"What about the new nationalism that seems to have displaced the internationalism of a few years ago among the young people of several countries?" was the next question. I mentioned particularly the youth of Germany and of China.

"Indian youth are intensely nationalistic, too," said Dr. Jones. "They have been driven to it by pressure from the outside.

"The young people of China are bearing the brunt of five revolutions that this land is undergoing all at once, revolutions that took centuries for their accomplishment in the Western World. They are: the intellectual revolution, the economic revolution, the social revolution, the political revolution, and the moral and spiritual revolution. The strain is terrific. Out of sheer despair many of them have turned to Communism, as a relief from the present chaos.

"American young people are in a position to give a lead. They can lead their country and the world away from selfish nationalism and isolation to brotherhood and cooperation. Indeed, if Americans don't take the lead in doing this, I don't know who will."

The next question I had, because I thought you would want it asked, was closely akin to this last. "Do young people in the Far East object to the same things in the religion of their elders—formalism and traditionalism—that American young people object to?"

Here is Dr. Jones' answer: "The young people of other lands are in much worse condition than those in America, for, when they object to formalism, the religious leaders have nothing to put in its place. In Christianity we sometimes encounter formalism, but at the center is a Person who judges that formalism and judges us all. Just now, in India Christian youth hold to religion far better than non-Christian youth. The figure of Christ is the magnet."

"What about Latin-American youth?" I asked, remembering that Dr. Jones had attracted great crowds of students there in spite of their supposed indifference to religion.

"Latin America has had a renaissance, but no reformation. There has been a rebirth of learning and culture, but no great idealistic movements have been born out of it. And there is no hope for any while the present skepticism holds sway. Youth has broken with religious authority and got nothing from experience. There are no great moral compulsions."

My last two questions had to do with the means of accomplishing this deepening of youth's life. The first: "Will changes in the religious attitudes of American youth come principally through mass movements or through the small groups that, in intimate fellowship, seem to be seeking higher values?"

"The fellowship movement now beginning to show itself in America," Dr. Jones answered, "is a world-wide movement. The Indians have their ashrams, where they go apart to enjoy the intimacy of a small group. These, and similar groups elsewhere, are symptoms of the desire to get together and deepen lives along the lines of some compelling challenge. Life is not deepened en masse. The experience of Jesus and his followers is an illustration."

"What would you say are the qualities needed by those who would lead youth in the Christian way, whether by the mass movement or small fellowship method?" Here was my final question. Dr. Jones' answer is worth development into a book.

"First of all, it seems to me that we haven't succeeded in producing leadership. At least, we haven't offered a leadership that youth would follow. But you want qualities, I think, that leadership should possess. First, the leader should not try to be a leader, but should seek out some great human need and give himself whole-heartedly to it. We are graduating thousands of students from our colleges and universities who think that they are leaders. 'Get behind us!' they say, and because people don't do it, they get discouraged. The trouble is that they have no cause, nothing but a desire to lead. One translator renders a famous passage, 'Be not leaders, but servants.'

"Second, the leader should have absolute honesty with himself and the group he seeks to lead. He must be willing to lose his position of leadership if it conflicts in any way with his convictions. He must refuse to play to keep in power.

"Third, the leader should have a deep hold on spiritual resources that will remake him and the members of his group. He must know how to link himself onto divine resources through prayer. No great movement has ever come out of anything but a deepening of the prayer life.

"Fourth, the leader must have a certainity based on the fact that he himself has experimented with spiritual resources and the facts of life, and has found something. That discovery sends him singing on his way. His leadership is winsome, inspiring, irresistible."

And Dr. Jones himself is an outstanding example of such leadership.—The Way.

THE S. S. LESSON

Paul in Athens. Acts 17:22-34.

Golden Text,—In Him we live, and move, and have our being. Acts 17:28.

Athens was the capital of Greece and the center of learning and thought as well. Here the wise men assembled and discussed things of the intellect and, from here went out the influence of learned men. Paul arrived here from Macedonia having left Silas and Timothy at Berea. The converts at the latter place gave Paul great joy because they were given to searching the Scriptures diligently. Athens was the center of Greek worship. Here it was said they had more images than in all Greece put together. Paul was to meet both the idolator and the intelligentsia and each needed a separate approach which Paul combines in the great speech he made on Mar's Hill. Mar's Hill was named after the Grecian god of war. Paul, the representative of the Prince of Peace brought to this place something lovelier and better than the curse of war which the hill symbolized in its name.

Paul followed his usual custom and entered into the synagogue to present Christ to the Jews. He also disputed in the market place. Market places in the orient are still very good places for meeting many people. Modern missionaries follow the example of Paul and attend the market in order to have access to great numbers of people and here they preach Christ to those who will hear as well as distribute Scriptures and tracts. So an able and prominent Christian as Paul could not escape notice in other quarters. The so-called philosophers who assembled on Mar's Hill heard something of this Jew and his new doctrine and being curious of his doctrine, as they were of every new shade of teaching, we find them inviting him to present his cause to them. Paul, as he tells us, was all things to all men. He preached Christ wherever opportunity offered, be it in prison, in the synagogue or by the river side. He never avoided a chance to tell the good news of the kingdom and urge the acceptance of Jesus Christ as Lord and Saviour.

The philosophers represented two chief schools of thought. The Epicureans were those who represented the materialistic attitude toward life. They taught that while we are here we ought to get all out of life we could. Their concern was only about happiness that comes from the satisfaction of desires no matter what these might be. The Stoics, on the other hand, were those who taught that to get the best out of life one should ignore the things of life, not let anything in life bother one and not concern oneself about things that were passing anyway. In this case the Philosophers were ready to set aside their differences and let Paul have his say—it would be something unusual and that is what they most craved at that time.

Paul begins his speech by noting that they were religious, even though their religious sentiments differed from his. He notes that they were anxious to honor all the gods. The altar to which he refers had been erected in honor to the god whom they believed in ancient times had stopped a plague, but, as they could not say definitely which of their gods it was, they erected the altar to the "unknown god." Here was Paul's text. It gave him an opportunity to reveal to them the God whom they did not know and whose representative he was. People the world over are religious but their religion goes into wrong channels. It is the opportunity and the business of every Christian, as well as every missionary and minister to reveal the unknown God as the only and true God, the maker of heaven and earth and the giver of every blessing. Paul set forth a proposition not new to the Philosophers. God is a Creator, He is Lord of heaven and earth —idols cannot represent him for they are the works of men's hands. His stating that all men are of one blood was a claim that the ancients did not allow. Each felt his nation superior to the rest and therefore especially favored by the gods. We may say that today this is not the case, nevertheless it is true that nations act as though they were superior to other nations and could claim lordship over them politically, socially and religiously. If God is our Father, it naturally follows that all men are brethren. The emphasis that Paul places upon seeking the Lord should ever be held before men. There are leads they may follow, as for example, the revelation of the great and beneficent Creator as nature presents Him. Common sense would reveal that God could not be in gold, silver and stone images that men made. We should emphasize that in this materialistic age. The most unsubstantial things are the wealth or the creations of men's hands. They are of the earth earthy and go the way of all things of earth. To them it is useless to appeal for either happiness or assurance of future things.

To the Athenians there came the direct appeal. God was commanding them and all men to repentance. There can be no hope offered in any message brought to the world without emphasizing the immediate necessity of repentance. There can be no cure for the sins of the world and for the people of the world unless they repent. Sorrow for sins is the only sign of sincerity one may bring to God.

When Paul came to speak of the resurrection and the judgment his listeners lost interest. He often was confronted with such an attitude. In writing to the Corinthians some time later he tells how the Greeks regarded the doctrine of the resurrection as foolishness. It is impossible to believe in and trust material things and hold the assurance of a future life as something to be accepted. A great many do not say this but act it, in their materialistic lives just the same. Some said they would hear more of the matter later but they did not. It is always the way of those who put off their decisions until some more convenient day.

PROGRAM FOR 29TH ORPHANAGE CONVENTION

Bethany Church, Quakertown, Pa., Nov. 11, 1933

MORNING SESSION, 10:30 A. M.

Song Service	Mrs. Horace Boorse
Devotional Service	Rev. A. S. Rosenberger
Business Session:	
Reading of Minutes	
Treasurer's Report	
Old and New Business	
Election of Officers	
Special Music	West Swamp
Reading	Carolyn Boorse, Quakertown
Address	Rev. W. S. Gottschall, East Swamp
Prayer	Rev. A. M. Fretz

AFTERNOON SESSION, 2:00 P. M.

Song Service	
Prayer	Rev. D. J. Unruh
Unfinished Business	
Special Music	Mrs. Russel Boorse, Quakertown
Reading	Elsie Schimmel, Springfield
Special Music	Zion Church, Souderton
Reading	Elizabeth Schwenk, Lansdale
Solo	Gertrude Temple, Germantown
Offering	-
Hymn	
Address	Mrs. P. J. Boehr
Hymn	
Closing Prayer and Benediction	Rev. F. H. Swartz

IN MEMORY OF ALLEN G. STAUFFER

WHEREAS, it hath pleased our Heavenly Father in His wise providence, to call from this life of service to His eternal home, our brother Allen G. Stauffer, and

WHEREAS, the Mennonite Home for the Aged at Frederick, Pa., has thereby lost an esteemed member of its Board of Managers, a wise counselor and a generous benefactor, and the Eastern District Conference has sustained the loss of an honored representative, be it

RESOLVED: That the Board of Managers of the Home for the Aged, hereby expresses its deep appreciation of his valued service, and his keen and sympathetic perception of the needs of the Home and its guests. Also that we express our personal loss in his passing. Be it also

RESOLVED: That we express our heartfelt sympathy to his life companion, to his aged mother, and to all the members of the bereaved families, and pray that the comforting grace of God may be precious to each of them. Be it further

RESOLVED: That a copy of these resolutions be sent to Mrs. Lena Bergey Stauffer, to Mrs. Catharine G. Stauffer, and that they be published in the Mennonite.

By the Commitee,
Daniel J. Unruh,
Arthur S. Rosenberger.

Allen Stauffer was a member of the Upper Milford Church, Zionsville, Pa. His death followed an operation in the Temple University Hospital, Oct. 7. He was a member of the Board of Managers of the Mennonite Home for the Aged at Frederick, Pa. Funeral services were conducted by his pastor, Rev. Howard G. Nyse in the Zionsville church. 800 persons were in attendance.

DEATH

Gisser—Armond J. Gisser was born July 31, 1873 at Alsace Lorraine, France. He was the son of Peter and Catherine Gisser. He came to America in the year 1901 and located in Henry county, Iowa. On July 2, 1909 he was united in marriage to Miss Mary Christnier who survives him. This union was blessed with three children, Ellen Barbara of Burlington, Iowa, and Raymond Glen, and Mable Catherine at home. Brother Gisser united with the Mennonite church of near Noble, Iowa soon after his coming to America and lived a consistent Christian life until his death which occurred on Oct. 11, 1933, leaving to mourn his wife, two daughters, one son, one brother, one sister who reside in France. Funeral services Saturday, Oct. 14 at the Noble Mennonite church in charge of his pastor, A. H. Miller, assisted by Rev. J. J. Esau of Bluffton, Ohio.

EMERGENCY RELIEF BOARD CONTRIBUTIONS

Month of September, 1933

For Russia: Lydia Amstutz, Bluffton, Ohio, $2.00; Olive Amstutz, Bluffton, Ohio, $2.00; W. P. Rempel, Pasadena, Cal., $15.00; Rev. J. W. Lorenz, Hutchinson, Kan., $6.00; Edward Esau, Whitewater, Kan., $12.00; S. S. Mission Class, Bergthal Church, Pawnee Rock, Kan., $15.00; First Mennonite Church, Butterfield, Minn., J. J. Berg., $7.64; P. H. Bergen, Goessel, Kan., $20.00; First Mennonite Church, Berne, Ind., $23.50; Louise A. Penner, Beatrice, Neb., $35.00; Route 2, Box 50, Canton, Kan., $2.00; Mrs. John P. Androes, Elbing, Kansas, $6.00; Mrs. Jacob Zweiacher, Okarche, Okla., $2.00; Peter Miller, Marion, S. D., $10.00; J. C. Regier, Buhler, Kan., $10.25; Mrs. John Martens, Buhler, Kan., $10.00; Mrs. Christ Latchar, Deer Creek, Oklahoma, $10.00; Tabor Church by H. Frey, Goessel, Kan., $7.76; John Wiebe, Beatrice, Nebr., $10.00; Mrs. Gustav Andres, Beatrice, Nebr., $5.00; J. E. Regier, Trust Co., Newton, Kan., $30.00; J. B. Epp, Meno, Okla., $30.00; Miss Katie Friesen, Newton, Kan., $10.00; Edward Esau, Whitewater, Kan., $6.00.

General Fund: C. F. Claassen, Treas., Newton, Kan., Balance $798.26; Beatrice, Neb., $10.00; First Mennonite Church by Emma Kratz, Philadelphia, Pa., $3.72; First Mennonite, Mountain Lake, Minn., by H. F. Nickel, $33.46; Sister Marie, Bethel Hospital, Newton, Kan., $5.00; Buhler Mennonite Church, by J. B. Regier, $37.89; West Zion Mennonite Church, by D. W. Galle, Moundridge, Kansas, $22.00; Emmaus Church, by John Regier, Whitewater, Kan., $46.93; Bergthal Church, Pawnee Rock, Kan., by H. C. Schultz, $15.28; Bruderthal Church by F. N. Funk, Marion, Kan., $28.10; First Mennonite Church, Upland, Cal., by Levi Herischler, $6.51; First Mennonite Church, Philadelphia, Pa., by Emma Kratz, $1.64.

For Harbin: Emmanuel Mennonite Church by F. C. Wedel, $12.31.

Received for Russia: $287.15.

Received for General Fund:	$1008.79
Received for Harbin:	12.31
Total Receipts:	1308.25
Paid Out:	468.51

Peter H. Unruh, Treasurer.

HOME MISSION TREASURY REPORT JUNE-SEPTEMBER

General Fund. Bergtal Ch., Pawnee Rock, Kan., $29.80; P. J. and Lena Waltner, Pretty Prairie, Kan., $10; Bethesda Ch., Henderson, Nebr., $142.23; Bethel S. S., Inman, Kan., $14.55; Eden Ch., Moundridge, Kan., $161.61; Arlington, Kan., Ch., $5.06; First Menn. Ch., Bluffton, O., $98; Zion Ch, Elbing, Kan., $98.85; Pratum, Ore., Ch., $54.87; First Menn. Ch., Monroe, Wash., $8.26; G. A. Nachtigal, Sylvia, Kan., $3; Zion Ch., Souderton, Pa., $135; West Zion Ch., Moundridge, Kan., $51; First Menn. Ch., Mt. Lake, Minn., $23.26; New Hopedale Ch, Meno, Okla., $19.05; Cornelius Jantzen, Plymouth, Neb., $10; Calvary Ch., Quarryville, Pa., $33.48; San Marcos Ch., Paso Robles, Cal., $54.14; First Menn. S. S., Allentown, Pa., $8.35; Lehigh, Kan., Ch., $8.58; S. S. Classes 1—3, $10; Eden Ch., Inola, Okla., $23.60; First Menn. Ch., Berne, Ind., $671.94; Pulaski, Ia., Ch., $22.42; Gen. Conf. Trust Fund interest, $30; Trenton Bank dividend, $9.96; Immanuel S. S., $30.74, Adult C. E., $5.94, Ch., $13, Los Angeles Calif.,; Summerfield, Ill., Ch., $25; Salem Ch., Freeman, S. D., $150; Bethel S. S., Fortuna, Mo., $9.91; First Menn. Ch., $64.86, S. S., $16.79, Upland, Cal.; First Menn. Ch., Allentown, Pa., $28.40; Ladies' Miss. Soc., Pratum, Ore., $8.76; Bethesda S. S., Henderson, Neb., $22.01; Ebenezer S. S., Bluffton, O., $50; E. D. Conf. Ladies' Org., $10; Hoffnungsau Ch., Inman, Kan., $10.29; Brudertal S. S., Hillsboro, Kan., $52.97; Johannestal S. S., Hillsboro, Kan., $42.35; First Menn. Ch., Beatrice, Neb., $73.91; Bethel Ch., Mt. Lake, Minn., $60; Salem Ch., Dalton, O., $21.27; Herold Ch., Clinton, Okla., $3.48; Rev. M. Horsch, Beatrice, Neb., $5; Halstead, Kan., Ch., $34.23; Int. Mission Band, Berne, Ind., $10; Karl Friesen, Beatrice, Neb., $5; Mission Friend, Beatrice, Neb., $15; Salem Zion Ch., Marion, S. D., $25; Monroe, Wash., S. S., $4; Sister Hillegonda, Newton, Kan, $5; Ex. Com. of Mission Societies, $284.64; Bethel S. S., Lustre, Mont., $12.48; Buhler, Kan., Ch., $45.27; St. John Ch., Pandora, O., $14.70; First Menn. Ch., Aberdeen, Idaho, $18.39; Louise Dellenbach, Legacy, Abbyville, Kan., $100; Wayland, Iowa, Ch., $16; Bethel College Ch., Newton, Kan., $13.82; Emmaus Ch., Whitewater, Kan, $110; Miss Marian Shelley, East Northfield, Mass., $10; Zion Ch., Donnelson, Iowa, $40; First Menn. Ch., Butterfield, Minn., $6.61; First Menn. Ch., $6.85; S. S., $4.32, Wadsworth, O.; First Menn. S. S., Aberdeen, Idaho, $39.08; Ebenezer Ch., Bluffton, O., $50; Christian Ch., Moundridge, Kan., $27; Balance from wheat sale on Kan. farm, $260.98; Salem Ch., Wisner, Neb., $11.65; Grace Ch., Lansdale, Pa., $25.16; First Menn. Ch., Geary, Okla., $11.72; Eigenheim Ch., Rosthern, Sask., $13.96; A member of First Menn. Ch., Newton, Kan, $5; East Swamp Ch., Quakertown, Pa., $20; Mr. and Mrs. L. M. Ledig, Upland, Cal., $100; Emmanuel S. S., Noble, Iowa, $30; A friend, Donnellson, Iowa, $5; Hebron Ch., Buhler, Kan., $8.82; E. D. S. S., Conference, $95.75; Garden Tp., Kan, Ch., $3.27; Bethlehem Ch., Bloomfield, Mont., $15.55; Zion Ch., Belmont, Kan., $6.05; M. D. Conf. Miss. Soc. program, $15.31; Bethel S. S., Inman, Kan., $12.58; Rev. S. S. Baumgartner, Monroe, Wash., $25; First Menn. Ch, Paso Robles, Cal., $11.86; Alexanderwohl Ch., Canton, Kan., $71.30; Flatland Ch., Quakertown, Pa., $17.30; First Menn. S. S., Butterfield, Minn., $19.71; Grace Ch., Pandora, O., $50.21; Bethany Ch., Quakertown, Pa., $17.37; Bethany Ch., Kingman, Kan., $6.60; A friend, Odessa, Wash., $10; Smith Corner, Pa., Ch., $7; Zion S. S., Donnellson, Iowa, $39.12.

Special Gifts—Dorcas Soc., Wayland, Iowa, for Chicago, $20; First Menn. S. S., Bluffton, O., for Chicago, $18.97; Ex. Com. Miss. Soc., for Chicago, $5; for Portland, $5; for Winnipeg, $10.

Total receipts—$4,340.00.
Total expenditures—$4,711.00.
Total indebtedness—$10,000.00.

Our workers received 77 per cent of their pay for this period.

Gratefully acknowledged,

J. E. Amstutz, Treas., Trenton, O.

JOTTINGS

The Junior Mission Band of the Berne, Indiana, church gave a program in the church last Sunday evening. The program consisted of music and recitations.

East Swamp, Pa., Rev. W. S. Gottschall, pastor, is continuing its activities in an enthusiastic way. At a recent Sunday, eight new members were added to the congregation.

The Mennonite Men's Chorus of Berne, Indiana, gave a program of sacred song at the Fort Wayne, Ind., Gospel Tabernacle last Sunday afternoon. The program was broadcast.

Rev. H. D. Penner of Geary, Okla., a former president of General Conference, was brought to Bethel Hospital, Newton, Kansas, for an emergency operation for appendicitis.

Sacred anthems, revealing the faith of the church, were rendered at the sacred concert given in the Bluffton, Ohio, church last Sunday night. Prof. Russell Lantz directed the choir.

The Hoffnungsfeld church, Kansas, of which Rev. E. J. Neuenschwander is pastor, is conducting a series of evangelistic services. Rev. P. P. Tschetter of Freeman, S. D., is the preacher.

The Women's Missionary society of the South church, Freeman, S. D., gave an interesting program in the church. The meeting was unusual for a woman's meeting because it provided that only men should have a part on the program.

An outstanding musical event in Mt. Lake, Minn., was the rendering of a cantata, "The Eternal Message" in the town auditorium by a choir of one hundred and fifty voices under the leadership of Paul Staughtan, John Johnson at the piano. Members of the various Mennonite choirs participated. The proceeds were for the benefit of the local hospital.

Rev. A. J. Neuenschwander, who is making his headquarters at Berne, Ind., is the representative of Young People's Work in the General Conference. He is busy making arrangements for intinerary dates in the interest of the work. He will also transact business matters in relation to the Publication work of the Conference. Last week he was in Chicago.

Miss Marie Waldner, of Freeman, S. D., gave a very interesting report to the folks at home of the recent meeting of the General Conference which she had the privilege of atending. Among other things she called attention to particularly were the discussions centering on Peace. The Mennonites, she said, have been teaching for 400 years that war is wrong and never accomplishes anything positive. Miss Waldner pointed out that the young people of the east are quite active in spreading peace propaganda. It certainly falls to Mennonite schools and churches to do everything possible toward bringing about peace in the world.

The Western District Conference, meeting in the Alexanderwohl church. Goessel, Kan., sent greeting the Mennonite church of Germantown which at the time of the meeting was celebrating the 250th anniversary of the settlement of Germantown by Mennonites. A gavel made from the wood of the old meeting house came into possession of the Western Conference through the late F. B. Wedel of Salem, Oreg., and was used at the meeting of this conference.

Last Sunday afternoon the Christian Endeavor Union of the Eastern District Conference met in the Souderton, Pa., church. Rev. Earnest Bohn, the pastor of the church led the devotional exercises. Rev. D. Unruh of Lansdale led the singing. Rev. P. J. Boehr, home from China on furlough, was the speaker. His subject was, "The Supreme Challenge of the Church." A roll call of the representatives of the various societies was taken. Lloyd I. Weiss of Bally, Pa., presided.

The brethren Elam Stauffer and Orie O. Miller will set sail from New York, December 7, for Africa where the (Old) Mennonite Mission Board expects to establish a mission. They will proceed to Alexandria, Egypt and from there south, perhaps as far as Kenya, looking for a location. If a suitable location can be found Orie Miller will return home leaving Elam Stauffer on the ground to open the work. A farewell service will be held in the Weaverland, Lancaster County church on Dec. 2.

A unique service was held in the Friend's Meeting House, Germantown, during the days of celebrating the founding of Germantown. Friends and Mennonites met in united worship. In 1683 these same bodies met together in the house of Tones Kunders for religious service. The meetings in the Friend's Meeting House was in commemoration of this. There was also an historical meeting in the Mennonite Meeting House at which addresses were made by Prof. Wm. I. Hull of Swarthmore College, and Silas Grubb. The Young People's Union of the Eastern District Conference held a rally in the Germantown Meeting House on the afternoon of the 22d. All of these meetings were well attended.

CORRESPONDENCE

(Continued from page 6)

God will tell definitely for God in days to come. May the churches remember this work in a definite way that the Lord in all things might have the preeminence.

Fraternally yours,

Sylvan Lehman, pastor.

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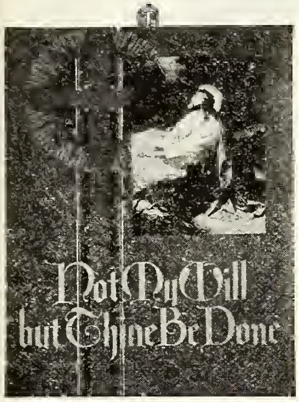
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but Thine Be Done

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that all things
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for good to them
that love God

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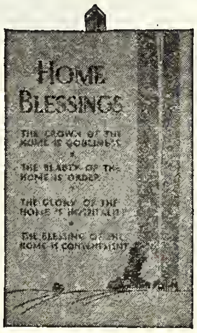
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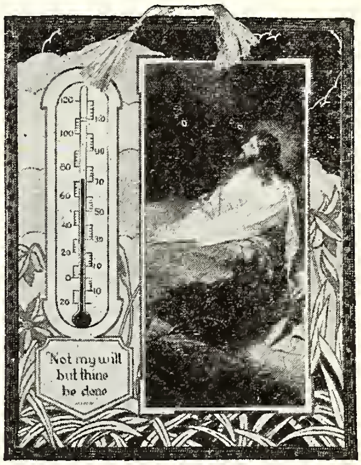
No. 4015—GOD IS LOVE
(Lake Scene reflecting trees and cottage)
No. 4020—WATCH AND PRAY
(Trees bordering beautiful Lake)
No. 4025—CHRIST DIED FOR ME
(Rusic gate among trees at lake shore)
No. 4030—HE CARETH FOR YOU
(Tumbling waterfall over mountain rocks)
No. 4035—HOME SWEET HOME
(Evening scene at woodland home)
No. 4040—GOD FIRST
(Moonlight on lake, and sailboat)
No. 4045—DRAW NIGH TO GOD
(Snow-capped mountains and lake)
No. 4050—GOD BLESS OUR HOME
(Moonlight scene. Home on edge of lake)
No. 4055—THE LORD WILL PROVIDE
(Woodland scene in autumn colors)
No. 4060—PRAYER CHANGES THINGS
(Rocky cliff, lake, and boat in moonlight)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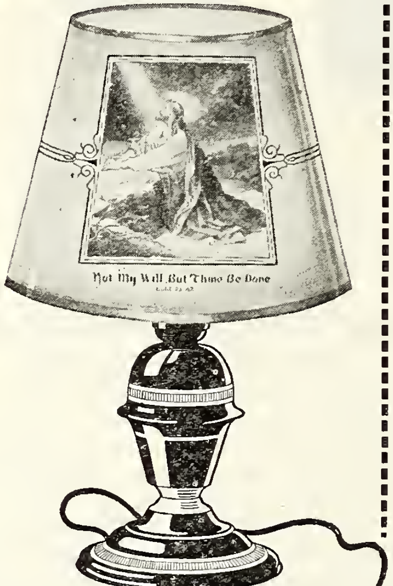
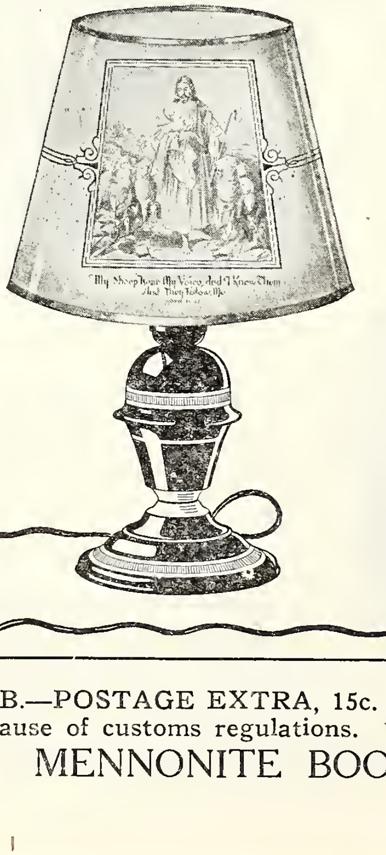

Not My Will But Thine Be Done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MENNONITE BOOK CONCERN - - Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, NOVEMBER 9, 1933 No. 44

JOINT PUBLICATION OF THE MENNONITE AND CHRISTIAN EVANGEL BEGINNING JANUARY 1934

For a number of years there has been a desire for a closer cooperation between the General Conference and the Central Conference. To accomplish this it was suggested that we unite our periodicals and make a joint publication of them. To discuss this possibility five members of the Central Conference met with our Board of Publication at Berne, Ind., on August 22nd, and after prayer and a general discussion, the following resolutions were passed:—

1st—That the name of the joint paper be "The Mennonite and the Christian Evangel."

2nd—That each Conference appoint its own editor.

3rd—That the financial responsibility for the joint publication be divided in the ratio of 2 to 1, the General Conference two and the Central Conference one.

4th—That each Conference take care of its own arrears and pay to the business manager of the Mennonite Book Concern the amount paid in advance of January 1st, 1934.

5th—That the editorials, general articles, Sunday School Lessons, Christian Endeavor programs and Jottings be regarded as common material, and all other material as distinct for each Conference.

These resolutions were submitted to the General Conference at its session in Bluffton, Ohio, August 23rd to 30th, and accepted by the same. After the approval of the Conference the joint committee of the two conferences met again in the Musselman Library of Bluffton College and worked out the following details for the joint paper.

1st—That the joint paper be made a 24-page semi-monthly and the subscription price be $1.50 a year.

2nd—That the issuing as a semi-monthly be an emergency measure and be in effect only for one year.

3rd—That the advertising in the joint paper be in charge of the Mennonite Book Concern and be inserted at cost.

4th—That six pages of the paper be reserved for the Young Peoples Department; three pages for the Seniors; three pages for the Intermediates and Juniors.

5th—That the Young People of the General Conference elect the editor in chief of the Young Peoples Department of the united paper, and that the Central Conference elect the editors of the Intermediate and Junior Departments.

After several resolutions in regard to the salaries to be paid the different editors the meeting adjourned.

All the discussions were conducted in a brotherly spirit, and all the resolutions mentioned above were passed without a dissenting vote. The meeting was closed with a fervent prayer.

We are confident that this joint publication will be a benefit to both Conferences, bringing them into a closer fellowship with each other, widening their vision of the possibilities of our denomination by informing them of the work which others are doing, and inspiring each other to a greater work and a deeper consecration.

We trust that the readers of both the Mennonite and the Christian Evangel will welcome this new publication with the same satisfaction and joy as that evidenced by the joint committee of the two Conferences in working out its consummation.

EDITORIAL

By the time this issue reaches the readers of The Mennonite it will have been definitely decided whether the 18th Amendment is to remain in our national Constitution. Indications are that, with the November election, the "Wets" will have carried enough of the States to remove this clause from our basic law and that liquor will be accessable to any who want to use the poison. With the metropolitan press sold to the "Wets" and the propaganda financed for the overthrow of decency by those, who would make money or gratify bad desires, the American people have been stamped into repudiating what was one of the best laws ever enacted for the benefit of the whole people. We believe that taking the 18th Amendment out of the Constitution will not end the matter of dealing with the curse of strong drink. The lessons that have been learned from what we have gone through will prepare for a better and more effective means of getting rid of the evil of intemperance. The 18th Amendment may, for a long time, be annulled, but, it is coming back into our Constitution to stay. We do not admit that it has been a failure. With 5,000,000 boys and girls in High Schools, as against less than 2,000,000 before prohibition went into effect, we have some evidences of its worth to young people. Before the repeal went into effect a large number of youths were denied entrance into such institutions because they could not be financed by parents who squandered their wages and did not give the boy or girl a chance. This is one illustration of the benefit of prohibition. Since prohibition the accounts in savings banks, which represent the savings of the poor, increased many time over what they were. Had it not been for these savings the hard times of today would have been infinitely worse and half of the population would have become subjects of public charity. Now that the savings of the workers are rapidly melting away, the most silly thing the country could do would be to add to the burden of caring for the needy by throwing open wide the one single thing that has been the most responsible for misery and poverty.

We have to expect certain results coming from the liquor traffic. Children will be robbed of their rights to decent living and to an education that prepares them better for meeting life's problems. Poverty will increase by leaps and bounds. With more automobiles than are owned in all the rest of the world the menace of drunken drivers will make it unsafe to go on the streets at any time and in any place. Every day will be a slaughter of innocents.

There are some things that don't mix with liquor and one of these is mobs and booze. Desperate men filled up with liquor will make mob violence a hell of any community. No one's property and no woman's virtue will be respected. Hunger will be the penalty to be paid for the drink of the wage earner.

One is ever provoked because one has to pay high taxes for the right of living in one's own home. We note that the rich find ways of evading much of the burden of tax. Now, it is a favorite argument of the "Wets" that revenue from liquor will relieve the tax payer. What tax payer? It will simply mean that the very wealthy will be relieved from paying taxes on their gignatic and swollen incomes and the burden will be passed on to those poor fools who have become slaves to drink and not to them alone, but to the innocent sufferers in the shape of wives, children and dependents

The dangerous trickery by which the Amendment is being forced through by conventions, which are no conventions at all, gives a weapon that may easily be turned in times of public excitement for the destruction of our government. When we observe how old time institutions in Russia, Italy, Germany and other nations have been upset by a few designing men within a few months, or even days, we shudder what may become of our country when revolutionary methods are seized upon by cliques who are unfriendly to the Republic and ambitious of making themselves masters of our land to the enslavement of the rest of the population. The "Wets" have started something the end of which we cannot see but which we feel will shake our nation to its foundations.

AN APPEAL FOR USED CLOTHES

Rosthern, Sask.
October 27, 1933.

We had hoped that it would not be necessary for us to make another appeal for help for our needy immigrants from Russia. But crops, especially in Saskatchewan, also in some places of Manitoba andAlberta, have again failed. The Canadian winter has set in and many families have no means to buy the most necessary clothing.

I can say that very much is being done in Canada to relieve the situation. The Government is sending help into the distressed areas, providing, as far as possible, for food and fuel, also feed for the stock. Much is also being done by private help.

But there is great need of clothing. We are getting letters every day from people who are in need and have no means to provide cclothing for their family members.

For this reason I would again very urgently ask our brethren in the United States and Canada, if they would again collect second hand clothing and send it to our address for distribution among the needy.

Hoping that this appeal will not be in vain,

Yours very sincerely,

David Toews.

OUR MISSIONARIES IN THE CHINA FLOOD DISTRICT

College of Chinese Studies,
Peiping, China, October 2, 1933.

Rev. P. H. Richert,
Goessel, Kansas.

My dear Mr. Richert:—

As an investigator of the Yellow River flood area on behalf of the China International Famine Relief Commission, I recently went to K'ai Chow Hopei, and during a study of the flood situation round-about stayed in the homes of your missionaries for a period of five days. This gave me an excellent opportunity to get personally acquainted with them and to study the work they are doing. As a result I have been using such influence as I could command to have funds raised and sent to them for the conduct of the program they are undertaking to relieve the suffering multitude around them.

May I say that you have a grand group of workers at that point. Your doctors, nurses and hospital equipment are of importance at this time in that place. The medical personnel are backed by a group of devoted workers in other features of your program and from the angle of a flood relief society constitute a force that we wish could be duplicated in other cities in or near the flood areas.

We have only been able to turn a few thousands of Chinese dollars over to them as yet. It is not easy to raise large sums in poverty stricken China. If you are able from American sources to turn funds over to your representatives in this region by all means to so at an early moment.

I should say that the strengthening and enlarging of your activities along lines you have regularly instituted would be the best possible thing to do. Your medical work and the care and training of children in refugee camps, schools, dormitories and churches is the best thing possible from the standpoint of the people as well as from the angle of the stability and lasting efficiency of the Mission work itself.

In conclusion I ought to say that this expression has not been suggested or hinted at by any of your people. It arises solely from my desire, as a friend of the flood sufferers, to see your excellent work strengthened and supported.

Sincerely Yours,

P. L. Gillett.

CHINA'S SORROW

The Yellow River is called "CHINA'S SORROW" because of the misery, destruction and death it causes when it overflows its banks and floods the flat plains of Honan, Hopei and Shantung in the lower third of its course. There is a constant fight between the people of this region to keep the dikes built up and in repair, and the river to tear them down and overflow.

This year, after having been successfully confined for fifteen to twenty years, the river has won out again. It overflowed the dikes near Chang Yuan, one of our main mission stations where the Ewerts are living, tore great gaps in the dike through which water is still pouring, flooding an area over one hundred miles long and about ten miles wide. The water flows up this way and goes on east flowing with a strong current, in fact, most of the Yellow River now flows here and will continue to until the dike is repaired and the water again confined to its old course. This is an engineering feat that will be rather difficult and may take some time.

I wish I could give you a good idea of

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.……Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance……$1.50
Foreign……$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

what the country looks like now. This region which two months ago was fertile farm lands, with promise of the best crop in years is now turned into a wide river bed. I might quote a paragraph from the report of the representatives of the China International Famine Relief Commission who were here to investigate. They say, "This new channel, 30 li (10 miles) broad on the average, was until a couple weeks ago a magnificent farm district with a dense population resident in some 1,861 villages which to-day, with few exceptions, are total wrecks. We visited scores of them and with here and there few exceptions all the houses are flat on the ground with only the peaks of their roofs showing where beds and low platforms of one kind or another make sleeping places for those who spend the day wading in water up to their waists or shoulders and guarding the little furniture or half spoiled grain they have dug up from the water."

Most of the women and children have been taken away in boats, only chosen men remain to guard and salvage what they can. The sight is one of vast and complete wreckage." These representatives estimated that the river in this new course over 100 miles long and 10 miles wide destroyed 179,000 homes and affected 990,000 people. Kai Chow and Chang Yuan counties are part of the worst affected areas. Tung Ming south of the river is included in part of the flooded area there where they estimate a total of over 350,000 houses destroyed and over 2,000,000 people affected.

We have been out to many of the villages in the flooded region and they are monotonously the same, nine-tenths of the houses completely collapsed is a low estimate of the destruction. Very few houses remain standing. Most of the houses around here are built of sundried mud bricks, they are cheap and make a house that is warm in winter and cool in summer. The roof is made of kaffir corn stalks plastered with a heavy coat of mud and laid on beams which rest directly on the mud walls. We always hear of houses collapsing during a heavy rainy season and when a flood comes such a house has no chance. When the house collapses the people climb up on top of the roof and it raises them a little more out of the water. Most of their possessions are buried under these collapsed houses. Some things can be salvaged but much of the grain is so spoiled as to be useless except for fertilizer.

There is much demand for relief already and in some places the government has done some work. I heard to-day that the Catholics have started soup kitchens for their members from the flooded regions. Other organizations have also done some relief work. It is impossible for any organization with any resources at all not to do some relief work, the demand will be greater as cold weather comes on and winter advances. We hope with your help to be able to assist some of these poor people through the winter.

C. L. Pannabecker, M. D.

LOCAL NEWS FROM THE INDIA MISSION FIELD

By John Thiessen

In the middle of July, Mr. and Mrs. Jacob Dueck arrived in our midst from Russia. The story of their three years' flight out of the "red heaven" of Russia is hair raising. Mr. Dueck is writing some of their experiences for the "Rundschau," I think.

In the beginning of August a sweet little daughter arrived in the J. R. Duerksen home in Korba. She is labeled Lois.

Towards the end of August, Mrs. J. R. Duerksen from Korba ventured a trip to Champa through the mud, taking Miss Augusta Schmidt who was about to sail for U. S. A. She had taken Joseph John and Christine Marie along. At some place all available power was necessary for pushing the old Ford through the mud. Minute organization required that little Christian Marie took the wheel, and all the rest pushed.

On Sunday, September 3rd, was the farewell for the Misses Augusta and Johanna Schmidt in Janjgir. The missionaries from Champa, Birra, and Janjgir were present. The evening was spent in joyful reminiscenses of what the Schmidt sisters' stay in India has meant to our field of work, and depressed forebodings of what their absence will mean.

On September 9th a fine bright boy arrived in the Wm. F. Unruh home in Janjgir. The proud daddy thought the youngster looked like a miniature Herbert Hoover.

In July and August the Bible courses are being held at all stations. Every year a part of the New Testament is carefully studied.

During the rainy season Mr. Duerksen has weathered all bad weather and has held Bible courses at various stations in the Korba outstations. Such work in the rainy season takes special courage because the weather is such that one definitely hazards ones health, and even ones life, because of the very wet weather, and lack of proper shelter and proper food.

On September 2nd the Thiessen family "ploughed" through the mud to Champa and Janjgir, to meet the Dueck family and say good-bye to the Schmidt sisters. At places the road was so bad, that only the driver could stay on the Ford. All the rest had to walk.

Eleanor Thiessen is very happy these days because a real playmate has arrived in the missionary circle, namely the 7-year-old Helga Dueck, daughter of Mr. and Mrs. Jacob Dueck from Russia.

Eleanor speaks Hindi and English, and Helga speaks German and Russian. But they get along.

Early in August, Mrs. P. J. Wiens had an operation for gall stone. She is recuperating very well at this time.

Miss Helen Nickel found the ladies' bungalow in Janjgir too lonely after her room-mate, Miss Joanna Schmidt left for America, so she moved to live with P. W. Penner's, and the Unruh's moved into the ladies' bungalow.

The Gospel Team from Janjgir Bible School had done some fine work of late. They have visited Champa and Birra. It's a young people's movement, and as a result young people are stirred to more loyalty to Christ. The leader of the team is Joseph Asna, a recent graduate of Leonard Theological College of Jubbelpore, India.

The Christian weaver's association of Basna does good work toward economic independence of poor Christians. Mr. W. B. John is a very apt chairman of the association. He manages to find quite good markets for the cloth woven by the Christians.

A PICTURE WITH A MESSAGE

By Harold S. Bender

(Courtesy of the Gospel Herald)

The scene presented in the picture with this article is one which should be an inspiration to every true child of God, and of special interest to those interested in the life and faith of our Mennonite forefathers in the early days in Pennsylvania. It is an original drawing in which the artist pictures Christopher Dock, "the pious schoolmaster of the Skippack," on his knees in devout prayer in his schoolroom as the last glow of day is fading out of the western sky, praying over the roll of his pupils one by one.

For those who are not familiar with the life of Christopher Dock, a brief summary of the outstanding features of his career may be helpful in the appreciation of the picture.* Dock's birthplace in Germany is unknown, but sometime between 1710 and 1714 he came to Pennsylvania, attracted no doubt by the religious freedom found here by his Mennonite brethren.

Although he apparently intended to farm, his brethren and friends, impressed by Dock's piety and gifts, encouraged him to undertake the teaching of their children. So between 1714 and 1718 he opened a school in the young Mennonite settlement of the Skippack in what is now Montgomery county. When the Salford settlement was established some time later Dock also opened a school there. He conducted the two schools at Skippack and Salford for many years at the same time, spending three days per week at each place. For at least four summers he also conducted school in the old log meeting house of the Mennonite Church in Germantown.

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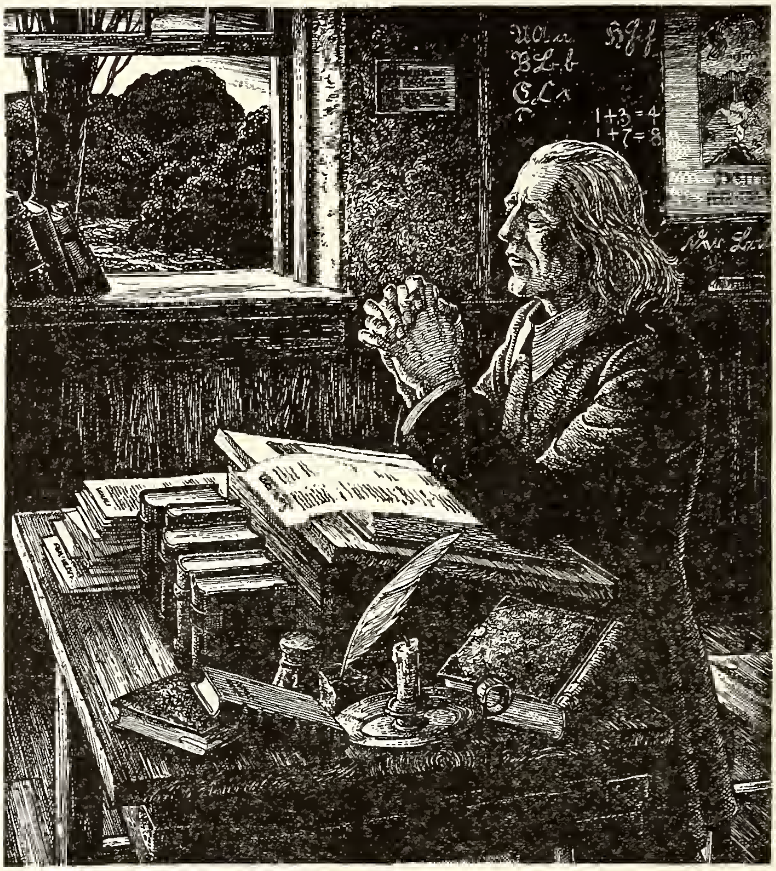
* Taken from "The Life and Works of Christopher Dock" by Brumbaugh.

With the exception of ten years in which he devoted himself to farming, Dock spent the whole of his long and useful life in America in the service of the boys and girls of Skippack and Salford, giving them a truly Christian education. His service of almost fifty years in the schoolroom came to a close one evening in the autumn of 1771 as he engaged in prayer. "It was his custom each evening after dismissing his pupils to remain in his schoolroom to pray. With the roll of his pupils spread before him, he would kneel and ask God to forgive him for any act of injustice or of neglect toward any pupil in his school that day. He also asked, as he pronounced each pupil's name, that God would help him on the morrow to do the best for each one."

"One evening in the autumn of 1771 he did not return from his school at the usual time. A search was made and he was found in his schoolroom on his knees — dead. Thus ended in prayer for his pupils a life singularly sweet and unselfishly given to the welfare of those whom he believed God had divinely appointed him to teach."



Christopher Dock at Prayer

Christopher Dock is famous in the history of education in America as the author of the first systematic treatise on pedagogy—published in America, written in 1750 and published in 1770. It bears the title "Schulordnung" or "School-Management." But certainly far more important than this booklet is the influence which this godly man must have had as the guide, shepherd, teacher, and friend of the hundreds of boys and girls who were entrusted to his care as the years passed by. Who can know the eternal value of his service! His life and work should be an inspiration to all true children of God in all walks of life, whether school teachers or not, to live a life of devoted, unselfish, conscientious, loving service in the spirit of the Master.

It is this spirit which the artist has endeavored to embody as he presents to us Christopher Dock at prayer in the evening twilight. Those who have seen the original drawing in its full size have been touched by the power which the artist has succeeded in putting into his picture, a power which speaks even in the smaller reproduction published herewith. The spirit of deep piety, of unselfish concern for others, of longing desire to do the very best, of loving entreaty to the Heavenly Father, shines forth from the face of this aged pilgrim who is about to lay down his labors and go home to his reward. Even the peaceful glow of the evening twilight that falls upon his face through the western window adds to the strength of the impression.

The many friends of the artist who have seen the original drawing feel that he has succeeded in creating a picture of unusual power and beauty, and above all one that carries a message that is much needed today. With many others, the writer is particularly glad that we have found an artist among our own people who is willing to use his gift to serve the church and portray scenes and characters from our own history. It is evident also that his work is not that of a mere amateur but represents truly fine creative art which will compare well with the work of leading artists of the day. He is a graduate of the E. M. S., and at the present time is continuing his studies at Goshen College.

A THANK OFFERING

Perhaps you may rejoice with us in the following bird's eye view of the work of Basna Mission Station for 1932.

I. **Have the Good Tidings been preached to the poor?**

In 1930 we had Village Bible Schools in 3 different villages.

In 1931 there were schools in 13 different villages.

In 1932 the number jumped to 29.

In 29 different villages Hindus and Christians were enrolled as students studying intimately of Jesus and Him Crucified.

II. **Has release been given to the captive?**

At this one station 36 received Christ in water baptism.

III. **What about the recovering of sight to the blind?** Dr. Dester performed 27 cataract operations. Twenty-seven men and women now walk about who were blind or going blind.

IV. **What about setting at liberty them that were bruised?** Dr. Dester preformed 275 minor operations, and 90 major operations. This is not bad for one year.

V. **What about proclaiming the acceptable year of the Lord?** In the Bible Teaching Campaigns noted above, 800 adults were enrolled as LEARNERS. They not merely listened. They systematically STUDIED God's Word daily from 15 to 30 days. An equal number merely listened in. God's Word has POWER and is FIRE. (Heb. 4:12; Jer. 23:29.) In the Medical work 3800 out-patients were treated in addition to 275 in-patients. In our school for Christian children, 100 were enrolled. TO ALL THESE were proclaimed the acceptable year of the Lord. Just before Easter, 1933, my coworkers returned from one village where they were teaching and demanded of me, "Why don't you baptise those folks in Dhainti-kona?" I replied that I did not know that they were ready or desired it. They declared that 25 were ready for baptism, from 4 different castes. They have been learning for 3 years now.

This is the Thank Offering that we lay at the feet of Jesus Christ our Lord and Saviour,— what better can we offer?

These thousands of patients who heard and saw Christ in their need.

These hundreds of Hindus who learned God's Word eagerly.

These scores of school children weaned from superstition and able to read.

These 36 who received Christ in water baptism.

These 27 who can now say, "one thing I know, whereas I was blind, now I can see."

These 3 newly organized churches with 3 ordained ministers, on a self supporting basis.

Working with Christ, we believe we are just getting "set" for greater things. We glory in the power of our crucified Saviour over sin, and rejoice in His power to cleanse from sin. But we yearn and pray for more of this power in our lives, and the lives of these thousands and hundreds noted above. Not the least, we appreciate what the home folks are doing in these days,—when they are hard pressed on all sides. May God Bless You RICHLY as you labor for HIM, and pray for us, and this work.

Samuel T. Moyer.

CORRESPONDENCE

Hereford Church, Bally, Pa., — Special services were held in the Hereford Mennonite Church, Bally, Pa., on Sunday morning, October 8th. These services were in commemoration of the 250th anniversary of the coming of the Mennonite to Pennsylvania and the settlement of Germantown, Pa. Dr. Elmer E. S. Johnson, the pastor, read a letter which was received from The Crefeld Congregation on the Rhine. The pastor delivered a very inspiring sermon basing his thoughts on Genesis 28:22, "And this stone, which I have set for a pillar, shall be God's House; and of all that thou shalt give me, I will give the tenth unto thee. He spoke in part: This text lies at the foundation of that which impelled the Crefelds to move to America 250 years ago. If there is any one thing that has characterized the Mennonites in the centuries that are past, so far as the application of the religious conviction is concerned, it is the fact that they have always in those early days, as in later years, been giving abundantly for the relief of stricken humanity. During the last ten years the Mennonites have expended, for the relief of stricken humanity, a sum exceeding one and one million dollars for a group of people of about 150,000. It is a vast sum and the end is not yet, but today we are thinking of the beginning; a beginning that has been significant and is significant now, for men and women living in the commonwealth of Pennsylvania and millions of people living throughout the entire section of North America the coming of the Mennonites and the founding of Germantown go hand in hand. They belong together. It has been said that there are few suburbs that can compare with the suburb of Germantown.

Two hundred fifty years ago on the sixth of October. What does it mean? It deals merely with 13 families, that is all, 33 people who paid full fare on the ship Concord and a group of children. How many we do not know exactly, but there was a group of some 40 all told. It was the heart of the members of the old congregation in Crefeld on the Rhine, that came to Philadelphia on the sixth of October 1683. It means that at last, after almost 200 years of persecution these people were at rest in an asylum or refuge in a new world. Since the 20th of March, 1525 the council of Zurich in Switzerland decreed to banish or imprison all those who persisted in rebaptizing adults, many were imprisoned and put on a bread and water diet. At that early stage, 400 years ago, Zwingli himself had to observe only the weaker brethern could be subdued by measures of violence. You must remember that after 250 years, 13 families, 33 adults and a handful of children finally found a way in which to escape from these conditions. They did so at a price, for that ship voyage of 49 days, was not a picnic.

Their suffering is indescribable. We sit today in these wonderful buildings surrounded with an abundance of things for comfort. Compare it with the sufferings and the want which met these people. But more than that, having arrived in Philadelphia, where should they go. These people were faced by a hard winter, homeless, shelterless and foodless. What did they do? They dug holes into the ground and in these dugouts they spent their first winter and that is the foundation on which the suburb of Germantown rests. They set up the altar of worship and found their God in those dugouts.

That spirit of worship, of erecting a place of worship in the home became a characteristic of these people as it was their custom. What shall we say for ourselves as we look back over these 250 years It is necessary for us to put up pillars which shall be houses of God, not in the physical sense alone but in the spiritual and not to forget that last part of our text which characterized these people from the first and which characterized them ever since.

Today there are 30 families, homeless, foodless, shelterless, and without anything with which to sustain life, stranded in Harbin, China. They are refugees who have fled from Siberia and who have clung to their faith. The time has come when they must be moved or must perish. If they go back to Siberia it will mean death and whither shall they go? There is only one way, it will take $25,000.00 to move them and they are going to be moved either to Paraguay or Brazil. Two hundred years ago brave men and true were willing to cross the ocean, were willing to live as they had to live in Germantown and we in the midst of our plenty should be willing to deny ourselves some things and make it possible for us to move them. Are we willing to make the sacrifice? We are pretty sure that this is the last group of Russian Mennonites that we are able to save. They will either be crushed out physically or be absorbed in the Soviet program. Perhaps, we can set up no finer monument as a memorial of our 250 years in America than to save this little family of Mennonites in Harbin, China.

The question is, what shall we do in the erection of this pillar around which we are to gather to worship? May we, in the spirit that characterized these people, assume the task that lies with us and above all seek, with a new endeavor, to live the Christian life really.

And I will walk at liberty: for I seek thy precepts. Psalm 119:45.

I will speak of thy testimonies also before kings, and will not be ashamed. Psalm 119:46.

And I will delight myself in thy commandments, which I have loved. Psalm 119:47.

D. D. Eitzen
Pres.
Mary B. Borneman, Sec.-Treas.
Vivienne Musselman
Walter Gering
C. H. Tiessen
Henry Harder
A. R. Keiser

The YPS Work

by the
Young People's Committee of the General Conference

Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

November 19

Avoiding Shams and Pretenses.—

Matthew 23:1-39.

Nobody likes the pretender, yet there is perhaps no country where sham and hypocrisy are more prevalent than in our own. We need not look far to find pretense, we can see it on the street and highway when men and women use and wear articles which are beyond their financial means, we see it in the school and college when the student "bluffs" and tries to "get by" both in the class room and on the athletic field; we see it in pretended friendships, where men pattern after the friends of the Prodigal, they are friends like the parasite until they have what they want. As we look at business we find men advertise extravagantly, making the public believe their commodity is the best on the market when in reality they know it is an untruth. Yes one even finds hypocrites in the church, they join church because they think it will increase their social prestige, or their business. Very true, this has become a popular alibi for those who wish to continue in their selfish way of living, when the fact of the matter is that there are far less hypocrites inside of the church proportionately than outside. Even Jesus had a hypocrite in his chosen group of twelve. After Judas had been in the presence of the Master for three whole years he became the traitor, we think he should surely have been transformed in that length of time and become like the Master, and yet how is it with you and with me? Are we entirely exempt from this great evil?

Why is it that individuals pretend to be that which they are not? Invariably the pretense is only short-lived. Pretenders are soon known to be the shallow or loud-mouthed fellow they really are. Somtimes one finds an individual who makes a fine first impression but it does not last. The bigger tasks are ever accomplished by the ordinary pluggers who do not make such a wonderful first impression, but prove dependable and "wear well."

There is perhaps nothing in an individual more desirable than the virtue of sincerity. Men will forgive us for many weaknesses and mistakes if they know that we are absolutely sincere. The merchant who is not sincere but pretends "jockey-like" that an article is worth less than it really is or as the case may be more if he is trying to sell, will find eventually that his sense of worth will have left him, he no longer will have the ability of deciding on true merit. Happy is the man or woman who can make Shakespeare's poem his own and live by it:

"To thine own self be true,
And it shall follow
As night the day
Thou canst not then be false to any man."

Jesus' most biting criticism and rebuke is directed at pretenders. The entire twenty-third chapter of Matthew is directed at the Scribes and Pharisees who were supposed to be the religious leaders but were more concerned for selfish honor and sham glory than they were in the wellbeing of their fellow-men. Whenever men become more concerned in rules and institutions than they are in human beings there is liable to be trouble. These rabbis liked to be called "Doctor," they took great pride in "lording it over" others but they themselves did not do as they taught others to do. They were quite careful that their assignment was at the head of the table. They went great distances to gain a single proselyte but behold they brought their newly won member into a worse hell than that from which they had come. Jesus emphatically announced the great principle and truth that "a tree is known by the fruit it bears;" likewise men and women are known by the consistency of their lives day by day.

Questions

1. What is sham or hypocrisy?
2. Wherein lies the danger of pretending?
3. Name some common well-known pretenses.
4. Describe the evils of pretending to be better than one really is and to try to be worse than one really is. Which is worse?
5. Discuss the pretenses in friendship.
6. Are there more or less hypocrites inside the church than outside?
7. What did Jesus think of hypocrites? What does He think of pretenders today?

Study the Scriptures

Nov. 13.—Pretense of religion. Isa. 58:1-8.
Nov. 14.—A hollow sham. Luke 18:9-14.
Nov. 15.—Caught cheating. Acts 5:1-11.
Nov. 16.—Pretense in prayer. Matthew 5:6.
Nov. 17.—Pretense in trade. Proverbs 20:14.
Nov. 18.—Pretended friendship. II Sam. 20:8-13.
Nov. 19.—Avoiding Shams and Pretenses. Matt. 23:1-39.

WHAT DO YOU UNDERSTAND BY PUBLIC OPINION?

By Miss Annabel Von Gunten

First of all, what is public opinion? Public opinion consists of accepted ideals set up by the masses in general, as to the religious and moral conduct in our every day living. It is extremely important, for it is one of the strongest factors that shapes the destiny of our lives—sometimes for good and sometimes for bad.

Many noble thoughts and actions have been unexpressed and undone due to the fear of public opinion. Was it not public opinion that kept King Agrippa from accepting Christ when Paul so earnestly pleaded with him? Was it not public opinion that caused Pilate to release Barabbas instead of Jesus? Here we can readily see that public opinion heeded often works for bad, and can not be a true guide for a sincerely conscientious individual.

Coming down to the present age we again find that public opinion plays an important role. In 1917 the public demanded War. Every one had the war spirit, and if an individual refused to bear arms, due to religious vonvictions he was laughed and scorned at. Now public opinion tends toward Peace and any individual that spreads propaganda for the interest of war is quickly repressed.

The results of public opinion are also clearly shown in the drink problem. We hear of how our great grandfathers from Switzerland thought nothing of it to have wine served at each meal. Public opinion sanctioned it, and no wrong was connected with it. Around 1900 public opinion changed. The various Anti-Saloon leagues were started and soon the 18th Amendment was enacted. People had a horror of drink and any one who drank was considered base and lowly. It was a sin to drink. Time has passed and the cycle repeats itself. Beer is once more sold legally, and the drinking of it is becoming a general practice. It is no longer a low degrading sin.

The same is true as to smoking, especially so of the fairer sex. Fifteen years ago people would stand and gaze with unbelieving eyes if they would see a lady smoke. If young men were asked what they required of their girl friends the answer would inevitably be "No Smoking." However, public opinion has once more changed and every one knows the result.

Of course public opinion may also work for good. In fact, if we would not have public opinion our country would be in an absolute uproar. Public opinion demands that all people respect each other's rights. The murderer must be punished, and the thief must pay his penalty. We have peace and tranquility due to public opinion. On a smaller scale we can take our own town of Berne as an example—Berne is noted as a religious center, and so it is, for public opinion demands that Berne people attend church.

So we can plainly see that public opinion may be for good or for bad, and we as Christians must have enough courage to stand by ourselves when we know that public opinion is in the wrong. For this we have Christ as our example. During his life time the Pharisees would not think of eating with the publicans and sinners. Christ knew that it was nothing but their selfish pride and so he broke the usual custom of snottiness and had dinner with them. He was in disfavor with the Pharisees but he knew that he was in the right. It is easy to follow the public when we know that they are right but can we stand by ourselves when we know they are wrong?

CHOOSING A VOCATION

By Miss Inez Lehman

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. Eph. 4:1.

Occupations and professions have a great influence upon the length of human life and upon his happiness. Thus the work the individual is thinking of choosing should be carefully analyzed. Nature fits all her children with something to do. Longfellow says, "Study yourself and most of all note well wherein kind nature meant you to excel." Failures in life could perhaps frequently be traced to a mistaken calling. Are you choosing this occupation because of the money in it; because it is thought of as an honorable profession; because it's a soft job and eliminates drudgery, hardships and many disagreeable things or because you are best fitted and interested in it? Many a person has dwarfed his livelihood, cramped his intellect, crushed his aspiration and blunted his finer sensibilities in some narrow occupation just because there was money in it.

Select a useful, honorable occupation. If there is any doubt on this point abandon it. Choose a business where God can be taken with you one that has expansiveness in it, one which will develope you, which will elevate you, and give you a chance for self-improvement. You may not make quite so much money, but you will be more of a man, and manhood is above all riches, and character is greater than any career.

To try to do that for which we are unfitted we are not working along the line of our strength, but our weakness. We do half work and our life is demoralized. Perhaps a good question to ask yourself in choosing an occupation is: What are my qualifications and adaptations where I can best serve my God, fellowmen and nation? "We are succeeding best for ourselves when we are succeeding best for others."

Power and constant growth toward a higher life are the great end of human existence. Your calling should be the great school of life, the character-builder and that which broadens, deepens and beautifies all the God-given faculties within you. Times may be trying and one often gets discouraged, for hardships appear in every career. Renew your faith and look to God, who ever has a plan for all His children. Read Hebrews 11.

Give your life, your energy, your enthusiasm, all to the highest work of which you are capable. "There is only one real failure in life possible and that is not to be true to the best one knows."

PROPAGANDA AGAINST PROHIBITION

An example of how public opinion can be misled by propaganda is found in the turn of the tide against prohibition. We should like to cite one example of the effort of the liquor interests to arouse public opinion against obedience to the Eighteenth Amendment. A staff member of **Vanity Fair** wrote the following:

"I call upon every free-thinking American who can think at all to break this law; break it repeatedly, break it whenever you can. Drink what you please when you please. Urge others to drink. Don't betray the bootleggers who are smuggling liquor for you. In every possible way flaunt your defiance of the Eighteenth Amendment. Ignore it; abrogate it; wipe it out. While it stands there, let it be disobeyed."

Vanity Fair published this in a number of the leading wet papers as part of a full-page advertisement in which prohibition was bitterly attacked. The advertisement carried a coupon asking each reader to send a dollar toward a fund to keep like advertisements in the papers.

Much of the wet propaganda was more subtle than this, especially in dry areas where they attempted to show that prohibition was a failure. The above quotation shows why it was not a greater success.—C. E. Guide.

THE CHRISTIAN HOME

Ruth Mohr.

Prof. and Mrs. L. J. Horsch of Ontario, California were the instructors in the course, "the Christian Home" at the Shipshewana Retreat.

There are five elements which constitute a Christian home. They are marriage, love, charm of good manners, grace of appreciation, and the joyous atmosphere of Christianity.

Only real love is a basis for a happy marriage. During the period of courtship which should precede marriage, the young, man and young woman learn to know each other and test out real love. Young people should not fall in love, but should rise up to its tremendous potentialities.

Every child is entitled to a competent father and mother and young people who are establishing homes should consider seriously the advantages which they can offer to children. Two of the greatest advantages that can be offered are health and happiness.

In this day and age we hear so much about sexual life. In former days it was a question that was hushed because it was considered a sinful topic. Now we are beginning to realize more and more that sexual education is becoming a necessity, because ignorance in this respect has caused much unhappiness and many family ties to be broken.

Countless heartaches could be avoided if fathers and mothers would instruct their children concerning the true source of life. The perplexity of life is a serious question in the little child's mind and he has a perfect right to know that answer. Father and mother should instruct him in such a way that he will realize that the sex life is an instrument of perfection rather than destruction and that it gives rise to the enobling experience of being in love.

Rudyard Kipling says, "The sins that you do two by two shall be paid for one by one."

The two-fold purpose of marriage is creation and the rearing of children. Gen. 1:28 a. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it.

The Old Testament has many examples of love and marriages and the results. Adam and Eve, a home broken by the tempter; Jacob and Rachel, love at first sight; Samson and Delilah, with different religious beliefs; and Ruth and Boaz, who established a beautiful home life.

The ideal home costs sacrifice and labor. No one can expect to realize this ideal if he is not willing to pay the price of loving service. There should be mutual confidences, mutual love, mutual service, and mutual sacrifice to make a pleasant home.

"The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith." Gal. 5:22.

As strong as the family, so strong is the nation.

LIBRARY BROWSINGS

As the old historian says about the Roman armies that marched through a country, burning and destroying every living thing, "They make a solitude and they call it peace." And so men do with their consciences. They stifle them, forcibly silence them somehow or other; and then, when there is dead stillness in the heart, broken by no voice of either approbation or blame, but doleful like the unnatural quiet of a deserted city, then they say it is peace.—Maclaren.

Bessus, a native Pelonia in Greece, being one day seen by his neighbors pulling down some birds' nests and passionately destroying their young, was severely reproved by them for his ill nature and cruelty to those creatures that seemed to court his protection. He replied that their notes to him were insufferable, as they never ceased twitting him of the murder of his father.—Arvine.

Charles IX. of Spain, the murderer of the Huguenots, said to Dr. Ambrosius Pare: "Doctor, for months I have been in a fever, physically and spiritually. If only I had spared the innocent, the weak-minded and the cripples!" Charles II. of Spain could not sleep except a priest and two monks were in his bedroom. Cardinal Beaufort, who had the Duke of Gloucester executed, often cried out in his sleep: "Go away! Why do you look at me so?" And Richard III., who murdered his two nephews, often got up in the night, took his sword and fought with spirit foes.—C. E. Quarterly.

THE S. S. LESSON

November 26

Paul in Corinth. Acts 8:1-17; I Cor. 1:10-18; 2:1-5.

Golden Text—I am determined to know nothing among you, save Jesus Christ, and him crucified. I Cor 2:22.

Paul had been in Athens, the intellectual center of Greece, and indeed, the whole world. His efforts in this great city did not meet with great response. The philosophers who heard him on Mar's Hill turned away when he began to reveal to them the doctrine of the Resurrection. In this lesson we find him speaking on his stay in Corinth, the great commercial city of Greece. Here people from various parts of the world came together. The city had many poor, regarded with contempt. It was a city full of vice and sin. Paul's stay here was prolonged. He remained here for eighteen months making his living at his trade as a maker of cloth of which tents and sails were made. His following was largely of the poor class. He says that not many noble or not many great were chosen. Yet, here it was that he built a strong church and from here he wrote his two epistles to the Thessalonians. This epistle to Corinth was written from Ephesus.

The problems with which the church at Corinth had to deal were perplexing because they were problems which are largely problems that might concern any church in any age. In this church there was a party spirit which threatened the unity of the church. There was laxity of discipline, there was debate over such things as the eating of meat, some of the members were suing one another at law and they had a wrong understanding of the Lord's Supper. There was also a manifest endeavor to seek certain showy gifts such as the gifts of tongues. Paul had heard of these things and his letters were written with the idea of correcting abuses and inspiring a desire for the "more excellent way"—the way of love.

The first portion of the lesson has to do with the existing contentions which he would have them end.

Contentions in any church are the source of great weakness and danger. Where there is contention unity is impossible. The party spirit is at the bottom of most divided churches. Some are led by one leader, and others by another, and these parties struggle with one another generally in order to obtain the mastery and impose their wills upon one another. In Christ there must be one leadership and that the leadership of the Spirit of Christ. The only will that is to be supreme is the will of Christ. A will to have one's own way, when it manifests itself in the church, is generally a rule or ruin policy. Divisions are grenerally caused by a minority of the body but they are always the cause of confusion and a blind party spirit that cares for nothing but having its own way. In Corinth there were several parties each taking the name of some leader, or, an extreme party taking the name of Christ, as though of those not one of them did not belong to Christ. In this latter case there is often an abuse of the name of Christ. This kind of a schism has broken out time and again in the history of the church. Parties have arisen who would exclude from Christ's family those who are not of their side. Paul's answer to these troubled is that they must be of one mind and Christ is not divided. Being of one mind, that is, living in harmony together, means that all be ready to acknowledge the rights of others and each be willing to give in to one another in matters that concern the church and the glory of Christ.

The familiar illustration of union in Christ that is found in the union of all the members of the body under one head applies here. As in the body, so in the church, there must be coordination. One member cannot work against the other. If that one does work without harmony with the rest the whole body is seriously if not fatally affected. When it comes to giving in, the question rises as to who should do the giving in. The answer is that the will of Christ and not the will of any single person or party should prevail. To know the will of Christ one must know Christ and readily yield to the dictates of His Spirit.

Paul next tells the Corinthians that he is above everything a preacher of Jesus Christ. He did not come to them just to add members to the church through the rite of baptism, but, he came to preach, determined to know nothing among them but the Christ of the cross. He tells them that he brought a simple Gospel "not with excellency of speech or wisdom" for

(Continued on page 14)

JOTTINGS

Rev. Isaac I. Saxe, known to many of the readers of The Mennonite, preached in the Berne, Ind., church last Sunday evening. Rev. Saxe is a noted Jewish convert whose work is among the Jewish people.

The aged Rev. Abr. Ratzlaff, of Bethel Home, Newton, Kan., was able to meet friends and aquaintances as the guest of the Ladies' Mission Society of Buhler at their mission sale which was given last wek.

Rev. and Mrs. P. R. Schroeder of Freeman, S. D., paid a visit to the church at Avon, N. D., and gave the congregation a report of the recent meeting of the General Conference at Bluffton, Ohio. Rev. Schroeder is president of the Conference.

Rev. P. P. Hilty of Versailles, Mo., writes: "Rev. J. J. Esau, and his wife of Bluffton, Ohio, are with us since October 19, holding meetings. The interest is good and we hope that lasting benefits may come to us as the result of the services held by the brother."

Rev. P. R. Schroeder, of Freeman, South Dakota, will conduct a series of meetings in Grace Church, Lansdale, Pa., November 15 to 26. Rev. D. J. Unruh is pastor of the flourishing Lansdale Church, which is the youngest in the Eastern District Conference.

The Mission Worker's Society of Zion Church, Moundridge, Kan., was hostess to the Mission Society of the Christian church at the home of Mrs. P. F. Regier. About 45 members of both societies were present. The Ladies of the Christian Church gave a program. Most of the topics presented concerned missions among mountaineers and negroes.

Rev. H. D. Penner, of Geary, Okla., who was brought to the Bethel Hospital, Newton, for an operation, died on the evening of October 25. Rev. Penner was one of the outstanding ministers of the Western District Conference as well as of the General Conference, having twice served as President of that body. He was greatly beloved as a pastor and teacher.

The Hereford church, Bally, Pa., had a full week of interesting and helpful services. November 4, the congregation held preparatory services, on the next day the Communion of the Lord's Supper was observed and baptism administered. The afternoon of Sunday the 5th the new building improvement was dedicated and in the evening there was a Reunion of all members and former members of the Intermediate and Senior C. E. members.

There was the usual large attendance of the Western District Conference held in the Alexanderwohl church, Goessel, Kan. Rev. P. H. Richert presided. Two special addresses which were a part of the Conference program were given by Rev. M. M. Horsch of Beatrice, Nebraska, and Dr. E. L. Harshbarger of Bethel College. The reports of the various interests of the Conference indicated that there is satisfactory progress in spite of the serious financial stringency. A survey showed that the English language is coming more and more into use in this Conference. Places were given on the program to Women's and Young People's work.

In an address before the Kiwanis Club of Quakertown, Missionary P. J. Boehr made "China" the subject. He emphasized the following points: China and her catastrophies; China and the Missionary; China and the Business man; China and her Revolutions and China and her Past. He pointed out that China is one of the few self-sustaining countries on earth and that it has an interesting future. Despite the fact that Chinese are a queer people, the race has been modernizing with great rapidity during the past decade.

Last Sunday evening a Prince of Peace Declamation Contest sponsored by the Ohio Council of Churches was held in the First Mennonite church of Bluffton, Ohio. The award offered for this contest was a beautiful bronze medal. The pastors of the neighborhood of Bluffton, Revs. P. A. Kliewer, Edgar Toews and P. E. Whitmer attended the ministeral conference held in Chicago last week. On the evening of November 1, Rev. A. J. Neuenschwander, General Conference Field Secretary of Young People's Work, addressed the young people of the Ebenezer church near Bluffton.

Missionary Dr. Harvey Bauman addressed the Quakertown Rotarians, last week speaking on "Mahatma Ghandi." This remarkable man he said is 64 years old and a member of the third caste of Hindus, which is the second lowest. He was married at 12, educated in India and England where he became a lawyer. It was in Africa that he first won fame as a political leader. In India he has become almost a god and to the 94% of illiterate Indians as revered as Christ is to the Christians.

His whole program in non-violence and non-resistance, but his attitude has born race hatred and rioting. He will never become a Christian because he believes in one god and Christ and Mohammed and others are only prophets. He wants his countrymen to be treated respectably.

THE SUNDAY SCHOOL LESSON

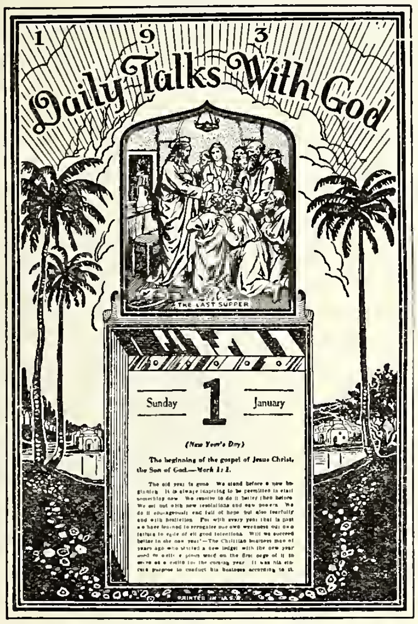
(Continued from Page 13)

he came with fears and trembling. His was a message of feeling and not of form. It was in "demonstration of Spirit and power. There is room for eloquence and wisdom in presenting the Gospel, but such things are mere incidentals. The excellence and wisdom of the Gospel is that it presents Jesus Christ the Saviour of sinners through his finished work on the cross.

The lesson to be impressed upon us from this passage is the unity there is and must be in Christ. There should be one faith, one hope and one love—all centering in Christ.

Daily Talks With God

FOR 1934


1 9 3
Daily Talks With God
THE LAST SUPPER
Sunday
1
January
(New Year's Day)
The beginning of the gospel of Jesus Christ, the Son of God.—Mark 1:1.
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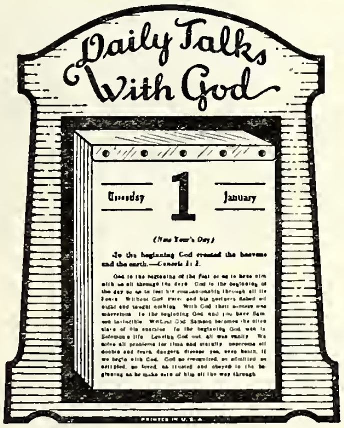
WALL STYLE

8½x12¾ inches. Printed in three colors, with beautiful, embossed Biblical picture and scenes from the Holy Land.


Daily Talks With God
Tuesday
1
January
(New Year's Day)
In the beginning God created the heavens and the earth.—Genesis 1:1.
PRINTED IN U.S.A.

EASEL STYLE

6½x8 inches. Printed in colors. Easel cut-out form designed for standing or hanging. Packed firmly in a very attractive gift box. The "Easel" style calendar, popular because of its size, is highly recommended for use in sick rooms, hospitals, old people's homes and similar institutions.

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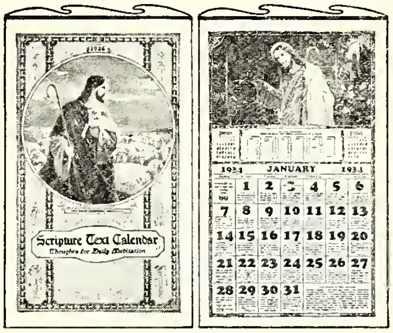
1934
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Thoughts for Daily Meditation
1934 JANUARY 1934

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No. 2

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In an old time way,
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This Christmas Day!

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Merry Christmas

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Happiness for you today!

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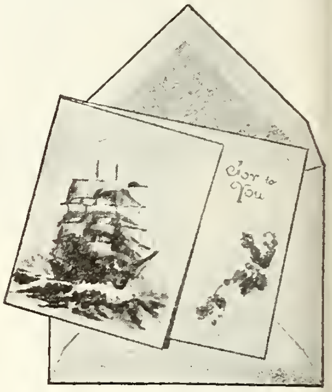

No. 4

No. 4—JOY TO YOU

May your ship come in
On the Christmas tide,
With true happiness
That will long abide!

"We will be glad and rejoice in his salvation."

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No. 5

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Good wishes are treasures
That never grow old,
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The best ever told.

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No. 6

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MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, NOVEMBER 16, 1933 No. 45

EDITORIAL

The landslide of last week on which the "Wets" made sure that the 18th Amendment would be taken out of our national Constitution was not unexpected. Indications have been pointing that way for months. It would be folly to speculate at this time as to what might have happened if something else had been done. The fact is that people wanted a change, some for the benefit of satisfying their appetites for strong drink more easily than before, others because they were disgusted with the general attitude toward prohibition because officials were either corrupted or they just refused to enforce law and because, encouraged by the laxity of law enforcing officers so many otherwise excellent citizens refused to obey the law. The repeal had established one fact above others and that is that law is useless when it is not enforced. It needs honest officials to uphold the dignity of the law. Yet all this is not the end of the matter. States will now have to fight the battle over again and we believe, they will do so, in many instances more vigorously than ever. It might be well to sound a word of warning now. Booze and automobiles are going to become a thousand times more dangerous with working together. Wives and little ones will suffer. Poverty increase. Inefficiency will hinder industry. The nation will have to blush for the shame of hastening to do the will of brewers and distillers when starvation walked throughout the land.

The dog may have turned again to his vomit but not all Americans have the debased canine nature that shamelessly lusts after that which is the most repulsive, the dirtiest and the meanest of selfish desires. The time must come when the Prohibition clause will return to the Constitution to stay there.

In 1935 it will be seventy-five years since the time of the famous first meeting in Iowa which brought the General Conference into being. The churches in the Conference, and specially the General Conference, would do well to begin plans for the celebration of the Diamond Jubilee. Readers of "Jottings" will note that the Immanuel Church of Los Angeles, California, is already anticipating the event and is planning a celebration which will at the same time mark its Silver Anniversary.

Those who were born when John Oberholtzer, and his companion, Enos Laux, made the journey to Iowa to meet in Conference the brethren there, are now old men, if they are living. Practically three generations have come and gone and the little gathering that was made up of a handful of earnest men has increased into a great body whose territory extends from Ocean to Ocean and from the Lakes to the Gulf. Missions, education and publications were the chief interests of the fathers who created the Conference and they continue to this day with an excellent showing of progress. There had been attempts, on Oberholtzer's part, for the development of a church literature but missions and education were but visions that had to be made come true. It is with a feeling of gratitude to God that we, of this day must render Him our thanks for the giving of leaders who saw great things ahead. We of those who follow after them see results greater than the pioneer fathers ever dreamed of, but with these interests have come responsibilities that are serious and far-reaching.

The next General Conference will meet in 1935 in California. When it was organized California was farther away than a trip around the world would be for us today. It is a happy coincidence that this meeting will fall on the year of our Jubilee. No doubt the gathering will take on the nature of a celebration of considerable significance. In the East there are workers whose ancestors for several generations have been active in the work represented by the General Conference. In the Middle West and in the far West, as well as in Canada, the children of Mennonites across the sea, of whom there was but a faint knowledge in Oberholtzer's time, are now leaders and supporters of the things that are the interest of the Conference. Our getting together in America has, under Providence, been the means of establishing and maintaining glorious things in the kingdom of God. What the future may be for us in these troublesome times is impossible to say, but we anticipate a larger place in the spread of the Gospel and a more energetic devotion to the principles that have always been characteristic of the Mennonite church.

A speeding of a gigantic building program for our navy, an organizing of a vast number of young men for forestry service and a mobilization of a great fleet off our Pacific coast may seem to be but peaceful routine, much of it done in the interest of unemployment relief, but how do the people of Japan look at it? They are now in that state of mind that such things mean a preparation for war and there would be nothing to fight on our Pacific side but Japan. No doubt Japan is a great sinner, but so are we and we would hardly relish a neighboring nation having its young men just where they might hastily be formed into an army of proportions with its face in our direction. Suspicion breeds war and to go on giving cause for suspicion surely does not render a friendly spirit.

The nation has just been celebrating Armistice Day with emphasis upon the terrible sacrifices of the World War which, we are saying, "must not happen again." Let us then take a leaf out of the book of the past and recall that the nation that was the best prepared was the most licked.

It is the business of the professional soldier to think about war and to see things from a military point of view. The military man says he is in the business of making and keeping peace. His peace is more than likely like that of a certain ancient general who made a desert of a country and called it peace. It is the business of the munition maker to enrich himself at the cost of victims slaughtered in war. By his business he makes of himself a leach living by the blood of his victims. It should be no more respectable to be a maker and seller of munitions than it would be to engage in the damnable business of making and distributing deadly narcotics.

It seems to be the general opinion that another war of great proportions is coming. That war may be prevented by taking the profit out of war, by suppressing false propagation, by education and by getting the spirit of Jesus Christ in all our affairs, both individual and public. The common people do not want war. They can prevent war if they entrust the affairs of their government into the hands of men who discount military glory and endeavor to establish a sense of brotherhood and fairness in opposition to the brutal selfishness and nationalism that would plunge into war, not for right but for inglorious victory—for we are coming to see that military victory is inglorious and unnecessary.

CONFERENCES IN INDIA

The Missionary Conference on the India field is scheduled to convene this year at Basna from November 24th to 29th; immediately thereupon that of the Indian Churches opens, and continues until December 6th.

The Mission Work, the upbuilding of the churches pass through a drastic transition period. Numerous very serious commissions lie in wake which demand bent consideration, evoking weighty discussions. These sessions will undoubtedly count much for the future healthy developments both in the mission work and the churches as such.

The seriousness is conceived by nearly all of the Christian community on the field. The general conversations largely center around these sessions what is to be expected of them. Many supplications ascend daily, and during the weekly prayermeetings in their behalf to the throne of grace, coveting the guidance of the Holy Spirit.

Herewith, dear readers, these conferences solicit your most earnest and fervent prayers (I Thess. 5:25). May these sessions be hemmed in by our all thoughtful considerations.

In behalf of the conferences,

P. W. Penner, sec.-treas.

FAMILY SUNDAY IN JANJGIR

The following message was delivered on Family-Sunday in the Janjgir church by Bro. John Walters. It was thought good enough to pass the contents on to the readers for instruction, etc.

The Definition of a Christian Family.

A Christian family is a group of people "who are baptized like the family members of the Philippian jailor," (Acts 16:33). Is a home to which "Salvation has come" (Luke 19:9); "Where the husband loves his wife as his own body" (Eph. 5:25, 28); "Is not bitter against her" (Col. 3:19); "Who dwells with her according to knowledge, giving honor unto the wife as unto the weaker vessel, as being heir together of the grace of life" (I Pet. 3:7); "Who is the husband of one wife, ruleth well his own house, having his children in subjection with all gravity" (I Tim. 3:2, 4) and like Elkanah "comfort her in time of sorrow." (I Sam. 1:8).

A Christian family is a place where the wife like Sarah "is in subjection to her own husband" (I Pet. 3:1); like Rebecca "respects her husband" (Gen. 24:64); "Whose adornment is not an outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but is the hidden man of the heart, in that which is not corruptible, even the ornament of the meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3, 4); "Who is sober, loves her husband and children, is discreet, chaste, keeper at home, obedient to her husband" (Titus 2:4, 5); "Who worketh willingly with her hands, riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens, her candle goeth not out by night, she layeth her hand to the spindle and her hands hold the distaff, she stretcheth forth her hand to the poor, and she reacheth forth her hand to the needy, all her household are clothed with scarlet, she openeth her mouth with wisdom, looketh well to the ways of her household, and eateth not the bread of idleness" (Prov. 31:13-27). Who like Lois and Eunice teach her children the Word of God from their childhood days (II Tim. 3:15).

The Christian home is a place where the children obey their parents in the Lord as Isaac obeyed his father; like Jesus "are subject unto their parents" (Luke 2:51); like Joseph "are clean in their habits; are temperate as Daniel was, and know their Bible from their childhood as Timothy knew; who like the rich young ruler from their youth up." "Do not commit adultery; do not kill; do not listen to false witness, and who honor their father and mother." (Luke 18:18-21).

In a Christian home, the children like Samuel "Are lent to the service of the Lord from their childhood" (I Sam. 1:28); "Where the strangers are entertained like the house of Gaius" (III John 5; Heb. 13:2); where like the house of Job, "The desire of the poor is not withheld, and the eyes of the widow are not caused to fail; their morsel is not eaten alone, and the fatherless do eat thereof; where nobody perisheth for want of clothing, and the poor without covering" (Job. 31:16-19). It is like the home of Mary and Martha "where Jesus is their guest and constant member of the household, listening to the words full of grace of that which fall from the lips of the Master." Where like Dorcas "the girls make coats and garments for the distribution among the poor" (Acts 9:39).

The Christian family is one that like Joshua's house "Do serve the Lord (Josh. 24:15); who is a blessing in itself, and from where the blessings flow out into the world." (Gen. 28:14).

P. W. Penner.

K'AI CHOW, HOPEI, CHINA

August 17, 1933

Dear Mission Friends:

Since August 10th a large portion of our field is flooded. In the Ch'ang Yuan county the Yellow River dike gave away and caused a great flood. On the 13th the water reached K'ai Chow, flooding the lowlands up to the sand banks one mile from the mission. Yesterday the water was at its height. For a time there was great danger of breaking through and flooding all of K'ai Chow. Day and night thousands of people were busy repairing the dikes. Yesterday the water was under better control on our side, and today the water has gone down a whole foot. Thank God for this!

When you stand on the dike and look south, east and west, all villages are under deep water. It is a pity that only so few boats can be found

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.............................Editor
2956 N 12th St., Philadelphia, Pa.

Subscription in advance.............................$1.50
Foreign.............................$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N 12th St., Philadelphia, Pa.

for services of bringing the stranded people out, for the houses in those villages are almost all down and the streets and yards are under deep water. The people sit on ruins, trees, and dikes or banks waiting to be rescued. Continually boats arrive with half-starved refugees; but the poor small boats with bad equipments and untrained hands have a hard time crossing the swift current. The missionaries quickly subscribed donations for hiring two small boats and then buying a still larger one. The idea is to go to the villages first that have Christians trying to save the women and children first. To whatever place the boats go they load to full capacity. Many people have lost their lives being either under ruins or drowned. It is a most pitiful sight. How we long to save, but there is the boat-limit. Since the flood began we have had two rains. To be hanging in trees above a flood day and night is bad enough, but when a soaking rain comes on top, some are simply overcome.

Up to now there are no connections between Tung Ming and K'ai Chow, and Ch'ang Yuan and K'ai Chow. The wires are all down, and there is no mail going. But here the stream is about twenty miles wide. There is a telegraphic report via Shanghai, which says that south of the Yellow River there is another break-through and a big area flooded, including Tung Ming. In Ch'ang Yuan Hsien live Rev. and Mrs. Ewert with their two small children. So far we have no word from them. The officials consider the city safe, but the country around is reported flooded. The most weighty and most difficult question in this time of depression is how to do effective relief work. After landing refugees, they have to be saved from starvation. This will be a vital question for the coming eight or nine months. Please pray with us for wisdom, grace and means!

Very faithfully yours,
H. J. and Maria Brown.

REPORT OF THE MINISTERIAL RETREAT OF THE MIDDLE DISTRICT CONFERENCE

The purpose of this retreat was to meet together in Christian fellowship and consider a most vital theme which was stressed in our last session of the general Conference, namely, "Evangelism." Three speakers were engaged to lead those present in considering this theme.

The meetings were held in the First Mennonite church, Chicago. Splendid entertainment was provided by the local church. Lodging and breafast were provided in homes while dinner and supper were served in the church basement by a group of ladies from the church.

The opening session was held Monday evening, October 23. In the absence of both the president and the vice-president, Rev. C. H. Suckau, chairman of the program committee, presided as chairman. Rev. Rhea spoke words of welcome and led in the devotional message. Professor Warkentin brought a very splendid message, based on Heb. 2:9. In his address, Professor Warkentin pointed out various philosophies of life that certain people take in facing life. He emphasized the importance of looking at life as a great laboratory in which man is to do research work, ever seeking to come in closer harmony with God. He also made it clear, that only those who have seen and experienced Jesus Christ, can evangelize. Perhaps the following expression sums up in a few words the various thoughts presented by Professor Warkentin, "When men lose vision of God, they lose their vision of man."

On Tuesday morning the devotional message was brought by Rev. J. E. Amstutz. After a season of prayer, Dr. Wieand, for twenty-seven years president of Bethany Biblical Seminary, gave us a most inspiring message. Dr. Wieand spoke on the subject, "The message and motive of evangelism." He pointed out that the message had not changed. This gospel is still the same glad tidings of God to man, concerning the Lord Jesus Christ. He is the complete revelation of God. He is the only and all-sufficient Savior.

Dr. Wieand, after many years of faithful service and diligent study of the Scriptures, made this statement, "I have given up trying to find out anything about God that I cannot find in Jesus Christ."

Helpful suggestions were also given as to how we can present this message of Jesus Christ, His power to cleanse and to save from sin, in modern day terms which will reach people living today and wills have the same vital effect of transforming their lives.

On Tuesday afternoon, Dr. Mosiman led the devotions, emphasizing the importance of the work of the Holy Spirit. Rev. A. J. Neuenschwander, recently appointed as the executive secretary of the young people's work of the general conference, presented his program of work, which should prove a great blessing to our young people as well as to our churches.

We then listened to Dr. Whitesell, instructor at Northern Baptist Seminary. He spoke on the subject, "The Method of Evangelism." Three thoughts were emphasized. First, "The pastor must be dominated by the spirit of evangelism. His heart should be on fire with evangelistic fervor." Second, "A church must be organized for evangelism. Here he brought out the importance of having members of the church assume responsibility with the pastor in seeking to win others to Jesus Christ. Third, "Evangelism is a year-around job." We should always be busy at our task.

The closing session was held on Tuesday evening. At this time various projects of the middle district conference were discussed. By a unanimous vote, an expression of appreciation was extended to Rev. Rhea and members of his church for the splendid entertainment which was provided.

Dr. Mosiman extended an invitation that our next ministerial meeting be held in Bluffton, the latter part of January or the fore-part of February, in connection with the Bible Lectures. The invitation was accepted, and we adjourned with a feeling of deep gratitude to our heavenly Father for helpful messages and for the Christian fellowship that was enjoyed by all. We trust that our next meeting will meet with even greater success.

Edgar Toews, Sec.

BROTHERHOOD TOPIC—DECEMBER, 1933

Mennonite Relief

Scripture References; Acts 11:29, 30; Lev. 25:35; Phil. 1:8-13; II Cor. 4:3-18; Luke 12: 16-21.

In the opening years of the 18th century the Mennonites in Holland established "The Fund for Foreign Needs." All the parties among the followers of Menno Simon had contributed to this fund; and from it aid was given to the persecuted brethern in France and in the Palatine in the eighteenth century.

Some of the early Mennonite settlers in America were helped by the Fund. When the settlement at Germantown and later places needed Bibles and books, their needs were supplied by the Mennonites in Holland.

"Brons fills page after with recitals of the wonderful benevolence shown in the creation of the Fund and from which aid was freely given wherever it was needed by the brotherhood. It has been well said, 'The benevolence of the Dutch Brotherhood for their fellow believers remains a crown of glory in their history, which can never fade.'" The Dutch Anabaptists.—Dosker.

Is it not most fitting that while we are observing the 250th Anniversary of the arrival of the first group of Mennonites in Pennsylvania, that we show our undying Faith in the principles for which they stood, by raising a fund sufficient to relieve the distress of a group of our brethern and make it possible for them to locate at a place where they may live in peace and worship God according to the tenets of their faith.

Harbin Refugee Movement

Under date of February, 1932, a group of Russian Mennonite refugees were brought out of the then war ridden Harbin, Manchuria, China, to Shanghai to be transported by water to the Chaco in Paraguay.

Number of souls, 257 adults, 116 children.

Time required for Ocean transport, 60 days.

Cost of equipment in Germany which was loaded on the same transport in France, $80.00 per family.

Cost of preparation for colonists in Paraguay, per family, $16.00.

Cost of maintenance for the first year in Paraguay per family, $6.25 per month.

The total cost of this movement including the first year's support in Paraguay, $45,000.

Total amount yet due on this movement, $10,350.

Other obligations now due for former transportation from Germany, etc. $6,650.

This group is now self supporting in Paraguay and has been reported making rapid strides along the line of improvement of their land and villages. Through an error in receiving instructions from the Mennonite Central Committee by the leaders of the work at Harbin, 73 of the above group were allowed to accompany the others in addition to the 300 souls that had actually been given permission to sail. This incident accounts for the present delinquent amount reported in the above figures.

Present movement of refugees under contemplation and for which a special appeal has been made.

Number of families, 30 comprising about 110 adults, 48 children.

Length of stay at Harbin—about 2½ years.

Conditions of living—Very poor with no opportunity for self-support.

Support received—from friends in Germany and America.

Desire to migrate either to Paraguay or Brazil.

Are desirous of again being able to live under normal conditions and to become self-supporting.

Cost for this group will be slightly higher than the first group on account of difference in exchange rates governing foreign money.

Estimate total cost for this movement, $20,000.00.

Other items showing deficits, $17,000.00.

Total amount needed, $37,000.00.

The obligations of the Central Committee are being emphasized as it was agreed that no further movement be undertaken before all back accounts are fully met. Thus it is necessary to raise the amounts as stated before these unfortunate people can be assisted to a home and normal religious environment.

Amounts already pledged for this purpose.—By groups in Germany and at Geneva, Special loans, $11,000.00.

By groups in America—donations, $11,000.00.

Needed by Groups in America—estimated contributions, $15,000.00.

Below is a report from the Colony in Paraguay.

COOPERATIVE FERNHEIM.

7th September, 1933.

Supplement to August Account.

This month Bro. Heinrichs succeeded to dispose of the unginned cotton at Asuncion at a good price. Regrettably only a few kilos were available in the whole colony. We were able to pay at home at this time, $4.18 in Parag paper money per Kilo. I regret to say that it was not so with the peanut oil. The price received will be equal to only 1.—per Kilo for the peanuts used.

Whether cotton can be sold for such a price in the future is uncertain. At the present time the scarcity of cotton seed oil in Asuncion was a favorable factor, and therefore the ginned cotton was sold at a comparatively low price. Asuncion has loaned us cotton seed for sowing and this is supposed to have a good result. The future will tell. We have received 3800 kilos of cotton seed. The seed is recommended for its vitality and will suffice for planting a large acreage.

The fever has not yet ceased altogether but is not so severe as it was. Thanks to the energetic aid rendered by the military physicians, much effectual work was done in combatting it. It is a great value to us that we received competent medical treatment in an efficient manner for which we would really not be able to pay. The military physician in most cases gives us aid free of charge. In some cases they take a small fee to cover their direct expenses for medicines, etc.

Recently we had a light rain. Yet it is still dry and for a few days there were hot winds, as we had experienced in the season in the first years of our settlement here.

Personally I had today the second increase in our family since our arrival in Paraguay. Our son Harold was born November 25, 1931, in the village Hiebersheim here in Paraguay. He is today well and lively and fat like Brother Harold Bender.

With brotherly greetings.

J. J. Funk.

THE MINISTER AND THE SUNDAY-SCHOOL

Rev. Gustav Frey

II Timothy 2:15, "Study to show thyself approved of God, a workman, that needeth not to be ashamed rightly dividing the word of truth.

Realizing the importance and far reaching values that lie within the scope of this twofold theme, I shall attempt to bring to thought several characteristics and duties, that a church may look for, in its minister relating to Sunday School.

Looking for material on above named subject, I find, that much is written on minister or Sunday School, as seperate themes, but very little is to be found on the theme, as the Committee word's it; The minister and the Sunday School.

I shall try to give my personal views in connection with the information that I gleaned from some of my previous studies.

The institution that backs the Church is the Sunday School. Its importance in this respect is made very evident, when we contemplate some well proved statistics: 95 per cent of the ministers came directly from the S. S.; likewise, 90 per cent of the best Church workers; while an analysis of Church membership shows unmistakably, that at least 85 per cent of them, come from the same source.

The only denominations that have shown substantial increase in membership during the past decade, have been those, where the importance of the Sunday School has been strongly stressed. More and more thinking man are declaring, that the future progress and success of the Church depends upon careful religious education.

Let us look at some of the necessary qualities that a minister should posses as a minister of the Gospel, in his pulpit Sunday School work.

(1) **Education,** He should have a well-balanced education, with Bible, Theology, and Religious Education as outstanding fields of work, in which he is to move with ease and satisfaction, knowing, that the gathered information, consecrated to God's plan of salvation, will help him to bring honor and glory to God's Kingdom.

(2) **Joyousness,** No word was oftener on the lips of Jesus than the word "joy," and the world has never seen another apostle of joyousness. The life that lacks joy is flat for him who lives it, and exerts little appeal to others.

(3) **Good Will.** The good will of Jesus embraces all manner and conditions of people. His Generosity under all conditions was one, of the charms, of his personality and one of the chief sources of his strength.

(4) **Service.** Jesus's life was, if possible, more wonderful than His death, and nothing in His life was more wonderful than His passion for serving others. The men and women whom the world has remembered and honored in all generations and among all peoples are the men and women who found their greatness in service.

(5) **Loyalty.** Steadfastness to the cause he had espoused led Jesus to the cross. Great characters do not ask what road is easy, but what way is right. Where duty leads, the strong do not falter nor fail, cost what it may. They see their task through to the end, though it mean that they die.

(6) **Sympathy.** Jesus always understood. His heart had eyes to see another's need. His love was as broad as the hunger of the human heart for comradeship. We are never so much our best as when self is forgotten, and we enter into the joys or sorrows of one who needs us.

(7) **Purity.** Sin has its price for all it gives us. We cannot stain our souls and find them white again. We later reap whatever now we sow. Jesus's life of righteousness, lived amid temptations such as we all meet, is a challange to every man, who would be the captain of his soul.

(8) **Sincerity.** No man ever doubted that Jesus meant what he said. No man ever accused him of acting a part. His enemies, even, never found him misrepresenting or speaking other than the truth. All truly fine characters can be trusted for utter sincerity of word, of purpose, and of deed.

(9) **Courage.** Jesus was never more sublime than under conditions that test men's courage. Did he face hostile mob and servile judge? Did he find himself misunderstood and

deserted by those, who had been his friends? Must he bid his disciples a last farewell? Did he see the shadow of the cross over his pathway? Yet he never faltered. His courage stood all tests.

(10) **Vision.** A distinguishing quality of the great is their power to put first things first. Jesus possessed a fine sense of values. He willingly sold all he had that he might buy the pearl of great price. His temptations to follow after lesser values left him unscathed, and he refused to commend the stones to be made bread, or to do aught else that would turn him from his mission.

(11) **God Consciousness.** Those who have most left their impress upon the world and the hearts of men have not worked through their own power alone. They have known how to link their lives and God. Jesus never for a moment doubted that all the resources of God were at His command, hence he had but to reach out and they were His.

We can name other good qualities, but let it suffice, and let it serve as a basis to meet the obligations, that confront the minister in the Sunday School.

In the Sunday School the minister deals with the poor and the rich, with the old and the young, with officials and with the teachers, with the mothers of the cradle-roll and with grandfathers and the grandmothers of hard hearing and weak eyesight. All look to him for some aid and help. Is he competent and willing to help?

If the minister has all of the named qualities at least, in some degree, he has become a friend to all. His friendship is full of delight and comfort and blessings to each one. He is perfectly natural in each case, and yet how different he is in his attitude toward them. One touches him on the side of art; another enjoys with him a literary fellowship; another has touched the fountain of his affection and they look deep into each others eyes and know, the love that passeth all understanding; while still another enters into the heart's temple, and they burn incense together before the alter of God in spiritual fellowship.

How little have we said about the minister, when we have said that he is the friend of all these men, women and children. He is not only the friend of all, but the friend of each, and the friend of each in a different way. He is the friend of each one as he needs; each gets from him the comfort and inspiration and friendship that he asks.

This type of minister knows perfectly well, that he, who loves little, teaches little. Therefore, the minister should be a teacher, in preference to being a preacher, and love must, or should motivate. This type of minister, will build his program in the Sunday School around childhood, and will change the center of emphasis from the adult to youth, claiming life at its source, rather than reclaiming it at its end.*

*Threefold, is his program, education, train and Christianize.

As the Sunday School is a part of the Church, the minister is responsible for its management, and by virtue of his position, is the Superintendent, of the Superintendent. (With him he should plan and help direct.)

The minister, of course can only hope to be influential in the work of the Sunday School, as he keeps in close touch with officers, teachers and pupils. He should **often meet** with them for purposes of devotion.

Its his business to make it mean something to be a Sunday School teacher, elevate the office to such a height to which not every one can attain and for which none is chosen too easily, in this way, he is opening the way to success toward securing teachers, who have more than mere willingness to commend them.

The minister should come into close contact with the scholars of the Sunday School, as well, as with the officers and teachers. He should be in the Sunday School every Sunday, frequently visit classes, if it is only to walk through them.

When the minister is fully able to undertake it, and the necessity of the work demands it, he may come closer still to a few of the scholars by teaching a young men's Bible Class.

The minister should be ever needful to meet with the scholars and urge them to decisions in times of special religious interest. Revivals often start in the Sunday School and he ought to know about them first.

(To be concluded.)

I have declared my ways, and thou heardest me: teach me thy statutes. Psalm 119:26.

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Walter Gering
C. H. Tiessen
Henry Harder
A. R. Keiser

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
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CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

November 26

What Have We to Thank God for?—Psa. 103:1-5

THANKSGIVING DAY! What shall be our Thanksgiving message this year? Have we anything for which we can be thankful? When God gave the Levitical Code and asked the Jews at harvest-time to "bring the sheaf of the first-fruits of the harvest" as a thankoffering, they were supposed to be thankful for the necessities of life. The same was true when the Pilgrims observed their Thanksgiving Feast, it was an earnest sincere recognition of God's goodness in giving them enough to eat. Today because we have been stripped of some of the luxuries and comforts of life, many are cynically saying, "Thanksgiving, what have I to be thankful for?" And yet, is it not true that God has not withheld the sunshine, the rain, the fertility is still in the soil, and the germ of life in the seed. On the whole, there has been enough of the necessities of life to go around to everyone. If any have been in want, it has not been God's fault, but ours, we have not distributed properly, we have preferred to selfishly desire money more than the well-being of our fellow men. To truly worship at Thanksgiving, we must look deeper.

When you are tempted to be tired, discouraged or cynical try being thankful and it will be surprising how quickly a feeling of deep thankfulness will come over you. When the Psalmist spoke these wonderful words: "Bless the Lord, O my soul and all that is within me, bless His holy name," let us note the things which he enumerates; his whole being should be filled with thankfulness, he begins by speaking about generalities when he says that all good things come from His hand. Next the child of God is appreciative of Divine forgiveness from sins and the erasure of the effects of evil. Life in the now and the hereafter is redeemed from destruction and this abundant life is crowned with loving-kindness and tender mercies. And finally after considering the spiritual and moral qualities of life he remembers the physical and material when he says, "Who satisfieth thy mouth with good things." This latter is right and necessary but we so often think that this realm of life alone is the field for thanksgiving.

During the past years when we were in the midst of material prosperity we were prone to express our thankfulness in terms of having more than our neighbor around the corner or than the peoples in some other nation. But that is not true thankfulness. We have been learning during the last three years that the true values of life are in the realm of the moral and spiritual. If you were asked to name the three greatest spiritual blessings, what would you name? To the editor of this department, it seems that the first and greatest gift is Jesus Christ, His presence and eagerness to receive, forgive and transform men into "sons of God." The second gift is the Bible, the most precious book in all literature, without which no truly great literature or art has been inspired. It is the book which shows to men the way to salvation and ever points men to the way of true peace, leading men to God. The third great spiritual gift is the Christian Church. Though much maligned and often all too lifeless and inefficient, the Church is the institution established by Christ Himself, against which not even hell itself will be able to prevail. It seems oftentimes that we are in evil times, that the forces of evil are having full sway but God is ever working, the path of the cross often leads through paths of gloom and seeming defeat. God often brings victory out of seeming defeat.

In spite of the fact that not all is well in our country and in the world in its international relations there are some reasons for feeling thankful; there is more peace sentiment today than there ever has been before. People everywhere are looking for the deeper things of life, they are no longer satisfied with the superficial. They are asking increasingly, "What is life" and that is a good sign. These and many other things are in evidence for which we can be thankful.

Questions

1. What is the history of Thanksgiving Day?
2. What is the value of being thankful?
3. Trace the virtue of thankfulness in the New Testament.
4. Name and discuss three of your greatest spiritual blessings.
5. Can we be thankful for the depression? Why?
6. Is it true thanksgiving when we are thankful for that which others cannot enjoy?
7. Give a talk on Psalm 103:1-5.
8. Can you enumerate some blessings in the field of current events and contemporary life?

Study the Scriptures

Nov. 20.—Thank God for health. Luke 17:11-19.
Nov. 21.—For a great hope. Colossians 1:9-14.
Nov. 22.—For divine guidance. Deut. 8:1-6.
Nov. 23.—For daily bread. Deut. 8:7-14.
Nov. 24.—For a clear mind. II Tim. 1:7.
Nov. 25.—For an open Bible. II Tim. 3:14-17.
Nov. 26.—What have we to thank God for? Psa. 103:1-5.

PRAISE TO GOD AND THANKS WE BRING

Praise to God and thanks we bring.
Hearts, bow down, and voices, sing!
Praise to the glorious One,
All His year of wonder done!
Praise Him for His budding green,
April's resurrection scene;
Praise Him for His shining hours,
Starring all the land with flowers.
Praise Him for His summer rain,
Feeding day and night the grain;
Praise Him for His tiny seed,
Holding all His world shall need;
Praise Him for His garden root,
Meadow grass and orchard fruit;
Praise for hills and valleys broad,
Each the table of the Lord!

Praise Him now for snowy rest,
Falling soft on nature's breast;
Praise for happy dreams of birth,
Brooding in the quiet earth;
For His year of wonder done,
Praise to the all-glorious One!
Hearts, bow down, and voices, sing,
Praise, and love, and thanksgiving!
—Selected.

ENTIRE CONSECRATION—A CHALLENGE TO YOUNG PEOPLE OF TODAY

As I look back to the founding of the Mennonites I see a life entirely consecrated to the cause of Jesus Christ. I am referring to the life of Menno Simons. I see the early group of followers that adhered to him. They, too, were willing to consecrate their all. They were willing to undergo persecutions and hardships for the cause of Jesus Christ. As I look back two hundred and fifty years I see a group of Mennonites coming to America, settling in Germantown. Here again I see individuals who consecrated their all to their Lord and Master. As I look back through these two hundred and fifty years I again see individuals arising in all sections of the country who so consecrated themselves and their possessions that the church continued to be an influence for good.

Youth is today face to face with numerous problems. The church has problems to be dealt with. The world is in a chaotic condition, and here, too, problems arise on all sides. Governments, organized religion, philosophy, science, and other agencies have tried to solve these complex problems. They have all failed. The only way out is to consecrate our lives in their entirety to Jesus Christ.

Paul wrote to the Romans in the twelfth chapter and the first verse, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. "We are not asked to die for the cause of Jesus Christ, but are called on to do something vastly more difficult, to live for him.

Hannah displayed real consecration when she brought her child Samuel to the temple. Later on Samuel consecrated himself to the work of God, when he answered His call, "Speak, for thy servant heareth." We see Isaiah also heeding the call of God answering, "Here am I; send me."

When I turn over to the New Testament I see a young man who was consecrated to a wrong cause. He didn't believe that Jesus was the Messiah, so he did all he could to persecute the cause of Jesus Christ. He was holding the clothes when Stephen was being stoned. He did all he could to hinder the work of Christ. I think by this time you recognize the character of Paul. One day while he was journeying from Jerusalem to Damascus on a mission to persecute the Christians there, he had an experience that changed his life. He saw Jesus Christ, whom he was persecuting. He realized now that Jesus truly was the Messiah. He saw that he had been consecrated to the wrong cause. Jesus Christ came into his life. He saw that he was in the wrong. He asked, "What wilt thou have me to do?" He realized that he had to change his course in life. He said in the language of today, "Lord, I used my life in my own way up until this time, now you take it; it's yours." From the time of this incident in Paul's life we see him consecrated to the cause of Jesus Christ, giving his all for the work of His kingdom.

Jesus is saying to each one of us, "Follow Me." A scribe came to Christ at one time and said, "Master, I'll go with thee whithersoever thou goest." He said these words, but was not willing to fulfill them. When Christ told His disciples that all would be offended because of him on the night of the betrayal, Peter said, "Though all men shall be offended because of thee, yet will I never be offended. Though I should die with thee, yet will I not deny thee." This bold remark sounded as though Peter had been entirely consecrated to his Master's cause. However, he was the one who followed afar off. He was the one who denied that he ever knew his Lord and Saviour. However, the time came later in Peter's life when he was fully consecrated, when he witnessed before rulers and they remarked about his boldness, seeing that he had been with Jesus.

Paul tells us that we are ambassadors for Christ. An ambassador is one who represents his country in another land. He is not there on a mission of his own, but must at all times carry out the wishes of the country that send him. He must be a man who is faithful to his king or president. He must not betray his native land. We are here in Christ's stead. We are representing him here. Are we betraying him, or are we truly witnessing for him in thought, word, and deed? Paul sums all of this for us when he says, "I live, yet not I, but Christ liveth in me." Are we able to say these words with Paul?

If we have fully consecrated our lives to His cause our possessions will be used for Him. We will then realize that we are but stewards of that which we possess. I look at the Mennonite Church today, and I see missionaries who are here on furlough not going back because money is lacking. I see our educational institutions struggling for existence for the same reason. The individual churches throughout our entire country are retrenching their work on account of a lack of funds. This is not true of the Mennonite church alone, but of all churches. On the other hand, I see the things of the world being carried on, supported in many instances by church people, who are paying a mere pittance to the church.

May I point you to two illustrations in the Bible that will bring out what our attitude should be to this problem. The rich young ruler came to Christ, asking what he would have to do that he might inherit eternal life. Christ told him he should keep the commandments. He replied that he had done that, and asked, "What lack I yet?" Christ told him to sell all that he had and give to the poor. He was very rich and went away sorrowful. At another time Christ was entering Jericho. There was a man in the crowd who wanted to see Jesus. He was small of stature. He was a tax collector and therefore despised. The crowd would not allow him to come to the front, where he could see Jesus. Undismayed he climbed a tree. When Jesus came to the place where he was, He told him to cown down. Jesus went to his house and there Zaccheus accepted Him as his personal Saviour. Zaccheus was rich. Christ did not tell him what he should do with his money, but

Zaccheus told Christ that if he had wronged anyone he would restore to him fourfold. If we are fully consecrated to the cause of Jesus Christ, we will not have to be told what to do with our money; we will want to help His kingdom to come.

A story is told of a young woman who was working in a small church. She was contributing much of her income to the support of the work there. In reality she was paying more than some people thought she could afford. Someone came to her and asked her why she was doing this. She replied that she had a brother who was in business. He was putting all of his time into it, working practically day and night. He put all of his money back into the business again. When asked why he was doing this, he said, "Well, Sis, I'm putting my life into it." She then said, pointing to the small church, "I'm putting my life into that." The two must go together. When Paul commended the churches in Macedonia for contributing more than some of the richer churches he said, "They first gave their own selves to the Lord."

If we have truly consecrated our lives to the service of the Master we will not only give of our possessions but we will also use our talents for Him. We do not all have the same number of talents. Some have five, some two, and others only one. We will not be held responsible for what we accomplish with these talents, but we will be held responsible for developing them in the service of Him who gave them.

Many times we feel that we are not able to do big things; consequently, we are not willing to do anything. We point to someone else and say that if we could do something the way he can we, too, woud be able to work for His kingdom. The Bible teaches us that it is the little things used for the Master that amount to much in the Kingdom of God. Moses had but a rod, but he used it for God and the children of Israel were led to the brink of the Promised Land. David had but a sling, but he used it for God and the giant fell. The little lad had but a few loaves and fishes, but he gave his all to Christ and the multitude was fed. Use what you have for God and you, too, will have success. It may be that you are called on to teach a Sunday School class, to lead a Christian Endeavor meeting, to play or sing, to say a word to someone about Jesus, or perhaps only to smile to some lonely soul. Whatever your particular task is, do it.

In conclusion I feel that we have a heritage as Mennonites. What are we going to do to be worthy of it? Will we consecrate our lives anew to His cause, realizing that this is the only way that our church can continue to win souls for His kingdom.

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee;
Take my voice, and let me sing
Always, only, for my King.

Take my silver and my gold,
Not a mite would I with-hold;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.

Take my love, my Lord; I pour
At thy feet, its treasure store.
Take myself, and I will be,
Ever, only, all for Thee.
—Frances R. Havergal.

Paul R. Shelly.

I SEE HIS BLOOD UPON THE ROSE

I see His blood upon the rose,
And in the stars the glory of His eyes;
His body gleams amid eternal snows,
His tears fall from the skies.

I see His face in every flower;
The thunder and the singing of the birds
Are but His voice—and carven by His power
Rocks are His written words.

All pathways by His feet are worn,
His strong heart stirs the ever-beating sea;
His crown of thorns is twined with every thorn,
His cross is every tree.
—Joseph Mary Plunkett.

Thy testimonies also are my delight, and my counsellors. Psalm 119:24.

My soul cleaveth unto the dust: quicken thou me according to thy word. Psalm 119:25.

THE S. S. LESSON

December 3

Paul in Ephesus. Acts 19:8-20.

Golden Text,—Blessed are they that have been persecuted for righteousness sake. Matt. 5:10.

Like Athens, Corinth and Antioch, Ephesus was one of the great cities of the world where people came together and through which trade passed. God used Paul, and other Apostles and believers, to bring the knowledge of Christ to these centers. From these points there was the possibility of the Gospel being spread out to the more remote points of the earth. Ephesus also has a great religious significance to the heathens for there was one of the great wonders of the world, the temple of Diana with its noted image which the priests taught had fallen from heaven.

After his year and a half at Corinth we find Paul located in Ephesus. There were already Christians there but the coming of this distinguished Apostle marked an epoch in the history of that church. For centuries after, Ephesus was a great Christian center and we learn that the Apostle St. John made it his headquarters during the latter part of his long life.

It was the usual custom for Paul, when entering a strange city, to attend the Synagogue of Jews and participate in the service. The Synagogue service was a simple informal one and strangers always had opportunity to bring greetings or make comments upon the Scripture read at the time. His training as a Rabbi, and his knowledge of the Scriptures, as well as the interpretations he gave to them, showing that they applied to Christ, gained him a hearing. The next thing to follow was that some accepted and others rejected the truth. A party opposing him soon developed that made it more practical for him to gather with the believers elsewhere. This is what happened at Ephesus, where he continued his instruction for a period of months. Being a Jew, Paul felt it his duty to first bring his message to the Jews. His was a keen desire for the salvation of his people, that continued so long as he lived, even though the Jews generally were not responsive to his preaching. Since Paul's time there has been preaching and preaching, but, so often, it has happened, as it did in Ephesus, that the people who came under the preaching were not all responsive and for the same reasons that Paul confronted. "Divers were hardened and believed not and spake evil of the way." We here see a process that often works out to the rejection of the Gospel—the hardened heart resists the truth, unbelief has its way and there is a showing of opposition that manifests itself in speaking against the truth and even persecuting those who proclaim it.

Following this opposition to the truth, Paul and the believers separated themselves from the rest into a fellowship of love, faith and service. The headquarters of these believers is named. It was in the public hall of Tyrannus. Here we have then a definite place named in the New Testament where Christians gathered regularly for worship and instruction. The form which these services took is not described, but we learn the results. After all it is the result of Christian effort and not the form of service that counts for Christ. Our Lord expects fruit and by our fruit will we be judged.

We learn that Paul was preaching daily for two years in the hall where the Christians met. That knowledge of the message became general throughout Asia, that is, the small province of Asia and not the Continent of Asia. Not all who heard believed, indeed there continued to be opposition but the opportunity for hearing the Gospel was there, even though hardness of heart and unbelief caused some to reject it. We may readily understand how there came to be a group of Christian churches in this small community known as the Seven Churches since this province was the scene of such persistent preaching for such a length of time.

When those who were making money by imposing upon the superstitious people came in contact with the Gospel there were two notable reactions. There were those who falsely undertook to perform miracles in the name of Jesus. They were defeated, exposed and shamed by the one upon whom they attempted their fraud. Even the devils recognize the power of Christ and confound those who would falsely use his name. The other reaction came with the conversion of those who had books of magic. They had a money worth but they were destroyed. Some might have sold them and so profited by the transaction but those really converted realized that it was their business not only to renounce the things the books represented but to destroy them. There could be no compromise with their religion for profit. What this age needs now is the destruction of the numberless evil books that are poison to the young of this generation. A bad book when passed from hand to hand multiplies its badness.

For the time Paul wrought special miracles. These showed in contrast to the practices of magic the power of the Gospel and the goodness of Christ.

The riot caused by the sellers of images was but a sample of the ends those who make gain by doing evil will go, but all their efforts will not hinder the progress of the gospel.

DEATH

Berger—Henry Berger, son of Samuel and Elizabeth (nee Kinkel) Berger, was born at Franken, Bavaria, Germany, June 3, 1843. He came to America in 1856 with his parents. The family settled at Ridge Prairie, St. Claire County, Illinois. He was baptised in 1857, in the Mennonite Faith, to which he remained faithful till the end. After a Mennonite congregation was organized at Summerfield he became a member and was a faithful attendant as long as his health permitted. In 1873 he was united in marriage to Mary Faith of Fort Madison, Iowa. To this union two daughters were born who survive. October 1, 1877 his wife died. On February 29, 1880 he was again united in holy marriage to Susan Wagner, his now bereaved widow. After their marriage they made their home on the farm two miles east of Summerfield. In 1884 they moved to their present home south of Trenton, where they spent almost fifty years, being privileged to observe their golden wedding on February 29, 1930. About two years ago his health began to fail. Since that time he gradually grew weaker, being seriously ill only a short time. He was relieved of his suffering, October 20, at one o'clock in the morning, at the advanced old age of 90 years, four months, and seventeen days. He is survived by twelve children, thirty-three grandchildren, and six great-grandchildren.

Mr. Berger was an outstanding character in his community. He was gifted with unusual mental ability and physical health up to the time of his last illness. He always manifested a keen interest in his home, church and community. He spent much time reading the Bible and the Church papers, which were a continuous source of spiritual strength to him. He possessed this ability to within a few days before his death.

Penner—Heinrich Daniel Penner was born March 9th, 1862 in the village of Schardau in South Russia, and passed away at Bethel Hospital, Newton, Kansas on the morning of October 26th, 1933 at the age of 71 years, 7 months and 17 days.

In 1874 at the age of 12 years, he, with his mother, step-father, some brothers and sisters, came to America and made their home in the vicinity of Hillsboro, Kansas.

He united with the Mennonite Church at Alexanderwohl on Pentecost of 1880, the rite of baptism being administered by the Rev. Jacob Buller.

On April 29th, 1884, at Hillsboro, Kansas, he was united in marriage to Katherine Dalks, whose tireless devotion was his constant inspiration.

Despite the hardships of pioneer life, he strove to satisfy his ambition and desire for an education. This he attained by diligently schooling himself through intense and close application to his work, a trait characteristic of his entire life.

He started his teaching career in the Lighthouse School, then called Rosenort, where he taught from 1885 to 1889.

From 1889 to 1893 he taught in the Public School at Lehigh, Kansas.

From 1893 to 1897 he served as teacher at Bethel College, Newton, Kansas.

He accepted a call to serve as pastor of the Hillsboro Mennonite Church in 1897, and on June 27th of that year, was ordained for the ministry by the Rev. J. S. Hirschler. He was installed as Elder of the Hillsboro Church on June 14th, 1908, by the Rev. W. J. Ewert and the Rev. John Plenert. While Pastor of this church, he founded the Hillsboro Preparatory School and, in addition to his ministerial duties, conducted the school from 1897 to 1913.

In 1913, he returned to Newton, to Bethel College to teach church history; here he remained until 1918. During this period and until September, 1920, he also served as Spiritual Advisor and Instructor of Religion at the Bethel Deaconess Hospital.

From January, 1921 to March, 1926, he was Associate Pastor of what is now the Second Mennonite Church of Beatrice, Nebraska.

He served the Mennonite Church of Geary, Oklahoma from April, 1926 until his final illness.

He was always active as chairman or secretary or member of committees of various church or school organizations.

He leaves to cherish his memory, his wife, four sons, eight daughters, thirty-two grandchildren, one brother, two sisters, two stepbrothers, two stepsisters and a host of relatives and friends.

"Right thinking insures right living" was the philosophy of life of the deceased. The exemplary life of the Master was the standard by which he constantly measured and tested Man's thinking and Man's living. Continuous growth in knowledge and in truth was his greatest joy; and his effort to promote such growth within himself and others was untiring.

His tolerance and his interest in helping others to analyze their thinking was constantly manifested in the home with his family, in the classroom as a teacher, in his loving ministry in the Church, and in all of his civic and social relationships.

On a flyleaf of his newest Bible is written—

"The whole Christ for my salvation,
The whole Bible for my study,
The whole Church for my fellowship,
The whole world for my parish."

JOTTINGS

Rev. Philip A. Wedel of Moundridge, Kansas, pastor of the Eden church, was called to conduct a series of revival meetings at the Immanuel Church, north of Moundridge. The services were held November 5 to 12, with large attendance.

Tabor Church, north of Newton, Kansas, celebrated its 25th Anniversary two Sundays ago. A large congregation was in attendance, the overflow gathering was able to listen to the exercises through a loud speaker that had been installed.

Last Sunday members of the West Swamp, Pa. church journeyed to the Mennonite Home for the Aged at Frederick, Pa., and conducted services for the guests in the Home. The weekly Bible Study was conducted by the deacon, Allen Bleam, in his home.

Graduates and students of Bluffton College met in a Homecoming gathering last Saturday. These meetings are annual affairs. At the recent one there were special speaking, musical and athletic events provided for the entertainment of the home-comers.

Rev. P. R. Schroeder, of Freeman, S. D., the President of General Conference, will conduct a series of Evangelistic Services in the Grace Church, Lansdale, Pa., November 15-26. The services are planned to be as attractive as possible and special music will be rendered at every meeting. Rev. D. J. Unruh is pastor of the Lansdale church.

The Los Angeles Immanuel Mennonite Church is planning a double celebration for 1935, namely the Diamond Jubilee of the General Conference and the Silver Jubilee of the local congregation. This is, we believe, the first notice of the coming of the Diamond Jubilee of the General Conference. It might be well for other churches in the General Conference to prepare to take note of this event.

November 10 marked the 450th anniversary of the birth of Martin Luther. His fearlessness, his vision of the essentials of Christianity, his translation of the Sacred Scriptures into the language of the people and his deep personal piety make him one of the most outstanding individuals in history. The event was noted by special gatherings of many groups of Christians whose appreciation and admiration for the foremost Reformer took the form of eulogies and memorials.

The plight of the Mennonites still in Harbin, Manchuria continues and it is felt among Mennonites the world over that they should be assisted in leaving that country for another haven. Efforts are being made to raise the necessary funds for removing them to Paraguay.

As the party should be moved before next spring, it is important that the necessary funds should be in the hands of the Central Committee as soon as possible. Delays are apt to complicate matters and perhaps make it impossible to remove them at all. There remain about thirty families to be cared for.

The Bethany Church, Quakertown, Rev. A. S. Rosenberger, pastor, had an interesting feature connected with the Bi-monthly meeting of the Ladies' Aid and Missionary Society. At that time Missionary P. J. Boehr was present and delivered the address. The services last Sunday evening were enlivened by the presence of The Quakertown Conservatory of Music Quartet. Several excellent selections were rendered.

While the local Germantown Church held a special celebration of the 250th Anniversary of the arrival of Mennonites in Pennsylvania, which was timed with the general public celebration by the community, it has been felt that there should be another such celebration in which the entire Eastern District might participate. Arrangements are therefore being made for such a meeting to be held in the Bethany Church, Quakertown on November 26. The program is to be announced later. The Historical Committee of which Walter Temple is chairman, is sponsoring the event.

One of the interesting things related with the recent celebration of the 250th Anniversary of the founding of Germantown, Pa., by Mennonites was a letter received from Crefelt, Germany, the town from which the pioneers came, from a Miss Gottschall, a member of the Crefelt church, who is a descendant of Rev. Jacob Gottschall, one of the Germantown ministers who arrived in Pennsylvania in 1702 and was the second minister of the congregation. Miss Gottschall sends information that her father had been a member of the church council for 40 years before he died and that she is the last of the family. In America the family is quite numerous. A volume prepared by Rev. N. B. Grubb, covering one branch of the family contains several thousand names. In the Eastern District Conference the family has been active since its organization and a number of the descendants are now serving in the ministry of this Conference. There is also a yearly Family Reunion held by the Gottschall Family which is always very well attended by members and relatives of the family.

MARRIAGES

Beidler-Trexler.—On September 16, at his home in Quakertown, Pa., Henry M. Beidler of near Quakertown, Pa., and Mrs. Miriam V. Trexler of Limeport, Pa., were married by W. S. Gottschall.

Moyer-Hunsberger.—On September 27 at his home in Quakertown, Pa., Mark H. Moyer of Lansdale, Pa., and Elsie A. Hunsberger of Souderton, Pa., were married by W. S. Gottschall.

Shive-Auckland.—On October 14 in the East Swamp Mennonite Church, near Quakertown, Pa., Wilmer B. Shive and Beatrice Auckland both of near Quakertown, Pa., were married by W. S. Gottschall.

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3 years		2.00
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3 years		5.00
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3 years		6.00
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3 years		6.00
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2 years		1.50
3 years		2.00
McCall's Magazine	M	**1.00**
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Pictorial Review	M	1.00
2 years		1.50
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Harper's Magazine	M	4.00
2 years		6.00
3 years		8.00
New York Times Book Review	W	2.00
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2 years		6.00
3 years		8.00
Reader's Digest	M	**3.00**
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3 years		7 50
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MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, NOVEMBER 23, 1933 No. 46

EDITORIAL

Considerable mention has been made through these columns, during the past weeks, of the celebration of the 250th Anniversary of the Settlement of Germantown, Pennsylvania, by the Mennonites. This has been the means of reviving a larger interest in the history of our church on the part of many of the members. Not only the distinction of being the fire settlement of German origin in America belongs to us, but, we find satisfaction, also, to the cultural contributions made by these our spiritual ancestors to the development of our country. We should not ignore the fact that these refugees from the hardships of Europe were distinguished for the success with which they developed the virgin soil and cultivated their crops. One only needs to read the appreciation of the German settlers, written by a noted writer of a century and a half ago, to learn how the German settlers in Pennsylvania were its important agricultural asset. Added to their energy in the economic world were their literary efforts. Books and pamphlets came from the German press of Pennsylvania in Colonial days in greater numbers than in all the other English communities. The churches and the schools of the German pioneers stood side by side and the school master was almost as important as was the minister.

An early winter is in prospect. Already a large part of the country has had its unusal share of snow and cold weather. In normal times the weather mattered little since things went on the normal tenor of their way, but now, with the terrible depression hardly relieved, a discussion of the weather is considerably more than just something that makes conversation. There are people who will have to go through the winter without fuel, little shelter and food and these people are not just a few unfortunate individuals but thousands. We, who still have such comforts, have the responsibility of doing our part to the limit to ease the less fortunate sufferers. It was not an unusual thing in times past to find some who come to such miseries because of this lack of forethought, or, because of a waste of means that brought suffering to themselves and their dependents, but, today the other class, those who have come to their desperate ends for no fault of their own makes the class of improvident and careless sink into insignificance. Will we, as Christians, having enough to keep body and soul together in reasonable comfort, like the one of the olden times, pass by on the other side? That there are appeals and appeals to the generous for help coming to us every day from many worthy sources is natural, but with these appeals comes the challenge to live up to our Christian professions and do our part to the utmost toward feeding the hungry and clothing the naked. As Mennonites we often take satisfaction in the fact that none of our people are permitted to become public charges, but that is not enough in this day. We owe it to our fellow men and women to care for them in their great need even though they are not numbered in our fellowship.

At its recent election the State of Pennsylvania authorized an amendment to its Constitution that makes it possible for it to provide pensions for the blind. This is not merely an act of mercy. It takes measures for the relief from private charity for a large number if its population, many of whom have worn out their sight in employment that has added to the public wealth of the community. Said one who lost his sight in the World War, "The blind man can do everything but see." Unfortunately the need of sight, beside depriving the victim of much that this world has, also make him become a practical economic uselessness. Yet, when we consider the handicap imposed upon the sightless, it is marvelous what some blind persons have been able to accomplish. None can but marvel at what Helen Keller has been able to do. Then we recall such conspicuous persons as Milton the poet, Huber the scientist and Senator Gore as a few of those who though in perpetual darkness have been conspicuous for their accomplishments.

Recognition of Russia has been accorded by the action of our President. There are many who question the wisdom of this move and others who see in it the possibility of certain advantages, especially commercial, to the United States. It is our opinion that, when he permitted recognition, our President, to use an ancient phrase, "took a wolf by the ears," which implies that it is both dangerous to hold on or to let go. Russian policies as Mennonites know them are godless, cruel and destructive of ideals for which civilization has stood. The utter disregard of obligations that might reasonably be expected from a fellow nation have been manifested ever since the Soviet came into power. We wonder if our President had any knowledge of the fact that an American, Clayton Kratz, sent into Russia to bring relief to starving Russian citizens was done to death by the Russian authorities. We also wonder whether he thinks it decent to recognize a power that has deliberately banished a large portion of its population to the frozen north there to freeze and starve miserably in the interest of a stupid regime that only wants to get them out of the way so as to redistribute the land on which they lived to favorites of its policy.

HOME MISSION NOTES

Brother Gerhard Buhler, who is stationed at Herbert Sask., and from there is working among scattered Mennonites in a district that is about 400 miles each way, North, South, East and West, most of them immigrants from Russia, sends in the following report of his work during the summer; "Baptism administered to 70 candidates, at eight stations; in 19 different places the Lord's Supper was celebrated with 1385 communicants. Many larger and smaller groups were found and served. In one place I ordained 2 ministers, in another place 3, and in the third place 1. More places should have been visited but it is too expensive for the preacher, and the people had a small income because of the crop failure which in some cases was almost total, so that it could not be expected that they pay the travelling expenses even as hard as they tried to do so, yet they need to be ministered unto. It was my great delight to lead a number of precious souls to Christ the great Shepherd of the Sheep. Pray for us that we may labor faithfully and do the Lord's will.

CLOTHING FOR ALTOONA, PA.

Winter is at hand and our workers in Altoona report that they have so many poor people to whom they need to minister with clothing and food and fuel. If any one person or congregation can send them anything they will be very grateful, it is hard to see people suffer hunger and cold when the cry of overproduction is still in the land and our government officials are planning to reduce the production. In many places the Lord has reduced the production by withholding the rain, and in the industrial cities they suffer because of unemployment, and the resources of the relief committees are overtaxed. Send your goods to Rev. L. H. Glass 2204 11th Ave. Altoona, Pa.

THANKSGIVING

Perhaps there are many who will feel that it is hard to save a Thankssaying day this year and still harder to have a real Thanksgiving day. People who do not have can not give. But are all our people so very poor? If you feel that way think of our first Mennonite immigrants to Germantown 250 years ago. They came at the opening of winter with no houses to move in, they dug holes in the ground to live in, they had no means that amounted to anything to buy clothes or provisions, but they were thankful for a country of religious liberty. Perhaps if we did not have so much we would be more generous to the cause of Christ. If you must economize should you begin with the Lord's cause? The Home Mission Board is expecting her quota of Mission contributions.

W. S. Gottschall,
Sec. Home Mission Board.

A WASTED HERITAGE

The cost of war arises again from a rather unique angle, in the calculations of one of our congressmen, and in a way to stimulate thought rather beyond the conclusions of our calculating friend.

Statistics are cited to show the late World War cost the world all told 30,000,000 lives and $400,000,000,000 in property. And confining himself to the property losses, this American says:

With this amount we could have built a house worth $2,500 and furnished this house with $1,000 worth of furniture and placed it on a five-acre tract of ground worth $100 an acre, and given all this to each and every family in the United States of America, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia.

After doing this there would have been enough money left to give each city of 200,000 inhabitants and over, in all the countries named, a $5,000,000 library, a $5,000,000 hospital and a $10,000,000 university.

And then, out of the balance, we could still have had sufficient money to set aside a sum, at 5 per cent interest, which would pay for all time to come a $1,000 yearly income for each of an army of 125,000 teachers, and, in addition, to this, to pay the same salary to an army of 125,000 nurses.

Just what might the world have realized from the 30,000,000 lives lost, and from the millions more cramped and cursed by famine and disease and hatred and passion for revenge, is beyond calculation.

Money and time and energy and health and good will, and life spent for naught, until these are no more for productive purposes — what a wasted heritage.—Western Evangelist.

"TWO HUNDRED AND FIFTY YEARS AFTERWARD—"

Whether our ancestors thought in terms of two hundred and fifty years when they located in Germantown in the fall of 1683, we have no way of knowing. At least, present research has not unearthed anything that would lead us to believe that they did. No doubt, confronted with more immediate problems and tasks, they gave little thought to those who would dwell on their undeveloped possessions more than two centuries hence nor what circumstances would surround them.

Labor was too strenuous and life too rugged to engage in too much contemplative thought. Winter was at the door—and there was no door! Matters of home and sustenance occupied the mind. Yet not exclusively so, they found time to thank their God and to read His Word.

Could they, as they laid their foundations and dreamed of days to come—for all builders do dream, passed in their vision over the centuries and events that intervened and have seen Germantown and those virgin lands on Friday, October 6, 1933, the transformation would have left them dumb-founded. The roar and hustle of Twentieth century activities would have left them in a whirl. Perhaps as a means of relief, they would have gladly entered the little Meeting House that today marks the site of their first endeavors. Even in their simplicity, the interior and furnishings of this place would have been strange. Both heat and light seemed to emanate from unseen and hidden flames. The little table in front of the pulpit would have been recognized by its form, though its color would have an unfamiliar hue—each generation no doubt putting its own testimony of taste upon its mute and defenseless sides.

The tablet of Ministerial names hanging in back of the pulpit shows only a few names that they could recognize. The language in which they appear would have been a partial barrier. Studied meditation would reveal "Rittenhouse," "Gottschalk," and "Newes," as the English form of German names frequently on their tongues. All else was strange and unfamilar.

If by the same power as the vision, the power of understanding a new tongue with a two hundred year increase in vocabulary, were granted to them, the appreciation of the emotions that gave rise to its expression would be beyond their experience. "Evangelism from a Mennonite View-point," as presented by Rev. Ernest J. Bohn, included experiences and characters unknown. True there were great religious movements in their day, but "Altar call," "Tabernacles," "Moody," "Sunday," even "Wesley," and "Methodists," were strange and unfamiliar terms.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.....................................Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..............................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

They would have been able to understand the expressions "The Word of God" and "Prayer." They could have silently nodded in assent of the effectiveness of these as Rev. Daniel J. Unruh presented them as the means of bringing about "A Spiritual Awakening,"

The appeal of Professor Harold Bender, in behalf of the Russian Refugees in Harbin, was something that they could understand. Though knowing nothing of the conditions politically that brought about this unhappy plight, they would know better than we that it sprang from human hearts—Cruel and Corrupt! Would they have censured their posterity's attitude?

The evening program would have been a bit more familiar. The accuracy or inaccuracy of the accounts would have been startling. The scope and far reaching effects of their actions as presented by Dr. Elmer E. S. Johnson in his recitation of "The Immediate Causes that Led to the Migration to Pennsylvania" would show a new point of view which in their time could not be seen. The humor of Dr. Silas Grubb's picture of "The Early Life and Development of Mennonites in Germantown and Vicinity," could have been shared.

The letter sent by the members of the Crefeld Congregation in Germany to Brother N. B. Grubb for the occasion was to their understanding. So also was the cablegram sent in return with the hope that it would be read at the Morning Meeting, Sunday October 8, though the mechanism and rapidity of its transmission was astounding.—

KREMER—
MENNONITEN—GEMEINDE
CREFELD (GERMANY)
PENNSYLVANIA MENNONITEN IN ZWEI HUNDRET JAEHRIGEN FEIER ZU GERMANTOWN DANKEN FUER LIEBERVOLLEN ZEILEN UND BEGRUESSEN IHRE GLAUBENS BRUEDER ZU CREFELD MIT WAERMSTEN SEGENSWUENSCHE—
GRUBB.

Such words and terms as "Budget," Brotherhood," etc., which were used in making announcements and during the business session, together with a desire to be alone and think would cause them to want to retire into the past with its quiet, even if it lacked the comfort and ease of the present. With the closing Benediction by Rev. Allen M. Fretz, they would gladly fade away and leave the present to us whose attitude and manner of life is adjusted to the conditions that exist "Two Hundred and Fifty Years Afterward."

Freeman H. Swartz.

THE MINISTER AND THE SUNDAY-SCHOOL

Rev. Gustav Frey

(Concluded)

He should further know the library, and when new additions are made, he should see to it, that the books are bought one by one, and not in big lots, for in this way, he is more able to investigate and recommend.

One great help to his ministry, is to learn the names of the Sunday School children, and yet, it is more important, that he knows **them**, than that he knows their names.

In the history of a young person there are three distinct stages, which the minister should bear in mind—the little child, in whom imagination is prominent; the older child, in whom memory asserts its power; the "young person" in whom reflection and reasoning begin to make themselves felt.

The minister should be a member of the social committee. This puts him in touch with all social affairs, and so helps to guide and direct the youth of his Sunday School. All opportunities of investigation, become natural to him, and nobody feels offended, if things are talked over, in the committee.

The minister should never forget to pray for the home and the family in the prayer of Sunday Morning Worship.

He should have a hand in the election of officers and teachers, but he should **not** lead in the elections.

The minister should further see to it, that the young people have something to do, for the first great law of young life is occupation.

The minister as he visits the homes, should aquaint himself with every member of the family, inform himself, whether they are Sunday School pupils, what class they belong to, and what part they take in the S. S. (This, will often do more good than many a sermon, as it most certainly belongs to his personal work, which a minister should **never** neglect).

So we could go on and enumerate many more obligations and essentials to further the great program of the Sunday School through its minister but time does not permit.

I would say to every minister, with all earnestness, **Remember,** that the Sunday School is a most important part of your pastoral charge; **remember,** that what is done for the children will tell upon the Church in a very few years; **remember,** that their most impressible and hopeful days are fast passing away. (Oh, give yourself no rest, until they are all brought into the fold of the Great Shepperd.)

The new child needs the Old Bible, needs the touch upon his own mental powers of its sublime literature,—

Needs, the language of its poets to unlock his own emotions in the presence of beauty and grândeur.—

Needs its prophets to stir and direct his devotion,—

Needs its splendid heroism, to inspire his own—its zealous apostles to stir his own loyalty to the noblest of causes.

Needs to grasp the idea of God the Almighty Ruler to find his own relative place in the universe.

The new child is in need of the **old** and **new** interpretation of the Gospel, which shall fit him to **meet** the **problems** of **life today.**

In this way the minister will use the same text-book in the Sunday School that he uses in his preaching services. Let me repeat:—

A good preparation, the God-sent qualities, Consecration to the task, Meeting and not shirking obligations as they confront him, intercessory prayer on his lips, and the good old book to his heart, God through Jesus Christ and the Holy Spirit will do the rest.

Use Thy Bible, Yes, Holy Bible. Let me quote:—Holy Bible Book Divine, Precious treasure, thou art mine: Mine to tell me whence I came: Mine to tell me, what I am; Mine to chide me when I rove; Mine to show a Saviors love; Mine thou art to guide and guard; Mine to punish, or reward; Mine, to comfort in distress, Suffering in this wilderness; Mine, to show, by living faith, man can triumph over death. Mine, to tell of joys to come, and the rebel sinners doom; O, thou Holy Book divine, Precious Treasure, thou art Mine.

DESCENDANTS OF JOHANN HIEBERT
NUMBER 465

By P. A. Hiebert

Grandfather Johann Hiebert, with whom this genealogy begins, was the son of Abraham Huebert. This Abraham Huebert and his brother Johann Huebert migrated from Prussia to South Russia about 140 years ago. Originally, as we all know, our ancestors lived in Holland from where a large number moved to Prussia several hundred years ago.

Johann Hiebert, our grandfather, was born in South Russia on May 25, 1816. He was married to Eva Knelsen, daughter of Martin Knelsen, in the year of 1837. In the year of 1875 he came to North America with his family and made his home in Manitoba, Canada. Here on November 5 in the same year his wife, our grandmother, passed out of this world into her future home.

On March 12, 1876, Grandfather Hiebert again united in marriage and this time with Anna Goossen, nee Classen, widow of Gerhard Goossen.

On January 18, 1890, at two o'clock in the morning our Grandfather Johann Hiebert passed away at the age of 73 years, 7 months and 24 days. He came from a large family, his father by two different marriages had ten sons and five daughters that grew to maturity.

He, like his father, became the father of a large family by two different marriages. With his first wife he had eleven children of whom seven grew up and four died in their infancy and with his second wife he had three children. All these three grew up to maturity. Besides these three the youngest daughter of his first wife, our Aunt Margaretha Hiebert Dueck, is still living. So we see that four of Grandfather Johann Hiebert's children are still living.

Of the over 400 descendants of Johann Hiebert that were living at the time of the reunion on September 6, 1931, the following have passed from this world on to the next where they are now living in their permanent home:

One grandson, John H. Enns, who was the oldest son of his daughter Maria Hiebert Enns. He died at his home in Texas on June 26, 1932, at the age of 58 years, 4 months and 27 days, leaving behind him his wife, ten children and five grandchildren.

Then one granddaughter, our cousin, Laura Hiebert, who was the youngest daughter of our uncle Johann Hiebert. She died at her home in Hitchcock, Oklahoma, on March 2, 1933, at the age of 46 years, 4 months and 11 days. She died unmarried, leaving behind her aged mother, six brothers and two sisters.

The number of descendants of our Grandfather Johann Hiebert, born since our reunion on September 6, 1931, is 35. Of these the following two have passed away in their infancy: Elmer Lee Funk, a great-grandson, of our aunt Anna Hiebert Schmidt. He was the son of Mr. and Mrs. Valentine Funk. He died on January 16, 1933, at the age of one year, three months and five days.

A daughter was born to Mr. and Mrs. Noah H. Leatherman on June 27, 1933, and died July 2, 1933. She received the name Margareta. Her stay in this world was only five days. Mrs. Leatherman is the daughter of our uncle Peter Hiebert.

The number of the descendants of Grandfather Johann Hiebert who are living at this time is as follows: his own children, 4; grandchildren, 71; great-grandchildren, 295; great-great-grandchildren, 95. A total of direct descendants of 465 are living at this time who have the blood of or grandfather in their veins. Besides these 465 living descendants, 81 have passed on out of this world, making a total of 546 descendants born to him.

It is only 117 years ago that our grandfather was born; his oldest child was born in 1839 and now in 1933, less than 100 years, we have grown, we might say, into a people of 465 of his direct descendants living at this time.

The path of our fathers has not been over roses at all times. It has been, at times, a rough and hard road that they have traveled, but they were always led by the hand of God, whom they have tried to serve in a humble way.

The occupation that our tribe has mostly followed is that of the tiller of the soil; some have followed different callings and professions. You have found them in blacksmiths and machine shops. You find them in the school room, in the pulpit, in the field of medicine, in public work, and other occupations and professions.

Many members belonging to this reunion are still speaking three languages, besides other foreign languages that some have acquired. The three languages are :a dialect of the Holland or Dutch, which they brought from Holland; the German which was the prevailing language in Prussia while they lived there and which they retained while living in Russia; and the American or English which nearly all have acquired in some part of North America, where by far the most of our tribe have been born and as far as we know of all the descendants of our Grandfather Johann Hiebert are now living.

The prevailing religious faith of the Hiebert descendants is that of the Mennonites, as most of these are members of some branch of the Mennonite church. Some have joined other churches, for which we should feel thankful. Not that we are glad that they have left the Mennonite faith, but that we are glad that they affiliate themselves with some Christian church, specially when they make their abode where there is no Mennonite church.

Let us think of Paul, the Great Apostle, who did more to spread the Gospel of Christ than any one else we can think of. Paul, when he was filled with the Spirit of God, the Spirit of Christ, yes when he was filled with the Holy Spirit he would say there is no room for Greek or Jew, circumcision or uncircumcision. Today we should say there is no room for Baptist, Methodist, Lutheran, Presbyterian or Mennonite. Christ is everything and everywhere.

Paul was member of the most illiberal party, of the most exclusive tribe, of the most bigoted race on the face of the earth; the son of religious intolerance and racial pride. Yet after he was filled with the Holy Spirit of Christ, the doors of his heart were wide open, glad to receive as his brothers in Christ all sorts and conditions of men. He saw in them the likeness of his and their Creator and felt for them a Christian love.

Let us hope and pray to God that He may find men and women among our younger generation, the younger descendants of our Grandfather Johann Hiebert, who will hear and accept the call of Christ and work for Him with body, heart and soul as Paul did. **P. A. Hiebert.**
July 16, 1933.—Mennonite Weekly Review.

CORRESPONDENCE

Noble Mennonite Church. Noble, Iowa.—Just a line from this place to tell the readers of The Mennonite, that our church has had the privilege of enjoying a very spiritual season by having come into our community Brother J. J. Esau and wife, the blind evangelist of Bluffton, Ohio. Meetings began October 4 in the evening with a full house and continued until the evening of October 16, on which evening we had an overflowing crowd. Brother Esau is a very forceful preacher of the Word. And a man that walks very close with his Lord. The church was much blessed by his services. Sinners were warned, saints encouraged, and we surely can recommend Brother Esau to any congregation who is wanting the old time gospel preached. From here they left for Fortuna, Mo., stopping on the way at Donnellson, Iowa, for a meeting, also at Pulaski, Iowa.

Farmers are busy gathering their corn which is a good crop through this section.

We also have a very good apple crop. Garden vegetables were plenty this fall. People in general are well and are trying to make the best out of the present financial condition.

With best wishes to all readers of The Mennonite. **A. H. Miller.**

Beatrice, Neb., November 11, 1933. The Mennonite, Berne, Indiana. Second Mennonite Church, Beatrice, Nebraska.—The undersigned had the privilege to attend the Minister Conference and also the Western District Conference. We must acknowledge in both Conferences that the Spirit of Christ was the leading power. They all missed Rev. H. D. Penner, who was so regular in these meetings for years and we think of him, who preached in our congregation the word of God for 5 years. Last Sunday Elder Frank Albrecht and wife celebrated the Silver-wedding in the Country Church. Rev. M. Horsch had the introductory prayer while Rev. Cornelius Penner preached in German and Rev. H. T. Reimer in English. They both had the same texts, Psalm 95:1-3. Rev. Carl Friesen closed with a prayer, and then Rev. F. Albrecht thanked God for the privilege of celebrating this Silver wedding.

We are very thankful that we could have every Sunday, Sunday School and every forenoon a German and an English sermon, and in the evening another English sermon. Every Tuesday, 4 o'clock in the afternoon Rev. M. Horsch teaches the high school students in the Bible, and Wednesday evening 7:30, Rev. M. Horsch has Prayermeeting. The sisters come together every other Wednesday afternoon for Mission Sewing Society.

Greetings, **John Wiebe.**

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR OCTOBER, 1933

Foreign Missions, General Treas.

Bergtal Sew. Soc., Corn, Okla., $13.50; Oakleaf Mission Soc., Mt. Lake, Minn., $25.00; Salem Ch., Sew. Soc., Munich, N. D., $40.96; Mary Martha Circle, Brudertal, Hillsboro, Kan., $34.20; Total $113.66.

Christmas Fund:

Onecho Miss. Soc., Almota, Wash., India Stations, $5.00; Brudertal Sew. Soc., Hillsboro, Kan., India, Personal Gift, $10.00; Do. China, Personal Gift, $5.00; Mission Sew. Soc., Pretty Prairie, Kan., China Stations, $6.00; Sew. Soc., Berne, Ind., do. $15.00; Sew. Soc., Berne, Ind., Arizona Stations, do., $15.00; Sew. Soc., Berne, Ind., Montana Stations, do., $15.00; Sew Soc., Berne, Ind., Personal Gifts to Missionaries, $96.00; Sew. Soc., Berne, Ind., Oklahoma Stations, do. $15.00; Christian Mennonite Sew. Soc., Moundridge, Kan., do., $15.00; Dorcas Soc., Halstead, Kan., do. $2.50; Mission Sew. Soc., Pretty Prairie, Kan., do. $6.00; Mary Martha Circle, Brudertal, Hillsboro, Kan., where needed, $2.50; Friend, do., $2.00; Total, $210.00.

Expenses of Ex. Com. and "News and Notes:"

Mary Martha Circle, Brudertal, Hillsboro, Kan., $1.00; Young Mothers Sew. Soc., Hillsboro, Kan., $2.70; Mission Sew. Soc., Pretty Prairie, Kan., $2.00; Young Women's Miss. Soc., West Swamp Church, Quakertown, Pa., $3.00; Mrs. Peter Boehr, Bluffton, Ohio, $1.00; Mrs. Albert Claassen, Milwaukie, Oregon, $.25; Sew. Soc., Menn. Church, Wichita, Kan., $.10; Mrs. George Schmidt, Goessel, Kan., $.25; Bergtal Miss. Soc., Darfur, Minn., $1.00; Calvary Miss. Soc., Mechanics Grove, Pa., $1.20; Miss Marie W. Schmidt, Hillsboro, Kan., $.25; Miss Anna Krouse, Hillsboro, Kan., $.25; Total, $13.00.

Miscellaneous:

Hoffnungsau Sew. Soc., Buhler, Kan., Orphan,

(Continued on page 14)

D. D. Eitzen
Pres.
Mary B. Borneman, Sec.-Treas.
Vivienne Musselman
Walter Gering
C. H. Tiessen
Henry Harder
A. R. Keiser

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
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Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 3

Causes and Cures of Poverty.—Psalm 82:1-8.

"The poor ye have always with you" said Jesus, but He did not mean to thereby justify the presence of poverty. Poverty has been considered a curse ever since Amos prophesied against the rich for selling the needy for a pair of shoes. No individual or family can be a decent, moral self-respecting child of God, thinking God's thoughts after Him if there is not enough in the larder to care for the physical needs of today and tomorrow. Very true, for tomorrow and its needs, we should not be overly much concerned, but in most cases it is not that we trust God too little it is not God's fault in withholding the necessary and needful things of life rather that man so regulates things that improper distribution keeps the poor in poverty while the rich thereby try to become richer.

CAUSES OF POVERTY—

There are times when the cause is easier to locate than for us to find the power to effect the cure. There are many and varied causes. We will endeavor to enumerate briefly some of them.

1. Our economic system is one of the most glaring causes for the suffering caused by poverty. The rich become richer and the poor become poorer. In a capitalistic system where the highest motive is profit rather than service one can easily find cases without number where the worth of the individual does not count for much. Great inequalities of salaries result. In the year 1931, when widespread misery and acute depression were rampant, 75 individuals reported an income of one million dollars or higher, while the four richest persons reported a combined income of 38 million for one year and all this while millions of souls were starving or eking out a bare existence. In the year 1929, Pierre S. Dupont received a net income of over 37 million dollars and his friend John Raskob over 9 million for that year.

2. While the first cause is due to the economic system in which we live, the second cause is due to a lack of management and sometimes undue pride. Prior to this depression people spent money as though it would continue coming in forever. Many bought and expected to pay within the next ten or twenty years. One of the great curses still remains, "Buy now, only $1 down." When people buy that which they cannot afford to pay they are bound to be caught in the maelstrom of dire poverty sooner or later. At other times poverty results from "keeping up with the Joneses." If the neighbors buy a new set of furniture, or a new coat or a new car or give an expensive dinner then the already hard pressed family feels that they must do the same or even go them one better even if they must mortgage their future for it.

3. Some people are poor because they have gotten into the habit and find it a rather easy existence. In this day of charitable relief, the public will not permit them to starve. They have found life rather easy and pleasant to just idle their time and not need to work. Why should they work if they do not have to? As a result of this widespread unemployment society has created a large crop of tramps who will never again care to work they are satisfied with the kind of a life they have been living the last two or three years. If money, clothing or special gifts are given them they do not know how to properly use such offerings. They are

profligate and extravagant. The early Christian Church already taught "He who will no work shall not eat," we would like to see that enforced but in a society where there are not enough jobs to go around and when other factors enter like helpless children in the family, who are not responsible for their parents' laziness, then the handling of such social cases is more difficult.

4. There are numberless other causes of poverty such as accidents, sickness, fire, earthquakes, bank failure, etc., over which the individual has no control. These are oft-times the most pitiable cases.

After Diagnosis, the Prescription.

To diagnose a case is quite often easier than to give the prescription which will be certain to effect the cure. Of course it is true that the cure can only be understood in terms of the diagnosis. Jesus Christ was the great Physician for both the body and the soul, and often the two were quite closely allied. The same will be true in our topic for tonight. If the spiritual thinking of men would be Christ-centered and their actions accordingly then many of the abuses leading to poverty would be automatically removed.

When man becomes aware that he is his brother's keeper and that it is his privilege under God to love his neighbor as himself then society will become more Christian and our economic ills will be removed and the Kingdom will have come apace. When an individual is reborn into that victorious way of living as laid down by Jesus Christ and experienced by countless saints of the past and the present, he will not be satisfied until he will so spend hiself in service that he will acknowledge his activities and will eagerly give him his rightful earnings.

In these post-war years when we are suffering so tremendously from those awful years, we are hoping that we will never again experience such a slaughter of humankind and such a waste of money as we did during the World War. Many of our causes of both physical and moral, yea and also spiritual poverty revert to that cause. So the Christian Church should do all in her effort to make sure that such an onslaught will never happen again. The State can also effect Child-Labor Laws, Unemployment Laws and Old Age Pension Laws which will help to alleviate this suffering. It just is not right or Christian for men, women and babies to suffer from a lack of things needful to keep body and soul together in a land of plenty, where God blesses so abundantly. It is a paradox past Christian explanation, to have such untold suffering of millions, when storehouses are filled to overflowing so that farmers are urged to plow under fields of cotton, leave fallow acres which ordinarily would be planted in corn and wheat.

"Break Thou the bread of life,
Dear Lord to me,
As Thou didst break the loaves
Beside the sea,
Beyond the sacred page,
I seek Thee Lord;
My Spirit pants for Thee,
O living Word."

Study the Scriptures

Nov. 27.—Thriftlessness causes poverty. Prov. 10:4-5.

Nov. 28.—Laziness causes poverty. Proverbs 6:10-11.

Nov. 29.—Misfortune causes poverty. Mark 12:41-44.

Nov. 30.—Hard work cures poverty. Proverbs 21:5.

Dec. 1.—Business cures poverty. II Chronicles 1:15; 8:1-6.

Dec. 2.—Foresight and famine. Genesis 41:25-36.

Dec. 3.—Causes and Cures of Poverty. Psalm 82:1-8.

Questions

1. What is poverty? What are its evils?
2. In how far are the poverty-stricken to blame for their condition?
3. In what ways is society responsible for poverty?
4. Is the gospel of Jesus Christ a cure for poverty? How?
5. To what extent would a Christianized State remove the cause of poverty?
6. Will it ever be possible to rid the world of poverty?
7. Are there blessings to be derived from poverty?

BACKGROUND AND EARLY SETTLEMENTS OF MENNONITES

DeWitt W. Temple

The Mennonites, as most of you know, are lineal as well as spiritual descendants of the Anabaptists, who are an outgrowth of the Zwinglian movement. The Anabaptists believed in the separation of church and state; that love, not compulsion, should rule the church, state and social activities; that the swearing of oaths was wrong.

They held more to a free church after the pattern of the New Testament, which would be looked after by a group of faithful men and women filled with the Spirit. Further following the New Testament example, they held for baptism on confession of faith.

This movement spread quickly and reached its peak around 1530. However, relentless persecution killed off most of the leaders, sent the timid ones back to the state church, hundreds into exile, and many to a slow death in prison. By 1535, there were few left.

One example might be of interest to show the absolute cruelty with which these people were treated. Michael Sattler, a great leader of the Anabaptists, called even by enemies the most amiable and pious man was ordered executed in the following manner. He was to be taken outside the gate, his tongue was to be cut out, his body thrown in a wagon and torn twice with red hot tongs, then he was to be pinched five times more with the tongs, after which he was burned at the stake as a heretic.

Menno Simons was a priest of the Catholic church at Witmarsum. His attention was drawn to the Anabaptists through their simple lives, patience under persecution, willingness to die for their faith and the cruelty with which both the Catholic Church and the State tried to exterminate them. He read the New Testament to see what grounds these people had for their belief and was convinced they were right in their contention for a voluntary church, implying as it did the rejection of infant baptism.

Menno renounced the priesthood and Catholic church and became a worker of the new church. His followers were first called Menists to differentiate between the pious peaceful type and the more radical Anabaptists in other sections.

A large Mennonite congregation was built up in the town of Crefeld on the lower Rhine near the Dutch Border. The Mennonites were quite influential here, in fact, a Mennonite family founded the silk industry from which Crefeld grew to be one of the largest silk centers in Europe.

Here in Crefeld, the Mennonites were not actually persecuted but at the same time had humiliating restrictions. They could not erect a meeting house until 1695. This after the emigration started to appear serious, and then only on a back street without steeple or bell and the service must be one hour after the state church.

In 1682, William Penn granted 5,000 acres of land in his new grant, to each of three Mennonites in the vicinity of Crefeld, having made a good will tour through that section several years before. The sum paid was very small, the main condition being that they would guarantee a certain number of families to settle within a set time.

Contrary to belief, it was not so much to escape persecution but a desire for fuller religious freedom, to escape taxation and civil obligations which they could not concientiously accept which brought the first Mennonites to this country.

They made the trip over on the Concord in 49 days. It is interesting to note that the supplies were 14 oxen, 30 kegs of beer and bread and water for 120 passengers. There was no sickness on the way over.

Upon their arrival in Philadelphia on October 6, they dug in caves but by spring they had erected rude huts on the land they purchased through Francis Daniel Pastorius. Following Penn's advice they settled in a group rather than spreading out into the farm lands. These first settlers were artisans anyway and not farmers. They soon started in on their various trades and less than three years later, Abraham op den Graff received the Governors premium for the finest linen.

In contrast to other colonies, they were not beset with any epidemic, the only death the first year being that of an elderly woman. Through Penn's fair treatment of the Indians they were able to leave quiet peaceful lives for many years.

For the first 10 to 15 years the immigrants were largely Mennonites and Quakers but soon other people came over such as Lutherans, Reformed, and Dunkards.

Soon after the first settlers' arrival they sent back and asked that a minister be sent over or at least some one come over to ordain a man here. As most of the ministers of that time were older men they did not want to leave their home land but sent word back that the congregation should meet and elect someone. Wilhelm Rittenhouse was the first and Jacob Gottschalk the second minister elected in this way.

In 1708 the congregation erected its first public meeting house which was a rough log structure. This was replaced by the present stone building in 1770.

The indifference towards the state may be shown in these two records of the court. One time the court had to be adjourned because of the absence of many people to a religious meeting over the Schuylkill; another man when asked why he did not appear when he was ordered to said that he had too much work to do.

Some prominent names in American history who were descendants of this group are Samuel Cunard, who established the first steamship line between the new and old world; Gen. Custer of Indian massacre fame; and Colonel Gorgas, an army surgeon who made possible the construction of the Panama Canal.

After 1707 the immigration of the Palatines started. These people being farmers in their own countries passed up the thriving town of Germantown and went on in search of fertile ground.

Some of the settlements have become what we know today as Skippack, Deep Run, Swamp, Saucon, Zionsville and Lancaster.

YOUNG PEOPLE'S WORK

Starting any new work, is usually attended with a number of difficulties. The undertaking of the Young People at the General Conference, held in Bluffton, Ohio, was no exception.

Everyone to whom the program or outline for work was presented expressed approval. From the Western churches the suggestion came to the Y. P. Secretary, "start the work in the East"; while from the churches in the Eastern section the hint is dropped, "go West."

To satisfy everyone, we followed both suggestions and started the work in the Middle District churches. At this writing, November 10th, we are at home for two days after working for more than a week in the four churches—Grace and St. John, Pandora, and Ebenezer and First Church, Bluffton. In all these churches the full program was presented. Upon returning to Berne, Indiana, and talking with Mr. Wiens, the Manager of the Mennonite Book Concern, he told me that already he had an order for some supplies for one of our Mission Stations, which was ordered by one of the Christian Endeavor Societies where the "Sharing" plan in Mission work, was presented. Such quick action is gratifying in many ways. The work was presented previously in other Middle District Churches.

Immediately action was inaugurated in the four churches to put into operation some of the other suggestions. We feel certain that the circulation of our Church Papers will soon increase definitely.

The plan of enlisting members for the Prayer Intercessor's Band among the Young People, gives promise of great things for Christ and the Church.

With Sunday, November 12th, we start our work in our Iowa churches. May we count on you to remember this work in your intercession?

Very sincerely,
A. J. Neuenschwander.
Y. P. Secretary.

THE BETTER WAY.

It is better to lose with a conscience clean
Than to win with a trick unfair;
It is better to fail and to know you've been,
Whatever the prize was, square;
Than to claim the joy of a far-off goal
And the cheers of the standers by,
And to know down deep in your inmost soul
A cheat you must live and die.

Who wins by a trick may take the prize,
And at first he may think it sweet,
But many a day in the future lies
When he'll wish he had met defeat.
For the man who lost shall be glad at heart,
And walk with his head up high,
While his conqueror knows he must play the part
Of a cheat and a living lie.

—Detroit Free Press.

THE S. S. LESSON

December 10

Paul in Caesarea. Acts 24:10-23.

Golden Text,—Herein I also exercised myself to have a conscience void of offense toward God and men always. Acts 24:16.

Paul had gone to Jerusalem on an errand of mercy. He was bringing alms to his people. It happened that this was the last visit Paul made to Jerusalem where many of his past experiences had been, some of them related with acts that opposed the Gospel and did harm to the saints. No doubt the memory of the death of Stephen was vivid in his mind and the days when he was a pupil of the greatest teacher of his nation were a happy recollection. But this last visit was one that surely tried his soul. He was falsely accused of having polluted the Temple where he had gone to observe certain rites because he was a Jew conforming with Jewish customs—things which he was unwilling to impose upon non-Jewish converts.

The account of the riot and his arrest gives one an idea of the fanaticism of his persecutors. His Roman citizenship gained him protection when it would seem that he might have suffered more severely and perhaps lost his life. We note here that Paul valued his citizenship and used it here and elsewhere to secure its special privileges. It was his belief that rulers were given of God for the protection of the weak and the punishment of wrongdoers and it was not only a privilege, but a duty for him to avail himself of the protection they were able to give him.

Removed from the immediate danger of the mob, we find him in the court of Felix, the governor pleading his cause. His accusers were represented by a clever lawyer, who had no scruples about trifling with the truth in order to gain his point. Evil doers who do the same thing through clever lawyers have always been the curse of humanity and the menace to righteousness.

When necessary, Paul was able to use the style of the times in addressing those in authority. He knew how to use the methods of trained orators and here we have a splendid example of how he did it. His speech began with a respectful recognition of the judge before whom he was pleading. In his plea Paul knew that he had a judge who was not unfamiliar with Jewish customs and therefore he could with all the more ease proceed in his defense. As the whole charge against him had to do with things peculiarly Jewish he could proceed with all the more confidence. He would have an understanding judge. In modern courts Paul's plea would have been "Not Guilty" of the charges against him. His speech then continued to show why he was not guilty. In the first place the charges were untrue. One only needs to read the speech of Tertullus to see how thinly his untruth was veiled. There was no proof offered and his accusers were not present in person. The unwillingness of accusers to face those whom they accuse is a presumption that they are making false charges. It is easy to make charges, but hard to prove them. Much of the gossip and small talk that passes as criticism upon the church, its ministry, and its people is of the kind that no individual can prove or will even undertake to prove.

Paul pleaded guilty to one indictment — something against which no punishment should have been levied—he admitted that in the eyes of his persecutors he was a heretic. That is, he differed from them in some of his views. There are two kinds of heresy—those which differ from the plain teaching of the truth and those that differ from the opinions of men which they would have regarded on an equal plane with the Word of God. For the first kind of heresy there is no excuse, since the word of God is plain in its teachings regarding Christ and salvation, for the second kind of heresy, which is heresy falsely so called, since it would place its judgment above the judgment of God.

His next plea was a confession. He worshipped the God of his fathers. This was to his credit, and he could do nothing but that. In his worship of God he included obedience to Him. From the first revelation, on the way to Damascus he tells us that he was not disobedient to the heavenly vision. To be obedient to the commands of God, often gets us no earthly reward but brings trials and persecutions. Our Lord told His disciples to expect this. The whole future life of Paul brought with it numerous and severe persecutions that finally led to his death. When Paul touched on the matter of the Resurrection he brought up a vital truth. Without the resurrection of the Lord there would be no hope and "We would be of all men the most miserable." The most satisfactory statement of Paul was that he had a conscience "void of offence." God speaks to us through the conscience and the best consciousness that may possess us is a sense of being at peace with God. With such a consciousness, nothing else matters.

The attitude of Felix toward Paul is one characteristic of officials of the age. He was ready to protect him, but would have been more ready to receive a bribe from him or his friends. However, during the long period of waiting he was safe from his enemies and had opportunity of meeting friends and meditating.

DEATHS

Sprunger—David C. Sprunger, the oldest son of Christian P. and Elizabeth Sprunger, was born April 3, 1857, one mile south of the present location of Berne, Indiana. He passed away to be with his Lord and Master whom he had loved and served many years, on Tuesday afternoon, October 10, 1933, at his home in Berne.

On Good Friday, 1874, Bro. Sprunger was baptized and became a member of the local Mennonite church. At the age of twenty-one he entered into a definite relation with his Lord and Savior and soon after that he became interested in the various activities of the church, especially as a teacher in the Sunday school. For fifty consecutive years he taught Sunday school classes, reaching almost all the various ages with his teaching ministry.

As a young man he also espoused the temperance cause and was much concerned about the salvation of such who had been led astray by the drink evil. Believing that one of the best ways to help was to remove the temptation, he was active in various temperance undertakings and was a charter member of the local temperance society.

His school education was meager, but he schooled himself in books and especially in the Word of God. He read much, both in the English and the German language, and kept well informed on present day events and their significance.

On January 18, 1880 he was united in holy wedlock with Verena Sprunger of this place. To this union eight children were born two of whom preceded him in death.

The mother died October 16, 1893. On April 9, 1895, Bro. Sprunger was married to Caroline Tschantz of Wayne County, Ohio, and she survives with three children born from this wedlock.

Surviving besides his helpmate and the nine children are one brother and two sisters, as well as twenty-six grandchildren and a host of other relatives and friends. His parents and two brothers and two sisters preceded him.

Brother Sprunger experienced comparatively little sickness before this last illness came upon him early last spring. He has been suffering with heart trouble, although seemingly not intensely until the last three days. He enjoyed sweet communion with his Savior and Lord and dwelt much on the greatness of divine grace, ever testifying that it was all of grace that he had been saved and kept.

Funeral services were held at the First Mennonite church of Berne, on Friday forenoon, October 13. His pastor, the Rev. C. H. Suckau, preached from Romans 3:24. He was assisted by the Rev. J. E. Amstutz of Trenton, Ohio. Interment was made at the M. R. E. cemetery.

Krehbiel—Rev. Peter M. Krehbiel, son of Michael and Katherina Sutter Krehbiel, was born July 4th, 1839, in the little village of Widnanka in Wolynia, Russia. He later moved to Edwardsdorf and then to Kotosufka. He lived the first 35 years of his life in Russia.

In Edwardsdorf he was baptized upon confession of faith in his Redeemer, April 22, 1856, and united with the local Mennonite Church there. He was united in marriage February 17, 1863, with Sister Freni Preheim, with whom he shared life's joys and sorrows until death took from his side his beloved wife, April 21, 1912.

During the great immigration of the Mennonites from Russia to North America, he also came to this country with his family to enjoy freedom of religion in 1874. He established his home in the southwest corner of McPherson County, where God prospered him and blessed the labors of his hands. Here he lived the greatest part of his life.

Into his home were born ten children—5 sons and 5 daughters, 4 of which died in infancy, one in Peabody, during the immigration. One grown daughter and son were taken in death after many years of suffering.

But more trying than any of his family trials were the duties imposed upon him when he was elected into the ministry in the early pioneer years here in America. Such a call is one of great responsibility and has with it many trying experiences. He felt keenly the inner call of God for the work and the words of II Cor. 12:9 were his motto "My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me.'

He was called into the ministry in the spring of 1882 to the Hoffnungsfeld Church. The election took place in the Immigrant house standing where the present Hoffnungsfeld church is located. He was ordained into the ministry, April 2, 1882, and served the church until in 1895 the Eden Church was created of which he was the first minister. Later other ministers were also elected. He served the church until 1911, when because of age he requested to be relieved of the strenuous work of the ministry and spend the remaining days of his life in quietness. He was very faithful in all the activities of the church. He attended the services regularly as long as his health permitted.

He was blest with good health throughout his whole life. Weakness of old age and lastly an attack of dropsy was too much for his weakened constitution.

And above all medical attention and doctor's care, he became weaker until finally last Sunday morning, October 8th, at 11:45, he passed away peacefully. His longing to be at rest and to go home was finally fulfilled.

He reached the age of 94 years, 3 months and 4 days. He leaves to mourn his departure, 4 children—2 sons and 2 daughters; 1 son-in-law, 2 daughters-in-law, 9 grandchildren, 18 great-grandchildren and many relatives and friends. (His wife, 6 children, 9 grandchildren, and 3 great-grandchildren preceded him in death.)

Funeral services were held from the home of Mr. Solomon Krehbiel at 1:00 P. M. and from the Eden Mennonite Church at 2:00 P. M.

Rev. Phillip A. Wedel, Rev. C. J. Goering, and Rev. P. P. Wedel were the officiating ministers, conducting the services. The Men's Chorus offered several appropriate numbers at the services in the church and at the cemetery.

The following ministers served as pall bearers: Rev. P. K. Regier, Moundridge; Rev. C. H. Voth and Rev. A. J. Dyck, Inman; Rev. E. J. Neuenschwander, McPherson; Rev. C. E. Krehbiel and Dr. E. G. Krehbiel and Dr. E. G. Kauffman, Newton.

Interment was made in the Eden Church cemetery.

CONTRIBUTIONS

(Continued from page 7)

India, $30.00; St. Johns Miss. Soc., Pandora, Ohio, Orphan, India, $30.00; Ebenezer Miss. Soc., Bluffton, Ohio, Biblewoman, China. $25.00; Bethany Sew. Soc., Kingman, Kan., Champa, India, for clothes, $5.00; Mennoville Sew. Soc., El Reno, Okla., Basna, India for clothes, $3.00; S. School Class, First Men. Church, Hillsboro, Kan., Poor Children, India, $1.25; Bergtal Sew. Soc., Pawnee Rock, Kan., Rev and Mrs. W. F. Unruh, India, $55.00; Bergtal Sew. Soc., Pawnee Rock, Kan., Rev. and Mrs. W. F. Unruh, Russian Relief, $5.00; Mennonite Mission Circle, Meno, Okla., do. $9.00; Brudertal Sew. Soc., Hillsboro, Kan., Bethel Home for Aged, Gift Day, $5.00; Brudertal Sew. Soc., Hillsboro, Kan., Goessel Home for Aged, Gift Day, $5.00; Mary Martha Circle, Brudertal, Hillsboro, Kan., Home Missions, Gen'l. Treas., $34.20; Total, $207.45. Grand Total, $544.11

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR OCTOBER, 1933

Jacob H. Krehbiel, Moundridge, Kan., $800.00; Interest—Con. Trust Funds, $226.25; Alexanderwohl Church, Goessel, Kan., $69.79; Bergfelder S. S. Class, Mt. Lake, Minn., $18.00; Bergthal Church, Pawnee Rock, Kan., 18.10; Mennonite Church, Richey, Mont., $21.80; New Hopedale S. S., Meno, Okla., $14.12; New Hopedale Ch., Ringwood, Okla., $11.67; Mennonite Church, Wichita, Kan., $9.25; Johannestal Church, Hillsboro, Kan., $27.00; Bethesda Church, Marion, S. D., $14.00; Christian Church, Moundridge, Kan., $36.72; Inman Mennonite Church, Inman, Kan., $39.23; Mrs. J. E. Reusser, Clearwater, Kan., $7.50; St. John S. S., Pandora, O., $40.00; Salem Church, Munich, N. D., $39.77; Mennonite Church, Burrton, Kan., $4.35; Mennonite S. S., Lehigh, Kan., $3.88; Hebron Church, Buhler, Kan., $19.33; Hoffnungsau S. S., Inman, Kan., $5.20; A. M. Church, Milford, Neb., $20.00; Bethel Ch., Mt. Lake, Minn., $83.00; Mrs. H. H. Stucky, Ft. Wayne, Ind., $20.00; Sidney S. Borneman, Norristown, Ind., $75.00: Hoffnungsau Church, Inman, Kan., $39.03; Grace Hill Church, Whitewater, Kan., $16.71; Bethesda Church, Langham, Sask., $7.75; Mennonite Church, Madrid, Nebr., $4.33; Eden Church, Inola, Okla., $26.00; Mennonite Church, Wayland, Iowa, $22.00; Mennonite Church, Geary, Okla., $11.05; S. S. First Mennonite Church, Philadelphia, Pa., $3.39; Bethel College Church, Newton, Kan., $29.50; Huttertal Church, Freeman, S. D., $86.74; Mennonite Church, Buhler, Kan., $93.85; Hoffnungsfeld S. S., Moundridge, Kan., $9.85; Bethel S. S. Hydro, Okla., $2.05; First Mennonite Church, Berne, Ind., $148.27; Salem S. S., Freeman, S. D., $25.00; Immauel Church, Los Angeles, Calif., $23.00; Bethel Church, Lustre, Mont., $40.00; First Mennonite Church, Beatrice, Nebr., $278.14; First Mennonite S. S., Beatrice, Nebr., $223.75; Bethel Church, Inman, Kan., $103.31; Ebenezer Church, Mt. View, Okla., $6.00; West Swamp Church, Quakertown, Pa., $74.47; West Swamp S. S., Quakertown, Pa., $14.86; St. John Church, Pandora, Ohio, $15.47; Mennonite Church, Hanston, Kan., $9.27; Mennonite Church, Newport, Wash., $5.50; Zion Church, Souderton, Pa., $200.00; First Mennonite S. S., Bluffton, Ohio, $26.74; New Hopedale Church, Ringwood, Okla., $7.78; Calvary Church, Quarryville, Pa., $12.04; New Hopedale Church, Meno, Okla., $19.53; Bethesda S. S., Henderson, Nebr., $6.25; Nordheim Church, Fork River, Man., $5.00; First Mennonite Church, Upland, Cal., $32.66; Hebron S. S., Buhler, Kan., $25.00; Rudolf Riesen, Arlington, Kan., $10.00; Herald Church, Bessie, Okla., $6.81; Johannestal S. S., Hillsboro, Kan., $26.78; Johannestal S. S., Hillsboro, Kan., $23.24; Bethesda Church, Henderson, Nebr., $65.62; Swiss Church, Alsen, N. D., $32.00; H. D. Voth, Escondido, Calif., $25.00; Christian S. S., Moundridge, Kan., $14.65; Mennonite Church, Deer Creek, Okla., $9.49; Bethel Sew. Soc., Langdon, N. D., $10.00; Salem Church, Marion, S. D., $50.00; Joseph H. Goering, Moundridge, Kan., $300.00; Friedensberg Church, Avon, S. D., $20.00; Bergthal S. S., Corn, Okla., $13.97; Bethany Church, Quakertown, Pa., $28.00; Grace Church, Lansdale, Pa., $30.69; Bergthal Church, Pawnee Rock, Kan., $10.85; S. A. Nachtigal, Sylvia, Kan., $5.00; First Mennonite Church, Aberdeen, Ida., $86.73; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.) $176.38; Total, $4,223.46.

Balance in Bank, October 1, 1933		$243.78
Gifts for General Fund	$ 3 865.47	
Gifts for Orphans, Teachers, etc.	105.00	
Gifts for Special Accounts	26.74	
Interest and Rent	226.25	$4,223.46
Total		$4,467.24
Paid on Orders		$4,017.81
Balance in Bank, Nov. 1, 1933		$ 449.43

Respectfully submitted,
J. E. Regier, Treas.

JOTTINGS

Freeman College, Freeman, S. D., will celebrate its Founder's Day, Dec. 14. In honor of the event Dr. J. E. Hartzler will conduct a series of lectures in the College gym from Dec. 10 to 17.

The West Zion church, Moundridge, Kan., elected officers for the Sunday School. W. D. Voght is superintendent, Curt Siemens assistant superintendent, Ruth Regier, secretary and Walter Dyck, treasurer.

The Adult's Class of the East Swamp, Pa., church, Rev. W. S. Gottschall, pastor, sponsored a special service at which Rev. A. S. Rosenberger of Quakertown was the guest speaker. Special music added to the enjoyment of the evening.

Rev. W. J. Bestvater of Shafter, Cal., was in Newton, Kansas, last week visiting friends and aquaintances. He attended the Chapel service of Bethel College and gave an address to the students on the subject, "The Christian's Attitude Toward the Bible."

Because of financial stress, Rev. and Mrs. Paul Wenger, who have been in America on a year and a half furlough from India, have been compelled to postpone their return to their field in India indefinitely. Rev. and Mrs. Wenger have been visiting churches in the interest of missions during their furlough.

Seven bales of clothing were shipped from Newton, Kansas, to Canada for the use of the Russian Mennonite refugees. Attention is called to the fact that the need is great and that this shipment should be followed up by others. People living in Newton or near to it may bring additional clothing to the Regier Loan Office or to the Goerz Flour Mills.

Last week the Women's Missionary Society of the Bluffton, Ohio, church had charge of the evening service, it was the Mite Box service which is an annual feature in the program of the Bluffton church. The churches of the town will hold their Thanksgiving service in the Mennonite church.

Rev. Walter Gering of Freeman, S. D., was in Mt. Lake, Minn., conducting a series of meetings in the Bethel Church of which Rev. J. J. Balzer is the Elder. Bethel church is one of the strongest churches in the community and has been served in its ministry for many years by the Revs. H. H. Regier and J. J. Balzer. Rev. Regier is now in retirement.

The Ministers of the Eastern District Conference met in a special conference at Lansdale, Pa., where Rev. P. R. Schroeder is conducting a series of meetings. This gave this group a better opportunity of learning to know the brother who is the president of the General Conference. Rev. D. J. Unruh, the pastor of the Lansdale church hails from the community in South Dakota where Rev. Schroeder is serving as pastor of the local church.

Last Sunday evening the C. E. Society of the West Swamp, Pa., church celebrated its Anniversary. Carl Harr led the devotions. The C. E. Chorus rendered several selections, Mildred Moyer read the secretary's report. There was a solo by Harold Weiss and a reading by Lillian Breisch. Rev. W. O. Wolford gave an address.

A splendid example of interdenominational fellowship was given when the Luther League of the St. Mark's Lutheran church, Conhohucken, paid a visit to the C. E. Society of Eden Church, Schwenksville, Pa., of which Rev. Freeman Swartz is pastor. The topic for the evening was "How May Our Meetings Be Made More Helpful?" There were 71 in attendance.

Missionary P. J. Boehr is scheduled for the morning and evening service in the First Mennonite church, Philadelphia, Pa., Dec. 3. He will speak on China. Dr. Harvey Bauman will speak on the evening of Dec. 17. He will speak on India. The service will be of the nature of a Young People's Forum and Dr. Bauman will be ready to answer questions on the Mission Field and the future of missions.

The Orphanage Society of the Eastern District Conference which held its annual meeting in Quakertown, elected Mrs. Jacob Fretz of Lansdale president, Mrs. A. S. Rosenberger of Quakertown, vice-president, Miss Ada Landis of Perkasie, secretary, Mrs. Wayne Getz, Germantown, financial secretary and Miss Emma Ehret, Philadelphia, treasurer. The next meeting will be held in Zion church, Souderton, Pa.

Rev. W. W. Miller, of Pulaski, Iowa, held a week's series of meetings in the Upland, California, Mennonite church, beginning November 12. Harvest Home services are planned for November 28, in the Upland church. The pastor, Rev. Lester Hostetler, accompanied by a group of young people conducted a religious service for the young men in Camp Eitwanda.

Dr. J. E. Hartzler, of Bluffton, Ohio, is following a program of lectures that carries him through several states and into a number of Mennonite communities. Beginning at Bloomington, Ill., he continued to Garden City and East Lynn, Mo.; then to Freeman, S. D., lecturing in the Salem church and Freeman College. Next, he will spend a week in Hillsboro, Buhler and Halstead, Kan., delivering Bible lectures. It will be Christmas before Dr. Hartzler expects again to be in his home in Bluffton.

My soul melteth for heaviness: strengthen thou me according unto thy word. Psalm 119:28.

Remove from me the way of lying: and grant me thy law graciously. Psalm 119:29.

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2 years		2.25
3 years		3.25
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Sunday School Times (club rate)	W	1.50
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International Review of Missions	Q	2.50
Missionary Review of the World	**M**	**2.50**
2 years		4.50
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Current History	**M**	**3.00**
2 years		5.00
Nation	W	5.00
2 years		8.00
3 years		11.00
New Republic	W	5.00
2 years		9.00
New Outlook	M	3.00
2 years		5.00
News Week	W	4.00
2 years		6.00
Mid-week Pictorial	W	4.00
Pathfinder	W	1.00
2 years		1.50
3 years		2.00
Review of Reviews	M	3.00
2 years		4.50
Time	**W**	**5.00**
2 years		8.00
World Tomorrow	M	3.00
2 years		5.00

TRAVEL AND ADVENTURE

Asia	**M**	**4.00**
2 years		5.00
Travel	M	4.00
2 years		7.00

JUVENILE

American Boy	**M**	**2.00**
3 years		3.50
American Girl	M	1.50
2 years		2.00
3 years		3.00
Boy's Life	M	1.00
3 years		2.00
Child Life		**3.00**
3 years		5.00
Junior Home	M	2.50
2 years		4.00
Open Road for Boys (2 years)	M	1.00
St. Nicholas	M	3.00
2 years		5.00

MUSIC

Etude	**M**	**2.00**
Etude Music Magazine (2 years)	M	3.50
Musical Courier	W	5.00

GENERAL AND FICTION MAGAZINES

American Magazine	M	2.50
2 years		4.00
3 years		6.00
Collier's	W	2.00
2 years		3.50
3 years		5.00
Cosmopolitan	M	2.50
2 years		4.00
3 years		6.00
Good Housekeeping	**M**	**2.50**
2 years		4.00
3 years		6.00
Ladies Home Journal	M	1.00
2 years		1.50
3 years		2.00
McCall's Magazine	**M**	**1.00**
2 years		1.50
3 years		2.00
Pictorial Review	M	1.00
2 years		1.50
3 years		2.00
Saturday Evening Post	**W**	**2.00**
2 years		3.50
3 years		5.00
Woman's Home Companion	M	1.00
2 years		1.50
3 years		2.00

BUSINESS

Forbes Magazine	S-M	5.00
2 years		7.50
3 years		10.00
Fortune	**M**	**10.00**
Nation's Business	M	3.00
2 years		5.00

HOME, FARM AND GARDEN

American Home	**M**	**1.00**
3 years		2.00
Better Homes and Gardens	M	.60
2 years		1.00
3 years		1.50
Country Gentleman (3 years)	**M**	**1.00**
Home and Field	M	3.00
2 years		4.00
House and Garden	M	3.00
2 years		4.00
House Beautiful	M	3.00
2 years		4.00
3 years		4.50
Hygeia	**M**	**2.50**
2 years		4.00
3 years		5.00
Parents Magazine		**2.00**
3 years		3.00

SCIENCE AND RADIO

Areo Digest	**M**	**3.00**
2 years		5.00
Popular Aviation	M	2.50
2 years		4.50
Popular Mechanics	M	2.50
2 years		4.00
3 years		6.00
Popular Science Monthly	**M**	**1.50**
2 years		2.50
3 years		3.75
Radio Dial	W	2.00
Radio Guide	W	2.00
Radio News	M	2.50

SPORT AND OUTDOOR INTERESTS

Field and Stream	**M**	**2.50**
2 years		4.00
Hunting and Fishing	M	.50
2 years		1.00
Nature Magazine	**M**	**3.00**
2 years		5.00
Outdoor Life	M	2.50
2 years		4.00
Sports Afield	M.	1.00
3 years		2.50
Town and Country	S-M	7.50
2 years		12.00

WOMEN'S INTERESTS

American Cookery	10 Nos.	1.50
2 years	20 Nos.	2.50
3 years	30 Nos.	3.00
Delineator	M	1.00
2 years		1.50
3 years		2.00
Harper's Bazaar	M	4.00
2 years		6.00
McCall's Fashion Book	B-M	.90
Needlecraft	M	.50
2 years		.75
3 years		1.00
Pictorial Review Fashion	Q	1.00
Vogue	26 Nos.	5.00
2 years	52 Nos.	8.00

BOOKS, LITERARY INTERESTS

American Review	M	4.00
2 years		7.00
Atlantic Monthly	M	4.00
2 years		6.00
3 years		8.00
Books (N. Y. Herald Tribune)	W	2.00
Books in Brief	**M**	**3.00**
Forum and Century	M	4.00
2 years		6.00
Harper's Magazine	M	4.00
2 years		6.00
3 years		8.00
New York Times Book Review	W	2.00
North American Review	M	4.00
2 years		6.00
3 years		8.00
Reader's Digest	**M**	**3.00**
2 years		5.00
3 years		7.50
Saturday Review of Literature	W	3.50
2 years		6.00
Scribner's Magazine	M	4.00
2 years		6.00

W, Weekly; **M** Monthly; **S-M**, Semi-Monthly; **B-M**, Bi-Monthly; **Q**, Quarterly

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MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, NOVEMBER 30, 1933 No. 47

EDITORIAL

The recent visit of the president of General Conference, Rev. P. R. Schroeder, to the Eastern District Conference and his gathering with the ministers and deacons of that section, was one of the helpful things that contributed to the interest in our general body because it permitted discussion of matters vitally important to the Conference. Every one of the undertakings of the Conference is passing through a period of stress because of the continued depression and, since the larger portion of our membership is rural and farmers particularly are hard hit, financial resources have been under a great strain. Though there are smaller sections that are not so close to country life, the people of towns, too, are in a bad way. Many of them have lost their homes. We know of one small congregation in which, within a short period, ten families have been compelled to give up their homes. This loss has been closely related to the loss of employment and therefore the ending of incomes. Nothing is to be expected of such conditions but a curtailment of contributions.

The loss of a large portion of our people's incomes has meant that our missions, our publications and our schools, as well as our benevolences, are in grave danger. In every instance something has to be done about it, and what will we do? Surely, we must not give up. Times of stress have always been times of opportunity for the church. We must just tighten the belt and go on, throwing our efforts into our work as never before. This period of trouble is going to demonstrate the ability of the church and its people to survive and win when things are dark and threatening. We note that those through whom the Gospel was brought to the world managed to do it without a budget upon which to depend. They threw their lives and their energies into the spread of the Gospel and did not lose faith. Faith, let us remember, is the victory that overcomes the world.

Comparisons, they say, are odious. Usually they are unfair because nothing exists under the same circumstances and, not being omniscient, we cannot see everything or follow everything to its beginning or understand all the things that enter into the picture. The boy or girl, dissatisfied with things as they are in the home, needs to be impressed with the fact that we are to live our own lives and meet conditions as they are. Such dissatisfaction frequently is the cause of many heartaches. And the tragedy of it all is that there is nothing outside of the complainer himself or herself that will satisfy. Perhaps an application of the flat-hand process on the part of the parent might help some. Not all things are good because others have them and we do not, but, we may have to learn that content with our circumstances and duties is the best course toward happiness. How often might we wish for an attitude like that of St. Paul who could exclaim: "I have learned in whatsoever state I am therein to be content." We recall, in this connection, that St. Paul often was in a state that tried his soul. No one is to be condemned for wanting better things, but, when one wants things for no apparent reason than that others have them, one is only weakening one's own efficiency and loyalty.

The same thing holds in our church life. God has given us a definite field. It is our opportunity to develope and improve it. We have our own fellowship in which to live. It is reasonable that we should give our loyal support to the activities of our church and its leadership, but, when we measure our surroundings with the rule of unfriendly comparisons, we are putting on the brakes, making others, as well as ourselves, pull all the harder. Methods of church work, and means by which it is accomplished, differ with circumstances in every case. The loyal church member realizes this and it is up to him to render cheerful assistance, in the spirit of willingness. When once we believe that things are right elsewhere and wrong with us we make impossible the growth and advance of the work and dig at its very foundation of things.

In a drive for relief in one of the largest cities of the country it has developed that the rich people are falling down in their contributions. In many instances they have given nothing and in others their contributions have amounted to a mere pittance. They continue living in the same style as before, but, they ignore their duty toward those who have nothing—not even food and shelter. In spite of the optimistic reports of apparent improvements there is no great noticeable decrease of poverty. The rich are, by their selfishness, just endangering themselves, if they only would realized it. In times of famine no one is allowed to hoard food for himself and the hoarding of means is just keeping so much more from the hungry. If they do not loosen up more than they are doing there may come the time when confiscation will be resorted to. It is their own fault. The well to do are about the only ones profiting just now by the N. R. A. To the average person a blue eagle displayed in a place of business is a notice that he will have to pay considerably more for his commodities. The poor fellow, who is at the end of his resources, has no chance at all except to get the little dole that public charity is handing out.

Now, that the government is again about to become a partner in the liquor business and reap financial advantage from it, we see only a release of income taxed for the rich and a multiplication of misery for the wives and children of those who will divert what little they have to the rum sellers. The possibility of the nation drinking itself into prosperity is absurd. The time is near when necessity will compel those who suffered no great physical inconvenience through the depression to give of their surplus for the needs of the helpless cold and hungry ones.

FOR THE MENNONITE

At the session of the General Conference held at Bluffton, Ohio, the Board of Publication was authorized by the conference to send a man to visit the churches of the conference to solicit new subscribers for our church papers and funds to help in Publication work, which is in desperate need of such help.

We learned that the Young People were sending Bro. A. J. Neuenschwander to visit the churches in the interest of their work; so in order to avoid duplication and save expenses the Board of Publication asked him to represent the publication work in connection with his Young People's Work and he has consented to do so. We trust that the pastors and churches will kindly receive him and encourage him with their support as much as they can.

H. J. Krehbiel.
Chairman Bd. of Publication.

INTRODUCING—

Our Young People's Field Secretary—Rev. A. J. Neuenschwander of Berne, Indiana. Many of you young people already know him as your secretary, for he has appeared in your C. E. this Fall. Others are acquainted with his work through the Young People's activities at the General Conference last August. Rev. Neuenschwander's coming to your C. E. and S. S. will be both edifying and inspiring. He plans to present to our young people:

1. Possible ways of securing as nearly as possible 100% C. E. Societies and Sunday Schools as set forth in Standards adopted by the General Conference.
2. The need of interest in and support of our General Conference Publications.
3. The value of articles, book reports, questions for discussion, and other like contributions for the Young People's Department of The Mennonite.
4. An appeal for loyalty to our Mennonite heritage, such as, Peace, The Simple Life, Adherence to the Bible as the rule of life and faith, etc.

5. Suggestions for the support of certain missionary projects.

6. The need of a Christ-centered life, and practical suggestions for daily personal devotion.

7. The Christian's privilege of intercession and personal evangelism.

The particular mission of this office will be to intergrate the efforts of the many, many people's societies of the General Conference.

We covet for him and his work your prayers, your interest, and your Christian cordiality when he comes to visit your community.

General Conference Young People's Committee,
D. D. Eitzen, Chairman.

"TO THE PRAISE OF THE GLORY OF HIS GRACE"

A. J. Neuenschwander

The above phrase with slight variation occurs three times in Ephesians 1:3-14. This passage might well be designated as a Hymn of Thanksgiving for the Grace of God. A careful study of the passage reveals that there are three phases of this thanksgiving hymn. The first refers to the past, the things that were accomplished long ago by God the Father. The second refers to the present, or what believers can have here and now through the Son, and the third refers to the future or what can be through the Holy Spirit.

This three-fold expression of thanksgiving ought to be found on the lips and in the lives of believers everywhere. It matters not when or where a person lives, if he turns to the Lord in full surrender and faith, he finds that he is confronted by these three phases of his spiritual life.

As a matter of fact this same principle can be applied to any phase of religious life and growth in an individual or a group. As a group, we as Mennonites of the General Conference, have due reason to voice our thanksgiving for what God has done for our forefathers. To pioneer as they did, in holding the principles of their faith in opposition to other religious groups meant much hardship and persecution. The fact that some of these principles are today accepted by millions of people gives evidence of their worth and significance. In the years past when our Conference was in its infancy courageous leaders launched out in the publication, missionary and education work. For this past we need to be grateful to our heavenly Father.

Whether we are filled with thanksgiving for the present in our church, depends in a measure upon the use we make of the time that is ours here and now. From many delegates and visitors we have heard words of thanksgiving to God for the union and unity that was manifest at the last session of the General Conference. We need to be thankful for the loyalty of our Missionaries—Home and Foreign—who have labored on in spite of a decreasing financial support. A lively discussion concerning our Church Papers, engaged our attention for some time at the Conference. For this lively interest and deep concern that our church papers serve the whole constituency, we need to be deeply grateful. The expression was heard repeatedly that our publications be "to the praise of the glory of his grace." With this ideal and goal in mind the hope is expressed that our church papers might find their way into many new homes in our conference.

When we look into the future and think of the possibilities that are before us, guided by "the Holy Spirit of promise" as Paul suggests, glorious things are in store for us. For such possibilities one should be truly thankful. Can you estimate in a measure the spiritual accomplishments in other as well as in our church if we show "an earnest of our inheritance." What renewed zeal and interest would be awakened in our home and foreign mission work, if the majority of our people would seriously read all the reports and articles sent in by our faithful workers! How the spirit of our membership might be stirred to greater loyalty to Christ if a reasonable number of reports would be sent to our church papers from each congregation. Such reports should not be written to bring praise to the individual church, but "to the praise of the glory of His grace."

Having been appointed as representative of the Publication Board, the writer feels that to represent this phase of our work properly, every phase of church work is vitally touched. For, do not our papers bring to the readers articles that endeavor to stir up the devotional life, articles that seek to give the readers an adequate

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D...Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance...$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

appreciation of our past, or aid them in helpful Bible study or to call forth a deeper interest in the relief and missionary work of the church? The end and aim of all the church work is, first to win souls for Christ, and next to build them up in faith and life so that it will all redound "To the praise of the glory of his grace."

ANNOUNCEMENT

Partial Program

for missionary Marie J. Regier's trip through the churches of Iowa, then Summerfield, Ill., Fortuna, Mo., and churches in Oklahoma.

Nov 30th, Noble, Ia.

Dec. 1st and 2nd, Wayland, Donnellson, Pulaski.

Dec. 3rd, Summerfield.

Dec. 4th, Fortuna.

Dec. 5th, Inola, Okla.

Dec. 6th, El Reno, Okla.

And so on to Geary, etc. The exact dates she will undoubtedly report to the respective pastors as soon as they are fixed.

The board hopes that such visits will strengthen both the visitor and the visited churches in interest, prayer, and sacrifice for the greatest cause on earth, the salvation of souls.

Will those churches, that have no Thanksgiving mission collection, please have collections for missions on the occasion of this visit?

P. H. Richert, Secr.

I have chosen the way of truth: thy judgments have I laid before me. Psalm 119:30.

"THE WORK GOES ON"

The other day when I was representing the General Conference Publication Board and the General Conference Young People's Committee, in the Mennonite church, Donnellson, Iowa, I asked the pastor, Rev. Delbert E. Welty, whether it would be possible to go to West Point, Iowa, to visit the birth-place of the General Conference.

We visited the region and the town, but I learned that the exact spot, where the historic church had stood, is uncertain, since the building was torn down and the place is now pasture land.

The place may not be found, but the work **still goes on.** The pioneers laid a good foundation. The work was started in faith and trust in God. The publication work of John H. Oberholtzer contributed very largely to this successful undertaking. Others phases of Christian work in which these leaders were interested, such as missions and education, are still going on.

A. J. Neuenschwander.

CORRESPONDENCE

Butterfield, Minnesota, To the Editor and Readers of The Mennonite:—At this time we shall let you hear from us again. As three months have passed away since our last writing, and fall is here again, we certainly have many reasons to be thankful for, especially for all that our Lord has let grow for us, the harvest of grain, etc., and the corn is very nice, and also in the spiritual blessings he gives us daily if we only partake of them. We shall mention a few of the things that occurred during this period of time. On July 2 we laid to rest Andrew Schwartz, who passed away at the Mt. Lake hospital. Rev. J. J. Balzer from Mt. Lake preached the funeral sermon. On July 9 we enjoyed having mission and children's day. Rev. M. D. Linscheid from Kansas spoke in the English language and Rev. P. J. Friesen in German. In the afternoon we listened to the children. After the program we all partook of a lunch in the church basement. On July 23 Rev. J. Warkentin from Bergthal occupied the pulpit in the morning service.

The thirteenth of August six young people joined the church by baptism, namely Betty Wengenroth, Viola Ewy, Harvey Friesen, John Ekstrom, Elmer Derksen and Willie Miller. May these souls work for their Master until their end. Rev. J. J. Balzer from Mt. Lake officiated at this time. Mrs. Waldo Linscheid was taken as a church member, and at the close we all partook of the Lord's Supper.

The twentieth of August we laid to rest a young baby boy who was born to Mr. and Mrs. C. Flatland, a day old at its death. Rev. L. H. Linscheid spoke words of comfort and a mixed quartet rendered a number of songs, after which the corpse was laid to rest in the Mennonite cemetery. We never know how soon our Master may call us so best is to be ready to meet Him at any time.

We may say we had a number of visitors from different places last summer. Rev. and Mrs. M. D. Linscheid and daughter Loraine from Montrose, Kansas, visited with his mother, Mrs. J. P. Linscheid, and relatives for a few weeks while here. Rev. Linscheid preached a number of times. Others that were here were Raymond, Frieda and Mary Klein from Rushmore, Okla. Gust Linscheid from Los Angeles, Cal., visited with his parents, Mr. and Mrs. Rud Linscheid, a few weeks. Mr. and Mrs. Jacob Rupp from Pillager visited with his aged mother, Mrs. John Rupp. Mr. and Mrs. Alfred Linscheid and daughters Doris and Evelyn from Reedley, Cal., visited with us a week and Robert Brubacher from Leonardtown, Maryland. We were glad to see all these old friends again.

Rev. S. H. Linscheid and family recently moved into their new home which was erected last summer.

Jac. Miller underwent an operation recently for appendicitis. He is improving nicely and is expected home from the hospital at St. James. We are all glad of his recovery.

Mrs. Gust Miller, Corr.

Halstead, Kansas., November 23, 1933. Dear Editor and Readers of the Mennonite:—I will again try to note for you some of the important things that have taken place in our church.

On September 3rd, we had the privilege of hearing from India by the missionary, Miss Marie Regier. Some of the other missionaries who have visited us were Rev. and Mrs. Wenger. and Mrs. Burkhart.

Since I was speaking of missions, I will at this time note that the three Mission Societies were in charge of the evening services, Sunday, November 19th. Special music by the different societies and special reports of the conference were given by Mrs. Paul Baumgartner, Mrs. Ebersole, and Mrs. R. Goerz of Newton. Everyone seemed to enjoy this service.

Our Christian Endeavors have again taken up their work, in having regular meetings since September. The Burrton C. E. gave us a special program on November 5th. In exchanging of programs with other C. E.'s we hope to gain new ideas and new interests.

We have had two union services of all churches, one on October 8th by Seth Parker, and on Nov. 12th, the Armistice Day Service by Rev. Gale.

On October 5th, Mr. Daniel Haury, a founder of the Mennonite church of Halstead, was permitted to celebrate his eighty-eighth birthday. This is a great privilege, and we all hope Uncle Haury will have many more birthdays. There are others who have given this church many years of faithful service, and who are older in years, we also wish you many more birthdays.

During October and November always come the regular business meetings of the various divisions of the church, such as the Christian Endeavor Business Meeting and election; the Sunday-School Business Meeting and Election; and the Church Business Meeting and Election. Since the regular routine of the organizations is taken care of, we, as church members should also take care of the spiritual upbuilding of each part. As our plans are now laid, we expect to have with us Dr. Hartzler from December 3rd to the 8th. We hope and pray that we will be spiritually upbuilt, and thus be better able to continue our work for another year.

We have gained some new members. They are Mr. and Mrs. P. Dyck, Mr. and Mrs. Shantlenberg, Mr. and Mrs. S. F. Langenwalter and family, who have returned from Louisiana to make their home north of Halstead.

I will mention only one department of our Sunday-school and that is the Cradle Roll. It has gained three new members when a little son came to the home of Mr. and Mrs. John Penner; and a little son to the home of Mr.

and Mrs. Henry Will, and another son to the home of Mr. and Mrs. Henry Penner.

We, as a church have had our joys and our pleasant times together, but it seems as if we also had our sorrows. During the latter part of this summer and this fall, we had five funerals. We have lost three of our older members. They are Mrs. Helena Dyck, Mrs. Peter Penner, and Mrs. John Lehman, who have been called to their reward.

Our Sunday School misses the cheery faces of two boys, Leo Bansmer, and Robert Rose. As we think of these two boys our thoughts go to the Scripture passage, "O youth, remember Thy Creator in Thy Youth," Let others learn this from the example given by these boys, and become a little more regular in Sunday School attendance.

Thus our hearts are saddened, as friends are called from our midst, but our faith must see beyond the mists around us, for they have their reward while we here are still waiting, to go and be with Jesus, which to the departed ones can be their greatest joy.

In general the health of the different church members is fairly good, for which we are very thankful.

This Fall weather in Kansas has been very wonderful. We had some very pretty fall colors in the landscape. These are wonderful when seen with a Kansas sunrise or sunset. If you haven't seen it just come to spend a Fall in Kansas, and you'll realize that we have a Great Creator and a Loving Father.

With kindest regards,

Frieda E. Schirmer, Corr.

Los Angeles, Calif., November 14, 1933. Dear Editor:—It is some time since you have had a report from the Immanuel church, so I shall chronicle the events that will be of interest to the readers of the Mennonite.

The Sunday School celebrated its annual Rally Day on October 8th. With the program well advertised the attendance was considerably increased and a splendid interest was shown in the work.

An evening of social, devotional and recreational entertainment in honor of the out-of-town and local General Conference Mennonites who are attending the various schools in the city was spent on Friday, October 20th. This get-together was for the purpose of getting acquainted with these students and make them feel welcome here and if possible to make this their church-home while here. The evening was spent in playing several games which gave everyone an opportunity to get acquainted. Following that, representatives of the different departments gave addresses of welcome and Rev. H. B. Dirks closing with devotionals after which delicious refreshments were served.

An occasion of great joy and happiness marked the celebrating of the Golden Wedding Anniversary of Mr. and Mrs. Martin Franz in the church Saturday evening, November 11, and at the home of Mr. and Mrs. J. M. Buhler where open house was held Sunday afternoon. The program at the church was led by Rufus Franz, the oldest grandson of the honored couple. After a few introductory remarks he introduced his father, the oldest son, who expressed in his own words the sentiment of all the children present and read the congratulatory messages from the absent members of the family and from Rev. J. J. Balzer of Mt. Lake, Minnesota. Following that the children who were present sang "Lobe den Herrn," after which Donald Buhler gave a sentimental reading composed expressly for the occasion. In this he brought back to mind in a word picture the early romance of his grandparents, and a smile to the face of every listener.

"It Pays to Serve Jesus" was sung by the Kliewer sisters and this was followed by a message from the pastor Rev. D. D. Eitzen. At this time the children again sang, "Bis Hieher Hat Uns Gott Gebracht." Rev. Hege of Pasadena, a friend of the family then gave a short message in the German language, which was followed by a short address in the American language by H. O. Dyck. "Dort Oben Ist Ein Schoenes Land," was sung by David Quiring and Rev. H. B. Lirks closed with a few remarks and prayer. Mr. Franz then responded with words of heart-felt thanks to all present for the occasion and an invitation to the basement for refreshments. On the following morning, over KMPC radio station David Quiring dedicated "Nur Mit Jesu Will Ich Pilger Wandern" a tenor solo, to Mr. and Mrs. Franz.

Those of the children who could not be present are Sam M. of Mt. Lake, Minnesota, Peter M. of Wolf Point, Montana, and Ferdinard of Honolulu, Hawaii.

Sincerely,

Gust Linscheid.

Mountain Lake, Minn. November 17, 1933. Dear Editor and Readers:—From November 12th through 15th, Rev. Walter Goering of Freeman, South Dakota, conducted a short series of sermons on the Life of Paul. The meetings were held at the Bethel Church of Mountain Lake.

In depicting the life of the great Christian hero, Rev. Goering used four verses of Scripture which concisely and yet very definitely described Paul's outstanding characteristics. They are the following: I. Romans 1:16; For I am not ashamed of the Gospel of Christ. II. Acts 23:1; I have lived in all good conscience before God until this day. III. Philippians 3:8; I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord. IV. Philippians 4:11; For I have learned in whatsoever state I am, therewith to be content.

The first Scripture verse shows us the definite stand that Paul takes after his conversion. There is no wavering or indecision in his attitude. Perhaps we wonder how Paul could say so clearly that he had lived in all good conscience before God, and marvel even more when he says, "For in whatsoever state I am, therewith to be content."

This mastery over self was not attained over night. His answer to this is found in Philippians 4:13 and 14; "I follow after, and press toward the mark for the prize of the high calling of God in Christ Jesus."

Although a Christian's life is filled with peace and joy, there is also tribulation. But by following Paul's example and fully consecrating our lives to God, and learning to walk in the will of God in our daily life, we too can become victorious in our everyday Christian life.

Prayer was one factor in Paul's life which contributed largely to his success. In the life of each individual, there is some element which aids him in becoming successful. Paul's goal was to press toward the mark for the prize of the high calling of God. He sacrificed wealth, power and honor, counting all this as naught for Jesus, his Lord.

In these days of uncertainty and restlessness we often forget that there is a deep source of strength and comfort in the Word of God, and although Sunday after Sunday the Bread of Life is given to us, many of us cast it from us by forgetting it as soon as we close the church door. Each one of us needs admonishing and we all should get ourselves out of the rut of indifference and forgetfulness of God's Word.

Paul summarizes this in Philippians 4:9. when he says: "Those things, which ye have both learned and received and heard, and seen in me, do; and the God of peace shall be with you."

Alma Schimnowski,
Bethel Corr.

Pawnee Rock, Kan., Nov. 20, 1933.—"Bergthal Mennonite Church, Pawnee Rock, Kans., —Dear Editor and Readers of the Mennonite.—Greetings from the Bergthal Mennonite Church at Pawnee Rock.

Our church and community was greatly enriched to have Miss Marie J. Regier here last Monday evening, November 13, who gave us a very inspiring message as to the work and progress in Christ. On the following Thursday she was again with us and gave an interesting display of the many articles she had from China. This was especially enjoyed by the children.

Rev. J. J. Plenert, from Kutchinson, also was with us on Nov. 13 and opened the series of meetings with a short message after Miss Regier was through. Rev. Plenert has been with us through the week giving a message every evening. The services were well attended. In the forenoon we had a Bible Study Class which certainly was very inspiring. We studied Paul's Epistle to the Colossians.

The young people have again renewed their interest in choir work. Mr. George Keith, music instructor in Pawnee Rock high school, is coming out to direct our choir. At our last meeting over forty came out to practice.

Miss Louisie Deckert.

I have stuck unto thy testimonies: O Lord, put me not to shame. Psalm 119:31.

I will run the way of thy commandments, when thou shalt enlarge my heart. Psalm 119:32.

D. D. Eitzen
Pres.
Mary B. Borneman, Sec.-Treas.
Vivienne Musselman
Walter Gering
C. H. Tiessen
Henry Harder
A. R. Keiser

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 10

What Does "Salvation" Mean?—John 3:16-17

Sometimes a topic like this can best be approached with the attitude that we know nothing about it but are eager to learn. To our mind will come such questions: What is salvation? Salvation from what? To what? How may it be accomplished? Can we do it for ourselves? Does it come gradually or all of a sudden? Did Jesus bring salvation? How? Is it for all people? Why do not all accept it if it is a good gift?

The word "salvation" comes from the Latin verb salvare which means to save. Salvation is that which saves; theologically, it is in its broadest sense deliverance from sin and its consequences. But each one of us is less than our best because of some special sin or sins. When Jesus worked with men and women, he dealt with them individually. When He dealt with the Samaritan woman He touched the sore spot of her life, namely having had five husbands and living with a sixth man. When the rich young ruler came to Jesus He spoke to him about the necessity of selling all he had and giving first place to God's Kingdom. Jesus never dealt with generalities but with definite sins in differing individuals. So salvation is a deliverance from any sin or evil which keeps us less than our best, less than a child of God.

Every religion of the world has some kind of a plan of salvation. Many of these are based on fear and ignorance, worshipping unseen forces or spirits. Some people try to work out their own salvation by words of merit, thinking that by doing certain deeds or by being moral, they can be saved. But an individual can no more save himself than a man can lift himself from the floor by his own bootstraps. God from the very beginning planned to win men unto Himself, He called certain ones chosen vessels through whom He could reveal Himself and then in the fullness of time He sent His own Son, Jesus Christ who was willing to pour out Himself and become man in order to win man and finally permitted Himself to be hanged as the greatest possible manifestation of love, "For greater love hath no man than this that a man lay down His life for his friends." This has become the means in such a wonderful way that no man can satisfactorily explain, of giving us forgiveness from any pet sins, and a life motive which will redeem and remake us into a victorious human being. That is the meaning of our little Gospel found in John 3:16. No other religion can boast of a deity who has been willing to suffer for the sake of the worshippers. In other religions those worshipping are supposed to sacrifice and suffer for the sake of deity.

This salvation is a gift for all peoples. Those who share it are duty bound to make it known to others. Strangely but only too true in the days of Jesus and in all times those who professed to be piously religious were the ones who stood in the greatest need of salvation. Too often we conventionalize religion and thereby lose its vitality. Men think their narrow views are right and everybody else is wrong and thus we continue to add to our already two hundred and seventeen denominations and in addition help keep those who are hungering and thirsting for spiritual life out of the kingdom. "God so loved that **whosoever** believeth should have everlasting life."

When we pray in the Lord's Prayer "Thy

kingdom come" we are really praying that all peoples, individuals, and every realm of life, political and social should be saved in constant growth Godward. The Kingdom of God is inward, it must begin within, but it must reach outward until the whole lump is leavened but it is ever God that giveth the increase.

Study the Scriptures

Dec. 4. Salvation from sin. Matthew 1:18-21.
Dec. 5. Includes eternal life. Romans 6:23.
Dec. 6. Means Christ in us. Romans 8:1-11.
Dec. 7. Means Christ's help today. Hebrews 7:25.
Dec. 8. Means a changed life. I Timothy 3:1-8.
Dec. 9. Means eternal bliss. I Peter 1:3-9.
Dec. 10. What does salvation mean? John 3:16-17.

CHRIST RECEIVETH SINFUL MEN

Sinners Jesus will receive;
Sound this word of grace to all
Who the heavenly pathway leave,
All who linger, all who fall.

Come and He will give you rest;
Trust Him, for His word is plain;
He will take the sinfulest;
Christ receiveth sinful men.

Christ receiveth sinful men,
Even me with all my sin;
Purged from every spot and stain,
Heaven with Him I enter in.

On a hill far away stood an old rugged cross,
The emblem of suffering and shame;
And I love that old cross were the dearest and best
For a world of lost sinners was slain.

So I'll cherish the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown.

A MEDICAL TRIP TO SAKTI

Dr. Harvey R. Bauman

At 10 A. M., October 3rd, 1928 a railway coolie came to the dispensary with a note from Mr. Menzel, the Evangelical missionary in Sakti, asking a doctor to come by the next train. The boarding children were very ill. The passenger train for Sakti had left over an hour before. No train eastward before 10 P. M. Sakti is only about 25 miles east of Champa but due to lack of roads we could not go by car.

It was decided that Dr. Ella, my wife, make the call and leave on the night train. Four rich men patients in the hospital would not permit my absence for 24 hours. That is the time it takes to make a call to Sakti.

Dr. Ella reached Sakti station 11 P. M. To her surprise there was no conveyance there. Rev. Menzel had sent the message early in the morning in plenty of time for us to take the morning train and did not figure on the message being delayed. The ox-cart had been sent to meet the morning passenger train. One never knows when telegrams will reach their destination or be delivered in India. On several occasions missionaries on their way home from the hills would wire ahead and give the time of their arrival, only to find their message delivered while they were sitting at the table in Champa. After waiting awhile at the station in the hope that a cart would come after her, she decided to seek aid in Sakti. The Station Master said she could stay in the station all night and go out in the morning. This she did not want to do because it is not safe for a woman to be alone like that in India at night. She tried to hire a cart but there was none to be gotten at mid-night. No coolie would go out to the mission station at night. For are not the Indians afraid of the dark! Had not a murder been committed at the railroad bridge between the railway and mission stations! She appealed to the Station Master and his assistant to go with her and help carry the luggage. They too make excuses. All were afraid to go.

Being determined to help the sick children, Dr. Ella picked up the two medical bags, a hand bag, umbrella and flashlight, with her raincoat on her back, and started out into the cloudy, sultry, darkness on her 2½ mile hike to the mission compound. It had rained. The path was slippery. She reached the bridge. The stream was swollen. There was no other way of crossing it except the railway bridge. The bridge had no side railing. One had to step from one beam to the next. It was open between. When she got to the middle of the bridge she thought she heard a noise. Was it a train? Should she throw the luggage into the stream? Should she lie down or cast herself into the water? These thoughts flashed through her mind. She hesitated a moment then proceeded. She got across. There had been no train approaching. When she got off the railway into the cart-path it was so slippery she could hardly walk. At 2 A. M. she got to the bungalow.

She was offered a rub-down and a bed but said she had come to see the sick children and that was first. She found a number of children seriously ill with bronchitis and influenza. After prescribing for them she retired for the night. The next morning all the children were better. She returned to Champa that night. To this day that mission is singing the praises of Dr. Ella and would be only too happy to claim her as their own for had not two of their men missionaries once been to Sakti and not finding a cart at the station returned home without going to the Mission compound!

YOUNG PEOPLE'S SECRETARY

By D. D. Eitzen

Pac. Dist. Representative on Y. P. Committee of General Conference

The last issue related some of the Y. P. activities at the Bluffton conference last August. Those sessions launched a new project—the General Conference Y. P. Traveling Secretary. What a venture of faith—faith in God and our young people's loyalty to Him. It shall be the work of this secretary to visit the Sunday Schools and C. E. societies of the General Conference in an effort to stimulate more spiritual, interesting, and church-supporting groups. It shall be the particular mission of this office to integrate the work of the many, many C. E. societies. Rev. A. J. Neuenschwander, now of Berne, Indiana, has been secured and is beginning his work in the Northern District. Money has been borrowed by the General Conference Y. P. Committee to start this work, which has been planned for several years. Societies of the Eastern District have already sent in liberal contributions. Will each Pacific District society rally to the cause with one contribution before the New Year if possible? Kindly send to the secretary-treasurer, Miss Mary Borneman, 27 East Marshall Street, Norristown, Pennsylvania.

THANKSGIVING FOR THANKSGIVING

I thank Thee, Father, once again
For Thy blessings gladly known,
And many more beyond my ken
That Thou dost see and Thou alone;
But most of all my heart I raise,
To praise Thee for the power to praise.
Thy bounty, it is wondrous kind;
But O, the smiling of Thy face!
My life is all in love designed,
But Thou Thyself art grace of grace
Thyself, O, infinitely more
Than all Thy bounty's golden store.

That I can feel Thy fatherhood,
That I can press my hand in Thine
That I can know that Thou art good,
And all Thy power is love divine,
This knowledge every bliss outranks
I thank Thee for the gift of thanks.

(Amos R. Wells)

(Two years ago at the Mennonite Young People's Retreat held in Shipshewana, Ind., a letter was written to the Retreaters of India. Through a misunderstanding the answer was delayed. The following letter, however, was sent too late for this year's Retreat.)

Birra via Jánjgir

To the Retreaters of America,

From the Retreaters of India.

Dear Friends in Christ:

Hearty greetings to you all. Your letter created great joy which was received through Rev. J. Thiessen.

The first retreat that took place was in 1931. The camp was in Champa and more than seventy members were present. It lasted for a week. The arrangements were satisfactory. The students and leaders were much interested in taking part in it. Along with the bodily exercises spiritual meetings took place which were very helpful for the future life of the members. The leaders showed brotherly sympathy and love to the students. Lectures put great stress upon the character building and Christlike life.

The second retreat took place in 1932. The camp was in Pendra Road. The climate of that place is famous in the Chhattisgarh division.

There were more than sixty members including teachers and missionaries. I am sending a copy concerning the purpose and plan of the camp. The place of the camp was never a village. During the day time visitors always visited the camp. The village people saw the works of the camp with wonder. When they understood the aim they too showed their joy. This time the lectures produced great enthusiasm in the members. People like Mr. Kagawa are turning the world to Christ, such lives when described in the lectures filled the hearers with new strength. The students were heartily joyful during the camp time. I am one of them who enjoyed the retreat most heartily.

In 1933 it is expected that the Retreat will take place in Dhamtari. I hope again to be partaken in it, because I gain much for my future life.

Hope to write you again after the Retreat of 1933. With an earnest desire to be helped by your prayers in the days to come.

Very sincerely yours,

Sampsen Walli.

(One of India's Retreaters)

PURPOSE AND PLAN OF THE CAMP

This Camp is organized under the supervision of the Chhattisgarh Missionary Association.

The purpose of this camp is to help young men answer the two questions: "How May I Know God's Will for My Life?" "How May I Carry Out His Will for My Life?"

The boys sent to this camp are chosen because of their leadership ability. We expect that they will enter into every activity with the enthusiasm and consecration of true leaders.

The Camp is divided into four groups, each under an Indian Leader. To assist him there is an Assistant Leader, A Missionary Advisor, a Recorder and a Captain.

The Recorder will keep the attendance of his group at each session.

The Captain will be the group leader in games.

This year the groups are called by the names of countries: Japan, China, Philippines and Burma. This grouping will be maintained through-out the camp. All Camp fire stunts, games, competitions, Camp craft, Bible Study and Hiking will be done in these groups.

The Competition between the groups will be on the following headings: Games, class attendance, care of camp, care of notebooks, and camp fire stunts.

Each boy will be rated on the following points: Physical ability, mental alertness, devotional spirit, and sociability. We consider these four characteristics necessary for effective leaders for Christ and His church.

DECREASE IN LYNCHING.

One of the finest examples in modern history of social progress resulting from an enlightened public opinion is the decrease in lynching in America. The press, colleges, interracial commissions, missionary societies and women's clubs have united in an effort to remove this stigma from our land. Public opinion has been rallied in support of law enforcement and protection and has honored officers who have prevented lynchings. Only eight occurred in the United States in 1932. That is the smallest number in any year since records have been kept. This is a remarkable achievement in a year when economic competition which expresses itself in all forms of jealousy and prejudice has been so keen.

"A Lynchless South in 1933" is the goal of the Association of Southern Women for the Prevention of Lynching. They have set about to rally public opinion to the realization of that goal.—C. E. Guide.

FLOWER IN THE CRANNIED WALL

Flower in the crannied wall,
I pluck you out of the crannies;
Hold you here, root and all, in my hand,
Litte flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man are.
—Alfred Tennyson.

JOTTING

Freeman College, Freeman S. D., is planning to give extension work in Bible subjects in the nearby community of Dolton. Faculty members will go to Dolton twice a week where evening classes will be held. College credit will be given for the work. If the plan works out, it is expected that other communities will be interested. Rev. P. R. Schroeder and Rev. D. S. Wipf will be the instructors.

THE S. S. LESSON

December 17

Paul in Rome: Acts 28:11-22; 30, 31

Golden Text,—I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Phil. 3:14.

We have, in this lesson, the fulfilling of the wish of Paul to visit Rome. A long while before he had expressed this desire and here we see it realized, but, not in the way any man might plan. Persecution, injustice, false charges all helped to bring Paul to Rome. God has a way of overruling evil that good may come. It was during this long and tedious journey as a prisoner that we get a knowledge of Paul's life and work that we would not have in any other way. His trials and the hard endurances, through which he passed, are for our benefit. We know Paul better and we see how he met the emergencies of life and, with all, we note that, not once for a moment, did his courage fail or his faith falter. The privations endured on the voyage to Rome were unusual, but to Paul, who experienced several other shipwrecks, it was just another step to Rome. Like Paul's voyage experience at sea, life is one great voyage with its storms and its wrecks of our plans, but, as with him, the mighty unseen hand of God is caring for His own and, that which appears to be defeat is but a step to larger things. After the voyage, after the shipwreck, and after the imprisonment, there still was a great work for Paul to do. Then, it was not in a little corner of the world among an obscure people but at the capital of the world from which influences went in every direction as far as civilization could reach.

We must remember that, in all of the tests and trials that Paul had to face, he was ever true to the early determination he made on the way to Damascus, in which he asked: "What wilt thou have me do?" and that he was "not disobedient to the heavenly vision." He "straightway preached Christ," and for the glory of his Christ, and, for preaching his Gospel, he was the "Prisoner of the Lord"—a glorious distinction, since Jesus had assured those who would be persecuted for righteousness sake that they would be blessed. It was a blessed thing to be carried a prisoner to Rome because in that he was honoring his Lord and causing his name to be praised and honored in many lands during the ages since then.

All along life's highway God places some things that may help and cheer us on our way, even though the way is hard. We make so much of the hard things that we, too, often slight the rays of sunshine that come into our lives. There was uncertainty before Paul. He had to wait long until he would see how it would go with him. But, at two points, along the journey there was cheer and encouragement. The seven days that he was permitted to abide with the brethren at Puteoli were indeed hours of cheer to him. We would like to know more of the joys of this fellowship if it were revealed to us. Since we know but the bare fact, let us be assured that, since it was with brethren who sympathized with him and were ready to do all in their power to help him, he must have gone on his journey heartened and strengthened. Again, when with the brethren at Three Taverns we find him in the midst of friends and it is recorded that they "took courage." Good and true friends always help, but, when these are with us in an emergency, they are a source of real courage and an inspiration to continue in the path that duty circumstances set before us.

At last Paul finds himself in Rome. He is a state prisoner and not a felon and therefore has the privilege of living in his own house under guard. We think of the messages and gifts that his friends in other places, especially in Philippi, sent to him during his imprisonment experience. To them and to him must have come the words of Christ about those in prison when such gifts were given and received. He knew that the churches were thinking about him and praying for him. Being in his own house he could entertain whoever came to him. As his great concern was for the salvation of his fellow Jews it was what one would expect when he called the Roman Jews to him for a conference almost as soon as he arrived in Rome.

Paul's address to the Roman Jews began with a statement of his innocence of any crime and the hatred of the Jews toward him. To the party he revealed that he preferred Roman justice to being subjected to the hatred and prejudices of the Jews at Jerusalem. It was here that he was availing himself of the protection that his Roman citizenship gave him. He had appealed to Caesar, which was equivalent to the supreme court of the world. The thing for which he was suffering persecution was his faith. Real faith can never be persecuted out of the way. The whole history of the world shows that, no matter how powerful and how wicked the persecutors may be, faith survives. Time and again saints have had to suffer and as often have the powers of evil been defeated.

The result of this meeting with the Jews was as it always seemed to have been. Some accepted while others hardened their hearts to the truth. Though there may be many who reject there always will be found those who hear the truth gladly and accept it, yielding their lives to Jesus, the Saviour.

TRUST

Harvey J. Moore

Scripture reading, Psalm 23, John 10:7-18.

Each morning of this week we are considering one specific thing that is essential to happiness. We have spoken of understanding, sufficiency and appreciation. We come this morning to our fourth requirement; it is "Trust." It is easy to put into a single sentence the central thought of our message for the morning: If we are to have any degree of happiness at all in this life we simply must make up our minds that we will trust one another.

Men who regularly conduct question forums tell us that virtually all of the questions asked are inquiries about three things—money, health, and personal relationships. This means that practically all the troubles we have are centered about these three things. And by far the greater number of questions, they say, are concerned with personal relationships. Thus it is true, as we are all aware if we stop to think about it, that much of the unhappiness in the world is due to disturbed relations between persons.

We all know how it is in our own lives. About the only times when we are ever really unhappy are the times when something has gone wrong between us and some other person, it may be husband or wife, child or parent, friend or neighbor, or it may be some one with whom we have had business dealings. These breaches of love and friendship and good feeling ruffle our minds and stir our emotions; they paralyze our faculties and disorganize our activities. If we could get at the source of these personal misunderstandings and remove them we would get rid of much of the unhappiness in our lives. We can stand sickness or poverty, or any other misfortune, if our friends stay by us and keep the ties that bind us to them unstrained.

Now a great many of our troubles in our relations with other people are due to distrust. Either we do not trust them or they distrust us. And we ought to know that we can not be happy if we do not trust other people. In a home where husband and wife do not trust each other, or where either distrusts the other, happiness is simply out of the question. Always and everywhere an atmosphere of doubt and suspicion is the deadly enemy of happiness.

You may say that you have trusted other persons and that your trust has been abused. "My trust," you may say, "has brought me not happiness, but misery." It is true that if you trust people you will perhaps meet with a few disappointments in a lifetime, but think of the hundreds of people upon whose integrity and loyalty you can rely absolutely, and then consider whether the balance is not greatly in your favor. And remember that while an occasional betrayal of your trust may make you unhappy for a season, habitual distrust will make you miserable all the time.

DEATH

Augsburger—Miss Bertha E. Augsburger of Trenton, Ohio, passed away Tuesday morning, July 11, 1933, following an illness of several weeks' duration. For many years she was employed as book-keeper at Hamilton, Ohio, however, owing to ill health she resigned hoping to regain her health.

In early youth she united with the Mennonite Church, remaining a loyal and faithful member, and is sadly missed. Surviving are her two sisters Clara and Salena with whom she made her home, and one sister Mrs. Wm. Iutzi of Bluffton, Ohio, and one brother Theodore, who also reside at Trenton, Ohio.

Funeral services were held Thursday afternoon, July 14th, at her home with Rev. J. E. Amstutz officiating, speaking words of comfort to the bereaved basing his remarks on John 14th.

Interment was made in the Mennonite Cemetery, Trenton, Ohio.

JOTTINGS

Rev. C. H. Suckau of the Berne, Ind., church and Rev. P. A. Kliewer of the Ebenezer church, near Bluffton, Ohio, exchanged pulpits Sunday, Nov. 19.

The Young People of the Eden Church, Schwenksville, Pa., with their pastor, Rev. Freeman Schwartz, are booked to conduct a Service in the Philadelphia Gospel Mission.

As in former years, the Noble Church, Iowa, is planning to hold an all day Mission Festival for Thanksgiving Day. Some of the neighboring Mennonite ministers, as well as one of the returned Missionaries, will participate.

On November 6th, the Lee County, Iowa, Sunday School Association held the Annual Convention. Rev. Delbert E. Welty, of Donnellson, Iowa, spoke on the subject: "The Compelling Motive in Religious Education."

Recent visitors to the Ebenezer church, Bluffton, Ohio, were Rev. L. H. Ziemer of the Toledo Tabernacle who spoke on "At What Time May We Look for the Lord's Return," and Dr. James Oliver Buswell who spoke on "Significance of Jesus in Man's Life, or Christianity at Work."

Bethel College, Newton, Kansas, reports that for the year 1933-34 fifteen denominations and nine states are represented in the student body. The students have been graduated from fifty-one high schools and academies. Their choice of life work includes forty-nine occupations while their parents represent fifty-three occupations. According to their denominations there are 116 Mennonites, 19 Methodists, ten each of Christians and Presbyterians, Baptist and Catholics each number seven, the Congregationals six, the Evangelicals five. Kansas leads with 175 students.

The Ministers and Deacons of the Eastern District Conference held a special session in the Lansdale, Pa., church for the purpose of meeting Rev. P. R. Schroeder, president of the General Conference on the afternoon of the 26th. Rev. Schroeder gave a survey of the General Conference and delivered a highly inspirational talk. Those who attended were happy in having had the pleasure of fellowshiping with Rev. Schroeder. His frank discussion of some of the problems confronting the Conference were enlightening and informative.

Last Sunday afternoon there was held in Bethany church, Quakertown, a meeting arranged at the request of the Executive Committee of the Eastern District Conference for the purpose of celebrating the 250th anniversary of the arrival of the first Mennonites in America. The meeting was addressed by Dr. E. S. Johnson of the Hereford church and President P. R. Schroeder of the General Conference. By request of the Men's Brotherhood a special collection was taken up for the benefit of the Harbin, Manchuria, Mennonites who are in distress and must be helped to find a home in some other country. Paraguay is the only country open.

Bible Lectures for young people which were educational, inspirational and evangelical were conducted in the Hillsboro, Kan., Mennonite church Nov. 19-26, by Dr. J. E. Hartzler of Bluffton, Ohio. Dr. Hartzler was assisted by the male chorus of the West Zion church, Moundridge.

The historic Saucon Mennonite church, near Coopersburg, Pa., which is one of the oldest in eastern Pennsylvania, has recently improved its building and added to the comfort of the worshippers by installing a new heating plant. No less a person than Wallace Nutting, whose views of beautiful landscapes and historic buildings have been published and greatly admired, includes in his collection a picture of the Saucon Meeting House.

For more than a week, Rev. A. J. Neuenschwander worked in the interest of the Young People's Work and the Publication Board in the four churches in and near to Bluffton and Pandora, Ohio, October 31 to November 7. On Nov. 11 he left for Iowa. His plan was to work in the four churches, Wayland, Noble, Donnellson and Pulaski. Also Fortuna, Missouri and Summerfield were included in his plan. This program continued until Thanksgiving Day.

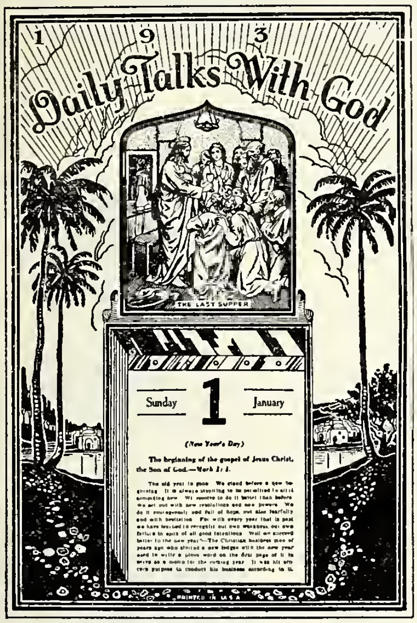
Missionary Petter was the honor guest at a dinner given by the Kiwanis Club of Colville, Washington, during his brief stay there this fall. After the dinner he addressed the Club on Indiana languages, pictorial, sign and oral, with special reference to the Cheyenne Indians of Oklahoma and Montanna. A "write-up" of the address was sent to the Spokane Daily by one of the lawyers who heard the address.

Missionary Petter writes from Lame Deer, Mont, "I am working on through Hebrews, amidst the sons of Levi, their priesthood, Melchizedeck, Abram and Moses in their comparison with Christ. This gets highly knotty and hard to untie out into the Cheyenne."

In his paper at General Conference, Dr. E. G. Kaufman of Bethel College said, among other things: "The Mennonite church will not make much progress as long as they tolerate ministers and other leaders who get their living from Mennonites but at the same time "boost" non-Mennonite Publications, non-Mennonite missions, and non-Mennonite schools to the detriment and exclusion of their own. After all our publications, missions, schools and other institutions are, or should be, if they are not, our chief means of conserving and propagating the best elements of our heritage. Certainly it is time that we become concerned about this matter of ministerial loyalty to and appreciation of our Mennonite heritage if we are interested in the future of the Mennonite church as such."

Daily Talks With God

FOR 1934


1 9 3 3
Daily Talks With God
THE LAST SUPPER
Sunday
1
January
(New Year's Day)
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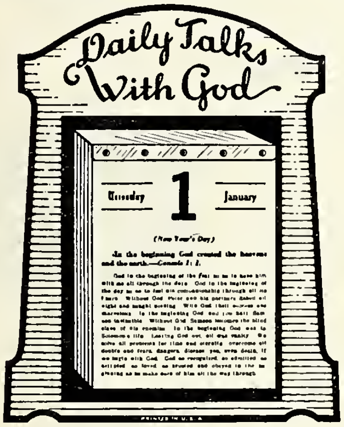
WALL STYLE

8½x12¾ inches. Printed in three colors, with beautiful, embossed Biblical picture and scenes from the Holy Land.


Daily Talks With God
Tuesday
1
January
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6½x8 inches. Printed in colors. Easel cut-out form designed for standing or hanging. Packed firmly in a very attractive gift box. The "Easel" style calendar, popular because of its size, is highly recommended for use in sick rooms, hospitals, old people's homes and similar institutions.

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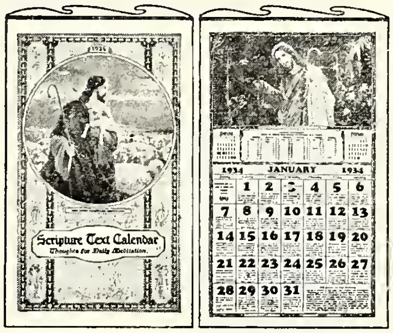
The NEW Scripture Text Calendar for 1934

OUTSTANDING FEATURES


Scripture Text Calendar
Thoughts for Daily Meditation
1934 JANUARY 1934
1 2 3 4 5 6
7 8 9 10 11 12 13
14 15 16 17 18 19 20
21 22 23 24 25 26 27
28 29 30 31

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A copy of the New Year Book should be found in every Mennonite home. No minister or church worker can afford to be without it.

PRICE—Single Copies 20c; Dozen Copies $2.00

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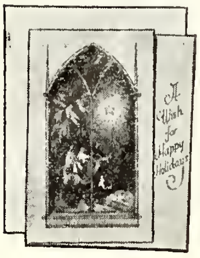
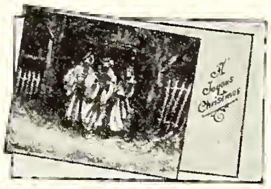

A Wish for Happy Holidays

No. 21

No. 21—A WISH FOR HAPPY HOLIDAYS

May the joy that sped the
Wise men on their way
Fill all your heart with peace
And happiness today!
"The gift of God is eternal life." Rom. 6:23.

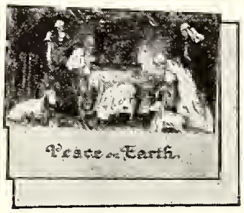


No. 12

No. 12 — A JOYOUS CHRISTMAS

Like the wise men, may you find Him
Who was born this Christmas Day,
And throughout the New Year journey
O'er another, gladder way.
"His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. 9:6.

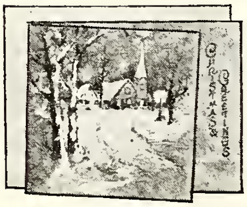
Wise men bring their expensive gifts to the stable. Size 5x3 inches. Price 5c.



No. 19

No. 19—PEACE ON EARTH

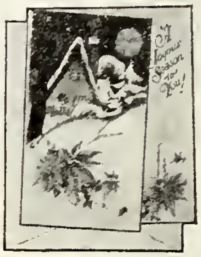
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.



No. 17

No. 17—CHRISTMAS GREETINGS

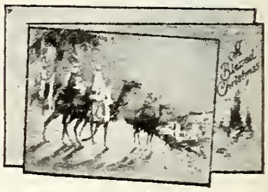
It gives such cheer
To be repeating
The age-old joyous
Christmas greeting:
"MERRY
CHRISTMAS!"
"This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:24.


A Joyous Season to You!

No. 11

No. 11—A JOYOUS SEASON TO YOU.

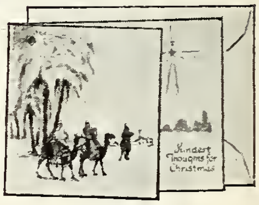
May joy and peace
And love be found
In heart and home
The year around!
"For the grace of God that bringeth salvation hath appeared." Titus 2:11.



No. 18

No. 18—A BLESSED CHRISTMAS

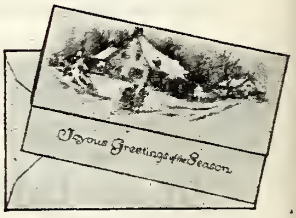
Now may the brilliant Christmas star
Send out its shining rays
Of peace and love from heaven above
To gladden all your days!
"We have seen his star in the east, and are come to worship him." Matt. 2:2.



No. 13

No. 13—KINDEST THOUGHTS FOR CHRISTMAS

"For unto us a child is born,
Unto us a son is given:
And the government shall be
Upon his shoulder."
Isa 9.6.


Joyous Greetings of the Season

No. 16

No. 16—JOYOUS GREETINGS OF THE SEASON.

May Christmas blessings, one and all,
Around your happy fireside fall!
"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ." I Cor. 1:3.

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The Mennonite

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VOL. XLVIII BERNE, INDIANA, DECEMBER 7, 1933 No. 48

EDITORIAL

The past several weeks have seen a horrid revival of lynching throughout the country. For several years this terrible blot on the honor of our country had been on the decline, but, to date, there have been 24 known lynchings since January 1. Conditions favorable to lynching were idleness and an ugly spirit on the part of many because of conditions and a general breakdown of the anti-liquor laws that finally led to repeal and a surrender to the mob spirit. We have been treated to two amazing spectacles, on the one hand, a Governor condones a lynching and on the other, in another state a whole community defies the Governor because he feebly tried to do what they make him swear to do when he takes his office, namely, maintain law and order and use his power for the proper administration of justice.

There can never be an excuse for lynching and the mob violence that leads to it is the result of a desire for vengeance rather than for justice. It is a hastily conceived move without balance of deliberation following impulses that may be wrong as indeed it has frequently happened that the victims of the mob were innocent of the crime of which they were accused. In the cases of the recent lynchings in California, Maryland and Missouri there were no doubts but that the offenders would pay the penalties for their crimes in the legal way, but the mobs were determined to wreak venegeance on the victims. By some queer twist of their minds those who made up the mobs acted as though they would correct one wrong by committing another, as though two wrongs would make one right. It could not be done and in place of the criminals whom they destroyed, there are now as many criminals more as they were members of the mobs that participated in the lynchings.

The religious situation in Germany is at a crisis. Reports coming lately from that country indicate that within a very little while things must come to such a turn that will bring the German Christians to make a determined stand for their faith or to abandon it for a semi-paganism.

One cannot expect a defeated and penalized nation that is convinced that it has been subjected to unjust humiliation to be placidly normal, especially if it is menaced on the one side by the fortifications bristling with the guns of their conquerors and on the other side by an atheistic and bloody handed communism conceived in godlessness and feeding on depravity. Only such a condition could explain the almost unanimous political support given to Hitler.

We are not specially interested in the political aspect of Hitlerism. The German people have spoken and expressed their preference for Hitler to the Kaiser or a republic, that is their affair, but every Christian must regard with concern the relation of the German Christians to Hitler. We say this with the knowledge that press reports, such as come to us every day, are scarcely reliable and must be accepted with caution. Few, if any not intimately in touch with Germany from the inside, are in a position to give us a fair and intelligent picture of things as they are there. Others, again, having special interest to air are biased and therefore untrustworthy, again, others, who get a public hearing through the press or otherwise, who are mere sensation mongers should have no influence upon our judgment at all. However, there seems to be a general agreement concerning some things that have been going on in Germany and in the German churches. Hitler seems to be aiming at uniting Catholics and Protestants into one German church controlled absolutely by the Government. Some of his supporters in this are reported to be advocating the elimination of the Old Testament and the alteration of the New Testament so as to make it a nationalistic Bible. Added to this extreme position with regard to the Bible, Jew baiting has gone merrily forward to the extent that no minister is to be permitted to serve who has the least taint of Jewish blood in his veins. Bishops of the church must be in harmony with the state in everything. Such at least is the situation as it is generally reported to us.

Four hundred year ago Germany gave to the world a Martin Luther. To him, more than any other individual, we owe our modern civilization. The personality of Martin Luther is eternally committed to Jesus Christ the Son of God as he is revealed in both the Old and the New Testaments, Luther, the Bible he opened to the German people in their own language, are their outstanding glories.. No matter what may be the accidents of political change, we are convinced that a mere creature of abnormal circumstances and his followers will not and cannot throw the Bible, as Luther was committed to it, into discard. We come to this conclusion because we believe in the good sense of the German people, the loyalty of German pastors and German Christians to Jesus Christ and because we believe that the Spirit of God manifests himself in truth and power as he ever has done in times when there were difficult problems to be faced and things had come to a crisis.

A SPECIAL DELIVERY LETTER

What pastor of our churches has ever been honored by a special delivery letter or a telegram informing him that brother or sister So and So, a member of .... Mennonite Church, is coming to reside in his community? Can that be done? Should it be done?

Los Angeles attracts many Mennonites. In most cases such Mennonites will look up the address of the Immanuel Mennonite Church and attend it. However, some church members moving to a city lack the initiative or are attracted by the services of the large churches.

An advance letter from you, fellow pastor, announcing the coming of your member will enable me and this church to meet such a member or family upon arrival and aid in their getting located, but above all, they can be invited to our services and fellowship. This may make it possible for such a member to make the transition without the loss of one Sunday.

There are those in Los Angeles who years ago have taken out their church letter in an Eastern church but have never joined another church here.

Fathers and mothers of young people in Los Angeles, and pastors who have members living here,—won't you send me a card giving the name and address of your friends here, thus enabling us to contact them for the church? And hearty thanks to those who have done so already.

Sincerely,
D. D. Eitzen, Pastor,
Immanuel Mennonite Church,
Stanford and 79th Street,
Los Angeles, California.

KAI CHOW HOSPITAL AUTOMOBILE

January, 1933.

Dear Friends:

As most of you know our Hospital has been looking forward for the last two or three years to the time when we would have a Hospital Automobile. During the last year our prospects looked quite dark and in fact this past summer I personally gave up hopes for it as I heard of the increasing financial difficulties among our friends in the homeland. Hence it was a delightful surprise to me this past fall to receive funds from you through the mission board treasurer for a Hospital Auto. We received about $1000, not as much as we had hoped for at one time, but as it turned out, a plenty.

I personally wish to thank you all heartily, and I am sure my fellow workers in the medical department feel the same way. I wish we could meet you all individually and thank you personally for your share in this gift. That is impossible and so I hope you will accept this written expression and believe that it is just as sincere and hearty as we could express if we were to meet you face to face. I am sure many of you gave money needed for yourselves and this makes the gift all the more appreciated. I wish I had a complete list of all the individuals, Sunday School classes and other groups who contributed, perhaps I can get one yet and let you know what we are doing with the car but for the present I hope you will consider this just as personal as though it were sent to each individually. My brother, now on furlough in America, tells me that some of you gave as an expression of thanks at Christmas and other special occasions and some after my severe illness last spring as an expression of thanks to God for sparing my life that I might continue in the work here. I must say I hardly feel worthy of such an expression but I do hope I may be of some service in the work here. I am reminded of what an old missionary doctor from Central China said a short time ago at a meeting of the China Medical Association. He has been in China as a mission doctor since 1882—50 years—and he said, "Besides relapsing fever I have had dysentery, malaria, dengue fever, typhus and several other infections, which proves that 'man's life's immortal till his work is done.'" This encourages me to think that God spared my life for a purpose and that there is work for me to do and I very much appreciate your interest and prayers for me and the work here.

I might say that we got a used Dodge sedan for use in the medical work, it is in good condition and serves our purpose admirably. We have used it for several trips, out for country clinics taking a foreign and Chinese nurse, an evangelist and biblewoman with a box of medicines. We usually go out on Wednesday and they stay till Saturday and Saturday I go out again and spend the day there with them. We meet former patients and church members and many of the better class of people in general. The foreign nurses find special opportunities here and they enjoy it and do good work too. We will try to tell you about this work from time to time and hope you will remember it in your prayers.

Sincerely yours,
C. L. Pannabecker, M.D.

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Psalm 119:33.

TEACHING THE WORD IN THE S. S.

D. W. Bixler

Opening statement—We need the Word of God more today than we need anything else. Not speaking of India, China or Africa, but about America. More particularly true of the church people or the so-called Christians. We who are followers of Jesus Christ and whose life is our pattern remember that He was well versed in the Old Testament Scripture. When in the wilderness fighting temptation He assailed the temptor again and again with a "Thus it is written." Weakness characterizes our lives because we lack a good workable knowledge of the Bible. There is a great dearth in the church and S. S. in the matter of Bible knowledge. We are well informed on topics and happenings of the day brought to us by the press and the radio. Knowledge of the Bible is as essential for the Sunday school teacher as a knowledge of grammar, geography, arithmetic or history are to the public school teacher. They submit to examinations given by a Board of Examiners and are declared competent or incompetent to teach. In Sunday school we just teach whether we know our text book or not.

I cannot conceive of a Sunday school being a model school except it has for its text book, the Bible. That is what the church people and everyone else expect is taught, and why not? Do we not often speak of it as the Bible school? I heard an adult Sunday school pupil say not long ago that he was disgusted with the class discussion on a certain Sunday morning in the class of which he is a member because all that was discussed during that particular lesson period was Mahatma Ghandi. Now Ghandi is a very interesting character and a martyr to his cause, yet I would agree with this pupil that we need to guard ourselves against taking up current topics and permitting them to consume our short half hour of time. By this I do not mean that we should not make use of present day illustrations to put across a certain lesson. The teacher should control the class discussion so that this sort of thing would be impossible. I do not believe that this is what our pupils are coming to Sunday school for. Six days in the week we read the current events and perhaps that accounts for the reason that we know so little about the Bible and its subject matter.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

The sum total of teaching religion should consist in giving the pupil a knowledge of the Bible. The Bible is the Great Book of religious literature and experience. If the religious experience of others were not recorded, we would have to learn things by our own experience. No progress could be made for we could not profit from the experience of others. They have made discoveries which give us a short cut to information and knowledge. Cumulative experience has been preserved to us as knowledge. To be of value to us, we must re-experience and re-live it. Some of the knowledge recorded is in statements of abstract truth which have grown out of a vast number of specific experiences. A good illustration is the proverbs. The Bible is the great text book of religious education and experience. It is a cumulative record of religious knowledge and experience of a great people as they searched after God. It culminates in the life and teaching of our Lord and Master, Jesus Christ. To make if of value it must be re-lived in the experience of men and women of each generation. Men and women turn to the Bible today because they cannot live without it. Happiness is their end and aim and it belongs to righteousness and righteousness is revealed in the Bible. Men have tried to give up sleep and food thinking they were vain things but could not get along without them.

The Living Word is not primarily a way of restraint as is often times taught but a way of fulness and abundance of life. Some Sunday school teachers are erroneously counting themselves Bible teachers because they continuously emphasize the "Thou shalt not" of the Bible. Jesus' teaching did not consist of so many negations nor was his life made up of a series of refrains. Jesus teaching was positive in character, rather than negative. "Love your enemies" After this manner pray ye, Seek ye first the kingdom of God, If any man will come after me, let him deny himself and take up his cross and follow me. In other words it is a religion of being and doing and not a religion of restraints only. Do not misunderstand me. I am not asserting that there are no restraints in the Christian religion, but we often deceive ourselves by teaching our pupils to abstain from certain things and then stop there thinking our task completed. We fail to give our classes a program of work. We are teaching passive rather than active religion. Our teaching should enable our pupils to stand on the Christian faith and to live their convictions. To do this we must present the word interestingly and enforce it with our example. The teacher must therefore be a genuine Christian and a student of the Word of God. To live ones convictions may require conduct quite different from that of our associates. To do this takes courage and often people would rather go along with the crowd than be different. Those who have convictions not in sympathy with the Christian religion are usually more outspoken and the Christian is afraid to take a stand for his faith and to make known his convictions. In other words he is hiding his light under a bushel. Courage to live one's conviction is the thing that is so much needed today. Without courage to live our faith, our religion becomes a vain, sham, hollow, artificial thing, Pharisaic in effect.

We must carry the spirit of Christ and his teaching into human life and human relationships. There are many situations about us that need the corrective influence of the spirit of Jesus. (1) Millions of people virtually starving in a land of plenty. (2) There are thousands for whom Christ died that are huddled together in houses where they cannot live in health, decency or comfort. (3) There are many women working that are paid such low wages that they are forced to sell their honor for a morsel of bread or to make a living. (4) There are many industrial workers that have nothing to look forward to in old age except the poorhouse. (5) The liquor traffic neutralizes our Christian efforts and goes on its way to destroy human souls. (6) Homes are allowed to go on the rocks through selfishness and the divorce courts are filled with applicants. Many other wrongs need to be righted and we who carry the responsibility of teaching the present and future generations must realize what a tremendous task is ours and invoke the help of Almighty God. The Psalmist says "Thy word have I hid in my heart that I might not sin against thee." This word offers the solution to our problems and I end my discourse as I began it by insisting that our greatest need is to know the Word of God. May the Holy Spirit himself interpret this word to us and may we as teachers be faithful in teaching it both in and out of season.

DOES OUR YOUTH HAVE SUFFICIENT CHRISTIAN EDUCATION TO COPE WITH LIFE'S PROBLEMS?

Fellow Endeavorers:

Herbert L. Willett said recently: "The hope of an age like this, one that has witnessed the prostration of prosperity, that is experiencing the catastrophe of unemployment, that is tremulous with apprehension of fresh wars, and is in the general atmosphere of bewilderment, is in its youth."

There, my friends, is the challenge. Our question is, has our youth been trained, and have they permitted themselves to be sufficiently molded by that training to be able to lay hold of the resources available for the solution of life's problems?

Three answers to our question are possible.

On the one hand we may say: "Yes, our youth has sufficient Christian education to cope with life's problems. We may call our attention to the fact that we have our Christian homes where the training begins. We have the Sunday school, the Christian Endeavor, the retreats, the church, the schools, libraries, publications, radio, etc., all more or less active in continuing and extending that education. Much energy, great devotion, and large sums of money are spent continually to educate our youth to be, if not out and out Christian, then at least respectable citizens of our country. And if organization and equipment make a well-trained capable Christian youth inevitable, whether or not it avails itself of its opportunities ,or awakens to the needs of the world, then we have it. **But do we?**

In all candor, I am persuaded to say that to answer "Yes" to our topic would expose us to be justly criticized of being smuggly self-satisfied and mentally and spiritually blind. Surely the mood of Louis Untermeyer was vastly more Christian when he wrote:

"From compromise and things half-done,
  Keep me, with stern and stubborn pride;
And when, at last, the fight is won
  God, keep me still unsatisfied."

Or on the other hand we may bluntly answer: "No, our youth does not have sufficient Christian education to cope with life's problems —to find the way out in an "atmosphere of bewilderment."

But much as one may be tempted so to answer, and convincing as the reasons for such an answer might be, to leave it at that surely would not profit us much nor would it show the proper appreciation for the self-sacrificing efforts of those who have given their very lives in the interest of Christian education, nor for those who have availed themselves of the opportunities thus provided.

But there is a third way of meeting the challenge of our question. And that is to review briefly the objectives of Christian education, to enumerate some of the vital problems which youth does, or at least ought to face, and then to ask ourselves, "How do I as an individual measure up?"

In the International Curriculum Guide, published last year, the following items were enumerated as showing forth what Christian education should strive to do:

1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him.

2. To develop in growing persons such an understanding and appreciation of the personality, life and teaching of Jesus as will lead to experience Him as Savior and Lord, loyalty to Him and His cause, and manifest itself in daily life and conduct.

3. To foster in growing persons a progressive and continuous development of Christ-like character.

4. To develop in growing persons the ability and disposition to participate in and contribute

constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

5. To develop in growing persons the ability and disposition to participate in the organized society of Christians—the church.

6. To lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

7. To effect in growing persons the assimilation of the best religious experiences of the race, as effective guidance to present experience.

That, briefly stated, is what Christian educatino should seek to do. Now what are the problems?

I would like to suggest a list of these under four heads. They may not all be yours. And you might add others. But these are presented as suggestive of what modern youth does more or less face.

The first group I would like to call the problems having to do with God and myself. The problems of religion. And here I would mention such problems as:

1. Experiencing God in my life.
2. Fellowship with Jesus.
3. Vitalizing prayer.
4. Making the Bible real.
5. My relationship to the church.

The second group I would like to call the problems concerning the other person and myself—the problems of human relationships. And here I would like to mention such as:

1. My attitude towards people not of my group.
2. My attitude towards members of the opposite sex.
3. The problems of peace.
4. The problems of social justice.
5. The problems of honesty and good sportsmanship.
6. The problems of making home life real.
7. The problems of school.

The third group I would like to call the problems concerning I and myself—the problems of building a life. And here I would mention such as:

1. The problem of a life work.
2. The problem of leisure.
3. The problem of education.
4. The problem of a Christian philosophy towards life and the universe.

And the fourth group I would like to call the problems concerning material things and myself. And here I would put the whole question of making a living and my attitude towards money and things material.

Now, our question is how do I measure up? Have I sufficient Christian training to enable me to meet these problems and solve them instead of muddling through somehow? Do I have at my disposal the spiritual resources—do I know how to lay hold of the right resources that will enable me to find the way out? To make these available is the business of Christian education. Yours is the opportunity to avail yourselves of them. What about the talent in the form of mental and spiritual abilities that God has given you? Have you developed it? Or have you been content to follow the crowd and do what everybody else does?

Mr. Branch Rickey, president of the St. Louis Cardinals and organizer of boys into the famous Knot Hole Gang, has been a staunch and consistent member of his church and for many years has taught a class of boys in the Sunday school. When asked by an interviewer what Christ meant to him, he replied: "He means everything to me. From boyhood I have had a growing religious experience. I want to live the ideals of Christ every day, in business and on the athletic field. I want to grow to make my response to certain situations as automatically Christian as my nervous responses are unconscious when I drive an automobile."

My friends, in this last sentence Mr. Rickey has stated the ultimate objective of true Christian education. But we must avail ourselves of the opportunity. And until that objective has been reached in our lives, we still lack in Christian education.

JESUS THE POET

The water that I shall give him shall be in him a well of water. Jesus loved to speak in metaphors. Heaven, you must remember, is a place of song. Jesus came in a burst of song (Rev. 15:3; Luke 2:14). I have been reading through the Bible for many years, and with a different view each time. At one time with an historical eye. At another time with a social eye. Then with a prophetic eye. Anon with an artistic eye. Always with a devotional eye. But recently I have been reading the grand old

Book with a poetical eye. You see, boys, this Bible of ours was put into its present splendid English at the very time that the diction of Ben Johnson and William Shakespeare was in the air. Yes, I think God purposely arranged it so. Men thought and spoke in lovely cadences. And this is how the King James translation has brought the Greek and Hebrew to us. What a mess of the beautiful messages some of the modern revisers and translators have made! The old Westminster divines had the music in their souls, and so the divine metaphors have come to us full of music. If you want evidence read aloud the condensed reports of the Master's talks and see. The Sermon on the Mount runs off the tongue like the notes of an aeolian harp. Indeed, when the choirs want to sing an anthem or an oratorio no great change in words is needed in the Scripture used. The whole Christian life, for that matter, when led as the Master would have it led, is nothing less than one great poem. These poems of Jesus seem to me like a summer song beside the cool crystal waters of a Chester County spring. That big one at Rock Run I often tell about, gushing out of the hillside back of "Cat Swamp," in which I love to sink my face to the ears and drink, drink, drink as if to never thirst again—oh, well, it was something like this the traveler on the dusty road by the Samaritan well was telling the wondering woman.—S. S. Times.

CORRESPONDENCE

Geary, Oklahoma, November 8, 1933.—It has been some time since I've reported anything from our church here at Geary for the reason that everything had been running so nicely and there seemed no special occasion to write.

On October 26th however our congregation suffered a great loss when our pastor Rev. H. D. Penner was taken by death.

He apparently had been suffering for several weeks before he was taken very ill and was rushed to Newton to the hospital where his trouble was diagnosed as appendicitis which had developed to such a stage where an operation was too late.

He filled the pulpit up to the last Sunday he was in Geary, and maintained a cheerful spirit up to the time he left in the car to be taken to the hospital; his last words to his congregation, who were standing around while he was entering the car were, "If I'm not permitted to meet you again in the church below, I hope to meet you all in the temple above."

Brother Penner has been called to a larger and pleasanter field in which to work, he is gone from us, but his influence will live; his passing is mourned not only by his congregation but by the entire city of Geary.

Rev. Penner was not the greatest pulpit orator who ever filled a pulpit. He was an excellent public speaker with the mental and spiritual reservior to draw upon from week to week that claimed his audiences attention for the past eight years that he served our congregation. He never failed to deliver an acceptable and helpful sermon.

He had the rare trait of being able to think. His addresses were his own. He expressed himself, not someone else. He projected his own fine mind across from the pulpit to the pew, to the edification of his listeners.

I am sure that I would be expressing the sentiment of the entire congregation as well as the city when I say that Bro. Penner was one of the greatest pastors our city has ever seen. Bro. Penner's greatness was from within. He had found the great "Spiritual light" and from this came the behavior which had given him such a hold on the affections of an entire city. His vision was widened by his spiritual insights. His poise came from a tranquility of spirit, for he had sat at the feet of the most tranquil spirit that ever trod the earth and had learned from him.

Bro. Penner got along well with people because he loved people; one of his favorite expressions was, "To know people is to love them." He held no delusions in regards to people, he understood human frailties, but his spiritual perseptions made him look past those frailties. His faith made him see men's possibilities. The ultimate of what a man may become made him realize that all men are worth helping toward better thinking and living.

The following is taken from one of our local papers which represents the city's views and not the congregation's.

"Geary lost an outstanding figure in the civic and religious life of the community, in the passing of Rev. Penner last week. He was a personality so sincere and so good that it shone from his face and all were attracted to him by it. His mind was ever seeking the truth. It remained young and keen as that of a youth while the infirmities of age crept upon his body. No young minister fresh from college was more alert to the changes in the trend of religious thought than Rev. Penner. He kept his interests broader than the narrow confines of his church. He was a regular attendant at the Chamber of Commerce.

"A man has passed of whom all must say, 'he did his work exceedingly well.' "

While the church fully realizes its loss we also fully appreciate the importance of the work of the church and we are continuing the S. S. and other activities of the church and hope to in time be in a position to call another pastor that the work may go on and a rich harvest may be gathered for the Kingdom of God.

Of our progress along this line I hope to report at a later date.

Mrs. Ringelman.

Pratum, Oregon. Dear readers of the Mennonite.—It is a good thing to give thanks unto the Lord, and to sing praise unto Thy Name, O Most High. With the Thanksgiving season at hand we Christians truly have much to be thankful for, and with heart filled gratitude we must admit that God has been exceedingly good to us.

We will have a union Thanksgiving Service with our neighboring church, (this has been our custom for many years) to feed our souls with the Living Bread and to return thanks to the Giver of all good gifts. We here in this valley had a bountiful harvest of all kinds of products, enough to carry us though another year and with some to spare.

On Sunday, October 1st the Haysville Sunday School convention was held at our church. The convention theme was, "Witnessing for Christ." We had a large attendance and the convention was much enjoyed by all.

Our pastor Rev. J. M. Franz was the honor guest at the Ladies' Missionary society on October 5th it being his birthday. A fine lunch with a lovely birthday cake was served at this occasion.

On October 11 we had the rare opportunity and pleasure to celebrate the silver wedding anniversary of Rev. and Mrs. J. M. Franz. This was the first anniversary of this kind that our church group could celebrate since our church was organized. The church basement was beautifully decorated with autumn leaves and flowers. The main auditorium was decorated with many beautiful floral bouquets. A fine supper was served to about three hundred persons in the basement, a good program followed the supper. Rufus Franz was the honoured chairman for the evening service. He related his parents' early life as followers of Christ until the present day. How wonderful God does protect His own. Three other Brethren also took part besides the different songs that were rendered. At the close of the program, Rev. and Mrs. Franz received a lovely set of silverware, and also money in silver as a "token of love" from the Sunday School and church, besides many individual gifts.

Rev. and Mrs. J. M. Franz and two of their sons Rufus and Landy went to Coronado, California, to visit with his parents, who on the eleventh of November celebrated their golden wedding anniversary at Los Angeles. Rufus Franz was again chosen chairman for this occasion. It was held at the Mission Church of the Open Door. About two hundred friends and relatives were present. Our pastor and his family had a lovely and safe trip and could enjoy several weeks with his aged parents and with his brother and sisters. This was the only vacation our busy pastor has had this year and this rest did him much good.

So far this fall, (we had a lovely fall) we had very little sickness in our community, our Sunday School attendance is good, our evening meetings are well attended.

At present both choirs, including the Male Chorus are busy with the Christmas songs. The Christmas program has also been arranged.

Season's Greetings to all,

Lydia Stauffer, Corr.

So shall I keep thy law continually for ever and ever. Psalm 119:44.

D. D. Eitzen
Pres.
Mary B. Borneman, Sec.-Treas.
Vivienne Musselman
Walter Gering
C. H. Tiessen
Henry Harder
A. R. Keiser

The Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 17

Suppose the World Were without Christ.

Luke 2:1-7; Ephesians 2:11-13.

Do you hear the angelic host singing "Glory to God in the highest, and on earth peace, goodwill toword men?" The Spirit of Christmas is again in the air. There is something altogether different which is everywhere evident, the step is just a bit more quickened, the heart beats just a trifle more rapidly, there is present a greater spirit of hopefulness and the spirits of all men is of a kinder mien. The reason for this is, the fact that Christmas is approaching, the anniversary of the birth of Jesus Christ. All men feel its significance, even those who do not openly confess Him as the Lord of their lives. They share His magnetic influence just like all non-Christians benefit from the existence of churches in a community, they scoff at the church and her ministrations but they are eager enough to enjoy the benefits accruing therefrom. They are selfish, they are willing to receive but not willing to share.

A Christless World.

What a dark unpromising picture that suggests to our imagination. That would mean no Christmas, no Christmas music or any other Christian music or art, no church, no Bible with a new Testament, no schools and colleges, no hospitals or Red Cross, no rights for women and children and above all no Christian homes and home associations. What a dark picture! And yet if God had not seen fit in the course of the ages to give His only Son Christ Jesus we would still be groping after the fulfillment of the promise, we would be devoid of all those blessings which came to life through Jesus Christ. And then too we might add, what would life hold for us, if Christ had not been the real Son of God, who poured Himself out for us, making "himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." No, Jesus was more than an ordinary human man, God exalted Him and in the form of the Spirit He resides in the hearts of all men and women who will own Him as Master.

A Nation Without Christ.

When Paul was writing to the church at Ephesus, he reminded them that in the past they were living wholly after the flesh, entirely without Christ, being outside of the Jewish race they were aliens from the commonwealth of Israel, strangers from the covenants of promise, altogether without hope and without God. A nation like that would indeed be a hopeless, joyless type of life, and yet we often think that in modern nations there is too great a tendency of that type of thinking and governing which savors of the pagan. Our nation should be the best nation on the face of the earth, but it can only become so by serving most in the spirit of Jesus Christ the Son of God.

What a change comes about, when Christ comes into a life, a community and a nation. Paul states the change very ably when he says, "Now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Jesus Christ." That is something which the world cannot understand. It is a peace which comes not by the wisdom of men's minds but only as Christ comes into the experience of men. Jesus Christ desires a full harmony of the whole being of man; intellect, emotion and will. When one of these is over-emphasized there one finds a spirit akin to fanaticism, and often results in dissatisfaction with the church and frequently leads to church faction and a multiplication of denominationalism. Dwight L. Moody used to say: "The world has yet to say what God can do with a man who consecrates his whole self to God." May we seek to be made nigh unto God by the blood of Christ.

Questions

1. Give an imaginary picture of life in general today if it were not for Jesus Christ.
2. What would the world lose by not having Christmas?
3. How would a Christless world affect institutions of learning and the opportunity for acquiring an education?
4. In what way would all charitable institutions like hospitals, Red Cross, etc., be affected by a Christless world?
5. What could be our faith, our hope had Christ not lived and died for us?
6. Give an imaginary picture of our nation entirely devoid of Jesus Christ.

Study the Scriptures

Dec. 11.—A lost world. I John 5:19.
Dec. 12.—A world without hope. I Thess. 4:13-18.
Dec. 13.—A blind world. II Cor. 4:1-6.
Dec. 14.—An ungodly world. Ephesians 5:8-14.
Dec. 15.—A dark world. Romans 1:18-25.
Dec. 16.—A world of spiritual slaves. Romans 6:16-23.
Dec. 17.—Suppose the world were without Christ. Ephesians 2:11-13.

BUDDHA—CONFUCIUS—CHRIST

Into a pit a poor man fell,
A pit full deep, and dark as hell;
Prone, helpless, groaning, there he lay
Till Budddha passed along that way
"Poor fellow," said the holy one,
"'Tis sad to leave you thus fordone,
But this advice I give to you
Before my journey I pursue—
If ever from your fearsome plight
You struggle out to life and light,
By aid of either gods or men,
Be sure you don't get in again!"
Confucius, lost in thought profound,
Was startled by the wailing sound
Of one in mortal agony;
The pit approaching cautiously,
He called in tones like far-off chime,
"If half-way upward you will climb,
I think that I can then make shift
You from that place of doom to lift."
But down deep in the miry clay
The hapless, hopeless sufferer lay,
Nor could the great philosopher
One benefit on him confer!
Behold, now, Jesus Christ draw nigh,
Responsive to the plaintive cry!
Down to the lowest depths He goes,
Strong arms around the lost one throws—
All helpless, bleeding, sore distressed!
Upbears him on His loving breast
In heaven's own light and peace to shine
Transformed by accolade divine;
Leaves him beneath the lustral tide
That flowed from His pierced side;
Dowers him with strength in ample store,
And sweetly says, "Go, sin no more!"

—Selected.

"I WILL BE CHRISTIAN— Across All Lines of Color and Class."

D. D. Eitzen

It is a rare privilege to see "The Last Supper Window" in the Memorial Court of Honor in Forest Lawn Park, Glendale, California. Mr. Hagutchi, a personal Japanese friend, wh is in charge of a boys' Sunday School class here, went to make application at the park to show his boys this masterful portrayal of Christian love and fellowship. To the chagrin of every Christian, he was informed that this picture is only for eyes of the Caucasian.

At an Eastern College a negro was to represent the school in an interstate swimming contest. Being denied the use of the Y. M. C. A. swimming tank for daily practice because he was a negro, he went to a near-by quarry which was full of water. However, the water was too cold and the young man drowned.

These cases crucify our sense of righteousness, but more truly so does such action crucify our Jesus anew. However, am I free from such a color complex, social snobbery, and religious clannishness? What is race prejudice but twentieth century pharisaism—an un-Christian separatism that is based on selfishness and selfrighteousness. Praise God for the C. E. slogan, "I will be Christian"—Christ-like in all my personal relationships with man, including those of other races. The "whosoever" of John

3:16 does not speak of the Jew, the Chinese, the Indian, the Negro or any other **one** race. I am glad that it includes me, but also my Japanese brother and **all** who believe in Him.

IF I ONLY HAD—!

Malaria—that all too common enemy of the health of dwellers in India—has me in its grip. While others speak of how warm it is, I lie shivering under blankets. Further, I must take bitter quinine until my ears ring and I can scarcely hear when others talk to me. My whole body aches and I feel miserable. The best of food does not tempt me to eat. Added to this I have pangs of remorse. If only I had taken quinine as I was advised to do I would not have to be in this undesireable condition. Now there is nothing for me to do but to swallow the bitter doses until I am rid of the fever.

I have been wondering whether malaria is not much like sin in Christians. There is a preventative medicine for sin—"Thy Word have I hid in my heart that I might not sin against Thee." As long as we harbour sin in our hearts, parts of God's Word will be unpleasant to the taste. A sudden temptation will lay us low. Where others rejoice in the warmth of God's love, we will shiver because the sin in us has put us out of fellowship. Only as we take curative doses of God's Word will we regain normal spiritual temperature. These doses may be bitter but if properly taken we will again have an appetite for real soul food and be able to be about the Father's business.

Our Prayer

Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. **Then** will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Psalm 51:12, 13.

C. H. D.

MENNONITES AND PEACE

Don E. Smucker

The peace ideal, greatest of all Mennonite heritages and the very essence of the message of Jesus Christ was the subject of one of youth conferences at the General Conference held in Bluffton, Ohio, this summer. The Rev. Carl Landes, pastor of the First Mennonite church of Philadelphia, was the chairman of the group.

Initially, Rev. Landes pointed out the impelling force of the person of Jesus. How clearly and obviously this divine personality taught us to **actively** work for peace is not to be doubted. Peace, it is to be noted, is not merely the political peace between nations. It is the acme of all moral development. It starts with the individual and proceeds through different groups until finally the nation is implicated.

This tendency among peace workers to talk only in terms of peace between nations was criticized. From the broader meaning of peace Christians can derive a common meeting ground for their programs.

Continuing the explanatory discussion, Rev. Landes showed the practicability of Christ's great observation that we "reap what we sow." If we hate, others will hate us; if we love, others will love us; if we are inactive we reap a world of inactivity and moral retrogression. The Church, above all organizations, must realize that it cannot afford to hate and to hold bitter prejudices. How tragic it was that the Christian churches, almost 100 per cent, supported that wholesale killing and debauchery of 1914-18! The nations conscripted men, the churches conscripted God.

Of course, the question always arises in peace discussions: "What are practical avenues of action?"

Here are some of the suggestions made: (1) A true peace program always starts with the individual. First of all we must be living examples of the deeper meanings of "peace on earth, goodwill toward men." At the present time we can have no material recovery until men live more and more in the true spirit of Christian brotherhood. Much of the irresistible magnetism of Jesus came because he did not attempt to change people by condemnation or hate. His own life was the incarnation of all his teachings. In the homely language of our day "he practiced what he preached."

(2) We must learn to disagree in opinion and yet be friends. A most lamentable fact is the enmity and hate that has arisen between different churches, congregations and denominations. The Mennonite church supposedly the

original Protestant church of non-resistance is split into more divisions than most any other church in the Western world! In our conferences as churches the general feeling of tension between groups who have differences of opinion is not the true Christian spirit. Above all, Mennonite churches should establish peace among themselves in order to be an example to the other religious groups.

(3) We must educate for peace. Many channels for effective peace propaganda are open. Books, writing to newspapers and other journals, discussion groups, and dramas were among the avenues suggested in our discussion for peace education. Bruce Barton's article entitled "Let's Advertise This Hell," was given the most prominent place in the American magazine several months ago. He pointed out the great necessity for advertising the futility of war just as we advertise the necessity for good health. The people must know of the organized lying, which takes place before war is possible. War is a synonym for untruth. Christianity is dedicated to God, the Great Truth.

(4) We must break the ancient alliance between law and war. The conscientious objector is yet a criminal in the eyes of all nations. And yet, these nations have signed the Paris Peace Pact. Nothing can be done in stopping war until law recognizes the pacifists. Mrs. Carl Graber Landes and Prof. Jacob Klassen have received national publicity through their efforts to break down the alliance between the state and war. Active work with congressmen and other politicians will greatly help.

Finally, the entire group concurred in its belief that Mennonites must realize the penetrating implication of the glorious heritage that is theirs. Both Jesus and Menno Simon directly lead us to the active pacifist position. Working for peace under the inspiration of Jesus Christ can never be called "Man Made." We must answer in our individual and social living the great query: "How does God work?" It is surely Divinely ordained that man should seek the high goal represented in the peace ideal. The church must drop its complacency and courageously face the problems of the world. What a contribution we can make with a dynamic peace program!

WHAT IS YOUR RELIGION AS YOU HAVE PERSONALLY EXPERIENCED IT?

L. Paulus

Suppose someone asked you this question, "What is your religion as you have personally experienced it?" What would you answer? Just for practice and self-discipline I suggest that you sit down, and write out your answer before you read any further. Then read the following. The comparisons you will make will clarify your thoughts and ideas.

My Religion: Heaven begins for us here on earth, the moment we accept in Faith the Lord Jesus Christ as our personal Savior and Redeemer; for then, within us our spiritual nature begins to grow.

This mystery is all grace for our works count nothing towards winning salvation and peace for our soul.

Good works, kind words, noble deeds are merely the outward proof that the Gospel of Jesus Christ has taken root in our heart.

Good works, of course, naturally accompany the growth of the spiritual nature within us. Our fleshly, earthly nature becomes crucified for our own good, every time we choose the right, often contrary to our personal plans.

The Sermon on the Mount is necessary to show us the magnitude of our sinful nature. Upon our daily repentence we are daily forgiven, and remain in His grace.

Stepping Stones to the Light: For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. For God sent not the Son into the world to judge the world, but that the world should be saved through Him. John 3:16.

For the Word of the Cross is to them that perish foolishness, but unto us who are saved it is the power of God. Cor. 1, 18.

Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart, that God raised Him from the dead, thou shalt be saved. Romans 10, 9.

Rest in the Lord, and wait patiently for Him. Psalm 37:7.

"In Christ there is no East or West
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth."

THE S. S. LESSON

December 24

A Vision of World Peace. Isaiah 11:1-9

Golden Text:—The earth shall be full of the nowledge of Jehovah as the waters cover the sea. Isa. 11:9.

Isaiah's vision of world peace has not been realized. It is something in the future. It was a kingdom as announced by John the Baptist but rejected in that age and will be set up when the Lord Jesus, David's son shall return, nevertheless the vision is one that gives the believer in peace confidence and inspires him to do all in his power that will honor the Prince of Peace and bring to the world peace and good will to men as well as glory to God.

The coming one is spoken of as a Branch out of a root. Not far from the writer's window in a little open space is a sapling growing from the stump of a tree hewn down. To all intents and purposes the old tree is a dead thing of the past although it did not die in the sense that its life was exterminated. That life continued on a heartier and more vigorous growth in the sapling. Though there had been no descendant of David for ages on the throne, yet the Davidic line had not died out and from it sprang the greater king Jesus whose kingdom was to continue forever.

The ideal kingdom which the Christ shall establish is described as a rule of wisdom, understanding, council and the fear of the Lord. It will be a rule of justice and righteousness. In all these things human government and human culture have failed. The earth is full of everything that is in opposition to that for which the kingdom of God stands. Men know the meaning of the terms used in describing this favorable condition, but they fail in carrying out the import of these words. They will always fail when undertaken without the direction and blessing of God. There can be no real life of peace and happiness unless under King Jesus. But we are taught to pray "Thy Kingdom" come and prayer is of no effect without efforts on our own part to bring about its realization.

In the writer's study there hangs a picture painted by a Quaker artist more than a hundred years ago. The picture is an attempt to portray Isaiah's vision and its practical application. It pictures the animals in the vision gathered and lying down peacefully together with the child with his hand in the cockatrice's den. In the background of the picture across a river, representing the separation of time, is a picture of William Penn making his treaty with the Indians, which some one said was a pact never sworn and never broken. This painter had a practical interpertation of the vision of our lesson. He saw as an ideal that celebrated man of peace and those with whom he was making the pledge of peace, a suggestion of what nations could do were they peace minded.

Look on the symbols that nations use for themselves, lions, bears, wolves, eagles, etc. Fierce creatures that stand for violence, that nations use as emblems of patriotic valor. They certainly are not in harmony with the picture that Isaiah draws and today, in spite of the awful lessons taught by the World War, in spite of their professions of Christianity, they are suspiciously regarding one another, ready at any moment to spring at one another's throats. Were they, the nations, appreciative of the Christ and his teochings, all that symbolized the lion, the wolf, the bear and the serpent in the heart would be tamed and there would be one great brotherhood of man in which all could live lives of peace. Nothing will take these beasts out of the hearts of men and nations but the loving Christ who would convert and regenerate them. Since the world is without a full appreciation of the "Peace, good will toward men" that the angels announced with the birth of Christ it is the particular business of all those who have responded to His call to come to Him to go forth and preach the Gospel to all the world. There can be no peace without this Gospel and this will be a world of bloodshed so long as there is not a recognition of the Christ who would set his throne in our hearts there to sway the scepter of love. Those who want peace as God would have peace must be missionary minded since there can be no biding peace without the blessing of God and that comes only with an acceptance of his Son as Lord and Master.

Some people wonder why Mennonites, being such a small body, ever hindered by opposition and sometimes by persecution, continue as a distinct people in the world of larger bodies of Christians. There should be no question in our minds why we have been so marvelously preserved. Our message is one of peace, though we have only declared it to the governments of the world by passive resistance. We aim to have peace in the heart of the individual. Were the individuals of any nation peace minded there would be little if any of the war spirit that would lead to bloody extremes. Were men to accept the injunction to love their neighbors as themselves a resort to arms would be impossible and differences would be settled in the peaceable way. One of the singular twists of the human mind is that nations at war will not sit down to the council table and iron out their differences before they begin to fight and then when fighting has exhausted them they readily gather around the council and settle the matters that have troubled them. Why not have the council first and then there will be no need of the bloodshed and suffering?

MARRIAGE

Krause.—Rudolf A. Krause was born near Goessel, Kansas, November 24, 1894. In 1903 he, with his parents, removed from Kansas to Oklahoma and settled on a farm near Mt. View and lived in the vicinity of this town until his death. Early in life he confessed faith in Christ and was baptised in the Ebenezer church by the then residing elder Rev. H. Riesen. His only ambition in life, apparently, was to provide for those members of his family whose care was thrust upon him by the early death of his father, which task he performed with a sense of responsibility. For several months before death he suffered intense pain at times but endured it without complaint and God in His infinite mercy called him home, November 12th, 1933 at 4 o'clock in the afternoon, bringing the span of his life to 38 years, 11 months and 18 days. He is leaving behind to mourn his passing, his mother, 4 brothers and 3 sisters and a host of friends and relatives.

Funeral services were held in Ebenezer Church, Gotebo, Okla., November 14, 1933. The death of Brother Krause was the fifth in the Ebenezer church this year, the others were Abraham Biers who died June 29, at the age of 77 years, Olivia H. Krouse who died February 21, at the age of 25, J. H. Schmidt and Mrs. Jacob Warkentine.

DEATHS

Stover.—At her home near Kellers Church, Pa., on July 19th, Amanda, nee Ritter, widow of Abraham Z. Stover, aged 85 years, 1 month and 28 days. Services and interment at Springfield church on the 23rd.

Leatherman.—At the home of her daughter in Lansdale, Pa., Kattie A. nee Clymer, widow of the late Samuel M. Leatherman of Line Lexington, on September 30th, 1933.

Services on October 4, by Pastor A. M. Fretz. Interment in Montgomeryville Baptist cemetery.

Ruth.—At the home of her son in Perkasie, Pa., on August 4, 1933, Mary Ruth, aged 66 years, and 8 months. Interment at South Peron the 7th. Services by A. T. Smith and A. M. Fretz.

Fly.—On August 15th, 1933, at his home in Perkasie, Pa., Remandus Fly.

Funeral services and interment at Perkasie on the 19th. Services by Rev.'s Obold and Fretz.

Hulshizer.—At her home in Perkasie, Pa., on August 19, 1933, Malinda nee Algard, wife of Mahlon Hulshizer, aged 73 years. Interment on the 18th at Doylestown cemetery. Services by Rev. C. B. Weaver and A. M. Fretz.

Myers.—At his residence in Plumstead, on October 29, 1933, Oliver H. Myers, aged 87 years, 11 months and 15 days. Interment on November 2, at Old Mennonite church, Deep Run. Services by A. O. Heistand, Jacob Rush, Wilson Overholt and A. M. Fretz.

Bevan.—At the home of her daughter, Mrs. Clarence Hunsberger at New Britain, Pa., on October 4, 1933, Mrs. Mary E. Bevan, of Philadepia, aged 56 years, 1 month and 10 days. Funeral services were conducted by A. M. Fretz on the 8th, interment in Beulah cemetery, New Britain.

Moyer.—At her home in Perkasie, Pa., on November 19th, 1933, Hannah nee Baum, wife of Samuel M. Moyer, aged 67 years, 4 months and 23 days. Funeral services were held on the 23d, by Rev. N. Bitter assisted by A. M. Fretz; interment in Lutheran cemetery, Perkasie.

Swartz—Entered into the life beyond on October 23, 1933, Mary Ann, nee Hockman, wife of Jacob F. Swartz, of Pipersville, Pa. Her remains were borne to her last resting place on the 27th at Dep Run. More than five hundred relatives and friends, including twenty ministers and missionaries attended the services while her aged pastor, Allen M. Fretz, brought the message of comfort based on Psalm 70:5; the passage commented on by her in her last public discourse a few days before her demise. There remain to mourn their loss, her husband, a daughter, Clara, wife of William E. Hower, two sons, Hiram and Rev. Freeman H. Swartz, pastor of the Eden Mennonite church, Schwenksville, Pa. Aged 70 years, 8 months and 8 days.

Incline my heart unto thy testimonies, and not to covetousness. Psalm 119:36.

Stablish thy word unto thy servant, who is devoted to thy fear. Psalm 119:38.

JOTTINGS

Rev. G. T. Soldner of Goshen, Indiana, formerly of Souderton, Pa., and a graduate of Bluffton College and Witmarsum Seminary preached last Sunday in the First Mennonite church, Bluffton, Ohio.

Last Sunday six Mennonite churches of the Bluffton, Ohio, vicinity held their annual union Sunday School and Young People's Convention in the Pandora church. The churches taking part were: the Ebenezer, Defenseless, New Stark, Bluffton, Pandora and St. John's.

One of the interesting features of the Thanksgiving program in the Second Mennonite church, Philadelphia was the distribution of baskets of food to the poor of the community. The baskets contained a large pork shoulder, bread, butter, milk, cereals, potatoes, rice, and a variety of canned goods. Members of the Christian Endeavor society collected the material, arranged it in baskets and distributed them to the needy families they had located.

Rev. P. R. Schroeder, of Freeman, S. D., closed a successful series of meetings in the Grace church, Landsdale, P., last week. He was also one of the speakers at the 250th anniversary of the landing of Mennonites in America held in Bethany church, Quakertown, Pa. The latter meeting was splendidly attended by members of the congregation and neighboring churches. Dr. Elmer Johnson, of Bally, also gave an interesting historical address at this meeting.

Bluffton College will render its annual presentation of the "Messiah" in the college gymnasium on the afternoon of December 17. This is always an occasion of special interest to the college, its friends and the community. The Annual Bible Lectures will be given this year by Harry Rimmer of Los Angeles, California, January 28 to February 2. The lectures will comprise two subjects: "The Bible and the Spade" and "Science and the Bible."

Thanksgiving Day services were held in many of the Mennonite churches throughout the country; some of these services were union services with neighboring churches. In the West Swamp, Pa., church the Ladies Aid and Missionary Society rendered a program. In the Second church, Philadelphia, the Young People's Society sponsored the service which was one of the most successful held in the church. The Berne, Ind., church held its service, which, as usual was one of the outstanding features of the church program.

Gretna Institute, Gretna, Man., held its annual Bible Week, Nevember 26 to December 1. Rev. P. P. Tschetter, of Fretman, S. D., gave a series of Bible Lectures. Gretna Institute has for many years been doing a great work among the Mennonites of Manitoba. Rev. H. H. Ewert is the head of this school and has been a frequent visitor to the General Conference. He went to Canada from Kansas where he was the principal of the Halstead Academy, which was the pioneer in higher education among the Mennonites of Kansas and later developed into Bethel College.

The Bethesda church at Marion, S. D., celebrated its 50th Anniversary on November 30th. The program included addresses by Rev. Henry P. Unruh and Ben. L. Deckert on the immigration from Molotchna, Russia.

Arrangements are being made for the celebration of Founder's Day at Freeman College, Freeman, S. D., on December 14. It is expected that an address will be given by Dr. J. E. Hartzler in connection with the celebration. Freeman College is a Junior College supported and patronized by the Mennonites of the community about Freeman.

A recent contribution to Mennonite historical literature appears in the form of a pamphlet from the pen of Prof. H. H. Ewert of Gretna Institute, Gretna, Man. It traces the rise and developement of Mennonites through the varied experiences and presecutions of the fathers to their settlement in Canada. Because of the arrival of many Mennonites into Canada in recent years the work is particularly valuable in Canadian communities.

The Mennonite relief organizations of Canada report dire need in many of the Mennonite communities where there has been a complete crop failure. The recent immigrants from Russia not having had opportunity of gathering any reserve against emergencies, such as this, are in particular distress that calls for all the relief that can possibly be brought to them. Besides the personal wants of the people there is a scarcity of feed and live stock. Both the Mennonite relief organizations and the Canadian Government are attempting to assist the most needy through the winter.

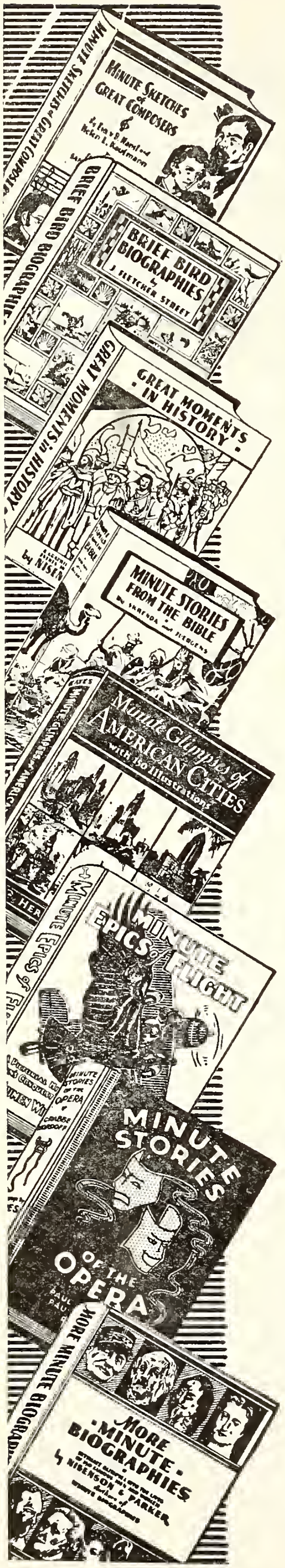
CORRESPONDENCE

Salem Mennonite Church, Ruff, Washington.—Church services have been held once a month on Sunday afternoons. Most of our members have moved so far away that it is hard to come to our church. Our Rev. M. J. Galle also serves two other larger congregations, namely the sister church, Menno, and the English church in Odessa. Our ministers are doing their part, how about the rest of us?

In June two young men joined the church through baptism. On October 22, Rev. P. R. Aeschliman served us in the afternoon with the Word of God. We highly welcome such visits and may our Heavenly Father reward them for their service.

Correspondent,

P. C. Jantz.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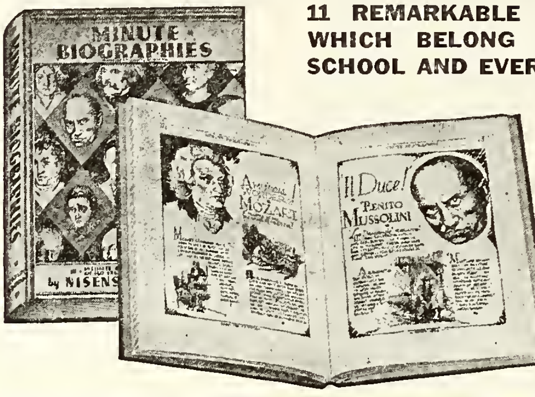
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MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, DECEMBER 14, 1933 No. 49

HOW SHALL WE COLLECT THE FUNDS TO PAY OUR PAST DUE OBLIGATIONS?

That is the question confronting the Publication Board. Nobody realizes better than we do the fact that our people are being asked to give to the limit for the various church enterprises, and that in spite of terrific financial burdens of all kinds our people have made and are now making an heroic effort to meet the cries for help. We appreciate the sacrifices that have elready been made to keep our denominational enterprises going, but we need several thousand dollars immediately and must therefore again ask our people to help us meet the obligations incurred in publishing our church periodicals, especially the Mennonite, Bundesbote and Kinderbote.

Periodicals Cause the Deficits

During the past few years the business of the Mennonite Book Concern in common with that of all denominational publishing houses and especially those selling some German books and supplies, has dropped off to the point where it is fortunate if at the end of the year it can show that it has not been run at a loss. It therefore cannot, under present conditions, pay the deficits piled up by our periodicals. The Mennonite alone has accumulated a deficit of over $37,000.00 during the time it has been a publication of the General Conference. Likewise the Bundesbote and the Kinderbote have not been paying for themselves. Our periodicals have always been run at a loss but in normal times the Book Concern, even at a moderate rate of profit did enough business to offset these losses. But since the beginning of the depression it has been found quite impossible to meet these heavy demands made on the Book Concern's credit because of the decrease in the book business.

General Conference Acts

When the above facts were presented at the last General Conference held at Bluffton, Ohio, the General Conference assumed the debt of the Publication Board amounting to more than $10,000.00 but instructed the Publication Board to go out and collect the money to pay this debt because there are no unassigned sources of income from the funds held in trust by the trustees of the General Conference.

The Board Acts

The Publication Board decided to send a representative into the field to cultivate interest in the work of the Publication Board and to urge the congregations to hold regular collections for the Publication Fund. Bro. A. J. Neuenschwander was appointed to represent the Publication Board and he is now busily engaged in this work.

Bro. A. J. Neuenschwander Appointed by the Board

But it will be impossible for Bro. Neuenschwander to visit all the churches in the near future. It is therefore necessary for us to make another direct appeal to the congregations. Before an appeal could be made the Board felt that it must first find a way to keep from going deeper into debt and it believes that it has at least partially succeeded by changing some of its policies regarding our periodicals and also by cutting still further the already inadequate salaries of our editors and business manager. It would be suicidal piling up deficits and our Board is doing what it can to eliminate losses in every possible way.

Inadequate Response to former Appeals

Our appeals in the past two years have met with a far from satisfactory response from our people. We believe that this is due to the fact that our congregations as a whole neither understand the work our Publication Board is doing nor its importance to our denomination. No one has yet made the Publication Board gifts of $100.00 or larger amounts as in the case of the Mission Boards and our Schools. The Publication Board feels that it will be able to do much more effective work if people once realize that it is indeed doing a very necessary piece of mission work and that it therefore merits support just as much as Home and Foreign missions.

On a former occasion when the entire denomination was asked to hold a special collection for the purpose of Home and Foreign missions, and Publications, the Publication Board asked for $3000.00 but actually received less than $500.00 in response to this appeal. Only a few of the congregations holding collections at that time sent anything to the Publication Board. We have therefore come to the point where we must ask each congregation to meet a definite goal in its contributions to the Publication Fund. We do not expect our congregations to contribute $10,000.00 within a month or two as they have sometimes done in past years in the case of Relief or Missions, because that would be diverting too large a sum of money from the support of our Missions and Relief. However, we see no reason why that amount cannot be collected within the next two years.

Only 25c per member per year

It is undoubtedly true that $10,000.00 looks like a tremendous sum of money these days when money is so scarce. But if every congregation would give the Publication Fund only 25c per member per year during the next two years it would be quite easy to raise this amount which after all is not a large amount to ask for in view of the fact that the yearly contributions to Foreign missions alone have averaged considerably over $40,000.00 per year even during the past two disastrous years of intense depression and that we are still asked to raise more than $20,000.00 per year for relief.

Some Funds Needed Immediately

We need some funds immediately to meet our most pressing obligations. If each congregation would send us 10c per member within the next 60 to 90 days, the Book Concern could pay its most urgent bills which have become long past due while it has been paying printing bills. All obligations of the Publication Board must eventually be paid but to preserve the integrity of its credit it must make substantial payments to its creditors before so very long.

Pastors to be Notified Soon

In the near future a letter will be sent to every pastor of a General Conference Congregation giving him an outline of how we expect to go about collecting funds for the work of our Publication Board and asking him to cooperate in every possible way. A considerable number of our pastors are alive to the situation and have since the General Conference had a better idea of the importance of the Publication Work. These will undoubtedly make greater efforts than ever before to get their congregations to subscribe to our periodicals and arrange for regular collections for the Publication Fund. Many of them are waiting to see what the Publication Board decides to do. But we realize that at best our pastors cannot do it all and that there may be some who for some reason or other will fail to cooperate with the Publication Board. We therefore urge every one of our friends and subscribers to bring this matter to the attention of the congregations of which they are members, cooperating with the ministers and church leaders urging them on to greater efforts until each congregation has met its quota of 25c per member per year.

Pastors Will Welcome Cooperation

A pastor, if he is sincerely interested in the various enterprises of the church will welcome the cooperation of his church members in offering to help him. We need at least one or two people in every congregation who will make it their chief interest to call attention to the necessity of supporting our Publication Work by subscribing to our periodicals and buying at least all their religious books and supplies from the Mennonite Book Concern, located at Berne, Indiana. If our Publication work is to survive it will be necessary for more people to work unstintingly in its behalf just as there are those who work for missions, relief, education, etc. If there are no volunteers, we suggest that each congregation elect or appoint a representative to work with the Publication Board and with the manager of the Book Concern. In some churches there are such workers already. Sometimes it may be advisable to let some organization such as the Young People's Society concentrate its efforts on pushing the

Publication Work. Let us have volunteers now if your congregation has not acted! Don't wait until Bro. Neuenschwander can visit your congregation. His work should be one of cultivation rather than of planting. Meanwhile write to him for suggestions.

Publication Work Must Continue

Nobody likes to ask for money these days, and it is only reluctantly that we make this appeal. But our Publication work is one of the key enterprises of our denomination and realizing the importance of the contributions it has made in the past and the still greater contributions it can make in the future, we again appeal to the churches and pray that this time they will not fail us. The success of almost any far flung enterprise such as Missions, Education, or Relief depends to a large extent upon the favorable publicity it receives from week to week and year to year in our periodicals and the literature placed in the hands of the people. Let us therefore not be weary in well doing. We solicit the prayers and support of everyone in our denomination who loves the Lord and wishes to do his or her share in establishing the work of God's kingdom.

Contributions should be sent to our Treasurer, Bro. E. W. Baumgartner, Berne, Indiana.

On behalf of the Publication Board.

H. J. Krehbiel, President,
M. J. Galle, Secretary,
E. W. Baumgartner, Treasurer.

EDITORIAL

Stanley Jones, who is the author of "The Christ of the Indian Road" and other missionary books is at present making a tour through this country that is receiving more notice from Christians and their churches than has been given to any missionary during the past few decades. The financial support of missions has greatly fallen off because of the depression but the fact that people are poorer and are unable to follow out the programs they created during their prosperous days does not by any means mean that missions are on the decline. That they are handicapped just now cannot be denied, yet, there is this encouragement that, whenever the progress of the Gospel has met with difficulties that threaten its life, there has come into being a reaction that has been startling because of its triumphs and the enthusiastic and loyal followers of the Christ have carried his banners to greater glories and triumphs. Much has been said of the unfavorable impression made by "Rethinking Missions," the slurs it has thrown at the missionaries. It has done one thing well however, it has made people think about missions and we are sure that when most of the supporters of missionaries do think about missions it has meant that their thoughts were all the more favorable to Missionaries and Missions.

There was no time lost in declaring the passing of Prohibition and a President's proclamation broadcast over the Radio brought to an end a period when public officials, by tacit understanding, permitted to be built up one of the greatest efforts at defiance of law that any nation ever experienced. The people, wearied and smarting under the strain of a long continued depression, were in a state of mind to do anything at the polls that would bring a change—any kind of a change. They had been persuaded that they might try making the country prosperous by drinking. They were also told that the liquor business would greatly help to lift the burden of taxation. However, they were not told that the millionaires who were financing the drive against prohibition would be relieved of paying income taxes in large portions of their excessive incomes by reentering booze as a tax producing possibility. Now the people have gotten what they asked for at the polls and they have only to be patient while the new Eden is being ushered in.

The significant thing about the President's proclamation making liquor available to any one having the price was that he made it with it a plea for the American people to be temperate and not abuse this new found liberty. Putting the bottle to the mouths of people who are hankering for its delights (?) is like opening the feed bin for the horse to get at where there is an unlimited quantity of oats and then saying to him, "Help yourself, but be careful you don't overeat." The writer, though born on a farm, is no farmer but he knows enough to predict a dead horse before long in that stable. People who know "critters" say that a mule might be trusted in such a situation because a mule has

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D...Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

sense enough not to eat himself to death. Now those who believe in the kind of temperance that is real honest to goodness temperance have been pictured and cartooned as mules or mulish. James Russel Lowell has a line which goes: "'Tis a knowing kind of cattle that is ketched with mouldy corn" and we can only say that the oats in the bin that has been opened by presidential proclamation are mouldy and deadly.

CRUELTY METED TO MENNONITES BY TURKS, SYRIANS

Berne Witness, December 4, 1933
(By Howard Liechty)

Howard Liechty, son of Mr. and Mrs. Jerry Liechty, teacher in a Boys' Mission at Beirut, Syria, in a letter to Mr. and Mrs. Howard Gilliom says:

I have just heard of a terrible experience which makes me feel badly. Rev. Neale Alter came down to Beirut from Hama—his station in the Mission—very much concerned about a group of Mennonite refugees from Russia who are in dire straits. Mr. Alter's work in North Syria takes him up to the Turkish border, and there, a few days ago, he saw a group of over a hundred of these poor people, I understand being driven from pillar to post by the Turkish and French authorities on both sides of the border.

They had come as far as Syria, through Turkey, where the Turks had robbed them of practically everything except for the fact that a few of them had managed to hold on to a few blankets to protect themselves from the cold desert nights.

It seems that neither the Turkish nor the Syrian (French) authorities will permit them to stay, and so each heartlessly and foolishly drives them back.

Mr. Alter was so moved by the plight of the poor Mennonites, suffering, hungry, absolutely shelterless in the cold of the desert at night and the heat by day, and yet he was so powerless, that he has made this journey to Beirut to intervene for them with the League of Nations representative here. He says he has been so haunted by the sight of them that he can not sleep at night.

He arrived on Armistice day, so could not see the man, and the next day being Sunday he had to wait until today (Nov. 12). He did see one or two other French officials though, who expressed interest and sympathy and offered what help they could give. It seems evident that the high officials here knew nothing about the matter, and I believe they will act in behalf of the refugees as soon as Mr. Alter presents their case.

How I wish I could go up to see them, and see what help could be given them. But I am sure something will soon be done—it is awful to feel so helpless in their behalf. Today I shall try to see Mr. Alter and find out what he has been able to do.

This might be an interesting item for the Witness, except that the facts are rather vague. If I hear anything further I shall write, though cable news will be much quicker and better if the news reporters hear of it. Dad will be interested to hear of it, too.

Sincerely,
Howard Liechty.

Editor's Note: Howard Liechty is the son of one of the deacons of the Berne, Indiana, Church. Immediately upon the publication of the above report Bro. J. P. Habegger, of Berne, a member of the Relief Board sent a cablegram to Brother Liechty asking for more particulars. The greatest possible efforts will be made to help these unfortunate brethren.

Turn away my reproach which I fear: for thy judgments are good. Psalm 119:39.

ORPHANAGE SOCIETY MEET

The twenty-ninth annual Conference of the Orphanage Society was held on Saturday, November 11th, in the Bethany church, Quakertown.

The morning session was held in the home of Rev. S. E. Rosenberger.

During the business session a letter was read from Rev. Jacob Unruh concerning the family in his charge who have received assistance. It was moved and seconded to assist this family again to the extent of $100, if it was needed.

Miss Elizabeth Schwenk of Lansdale and Miss Carolyn Boorse of Quakertown gave readings.

Rev. W. S. Gottschall of East Swamp brought a very helpful message referring to our Heavenly Father's interest in little helpless creatures.

The afternoon session was held in Bethany Church with a good attendance.

Mrs. Horace Boorse conducted the song service.

A Missionary Sketch was presented by a group of young people from the West Swamp Church. A reading was given by Miss Elsie Schimmel of Springfield.

Vocal selections were rendered by Miss Carolyn Boorse and Mrs. Russel Boorse, Miss Anna Moore and Miss Eleanor Temple.

A very interesting address was given by Mrs. P. J. Boehr, returned missionary from China.

It is the purpose of the Orphanage Society to care for needy widows and orphans.

The Society has for some years been paying $35. per year for the support of an orphan in India.

During the last few months $90 have been paid to a needy widow who is a member of the First Church in Philadelphia.

Gifts of $5 each were also sent to the Carversville Orphanage and to the Rescue Home at Quakertown.

A motion of unusual importance was made by Rev. Freeman Swartz.

It was moved that we consider the $5000, which this organization has raised, an Endowment Fund. Also that we make it known that a fund is now to be raised for working purposes.

The officers elected are as follows: Pres. Mrs. Jacob R. Fretz, Lansdale; Vice Pres., A. S. Rosenberger, Quakertown; Sec., Miss Ada M. Landis, Perkasie; Treas., Miss Emma Ehret, Fox Chase; Finan. Sec. Mrs. Wayne Getz, Germantown.

We welcome to our membership any who are interested in the work. Our only requirement is that you are willing to support the work by free-will offerings and other-wise.

If any one knows of needy families and will notify members of our Executive Com. such cases will be investigated.

Our next Conference will be held in the Souderton Church on the second Saturday in November, 1934.

The financial report is as follows:—

Balance on Hand Oct. 8, 1932	$5367.50
Receipts	62.34
Interest from Bank	186.29
Total	$5616.13
Expenditures	212.50
Balance on Hand	$5403.63

Ada M. Landis, Sec.
Mrs. Jacob R. Fretz, Pres.

HOW CAN WE MAKE THE NATION MORE CHRISTIAN?

You are an important element in this great so-called Christian nation, perhaps far more important than you realize. You are a citizen of the state and an individual member of the home. The home is the first and smallest unit of government. If the home is well directed and governed, the effect will be remarkably shown toward the good in the nation. If the home is in disorder the nation will be in chaos. We find ourselves today in exactly this situation. How then can we make the nation more Christian?

It is in the home where the reformation must begin.

"Homes, not merely four square walls,
  Though with pictures hung and guilded.
Home is where affection calls—
  Where its shrine the heart has builded."

Each individual member must reform, must revolutionize his whole life before the nation will be made more Christian. Because we as so-called Christians, which means disciples of Christ, have entirely drifted away, from the true discipleship of God, which was so marvelously exemplified by our Lord Jesus Christ, while He was here on earth almost 2,000 years ago.

There is in my estimation one way, and the only way by which we can make this nation more Christian. This can only be done by walking in the blood-stained footsteps of our beloved Master Jesus. I can absolutely think of no other act that will bring about the desired results except that we follow Him earnestly in His steps.

The ideas that I will bring to you are not entirely my own; I have taken some of them from C. M. Sheldon's book entitled, "In His Steps," which I would recommend for each Christian that professes to be a follower of Christ to read. You cannot help but profit by it. It is a story of everyday life in a church in which some of the members have taken a pledge to do nothing before asking the question. "What would Jesus do?" And then they act according to their best judgment, regardless of suffering, sacrifice, or cost. That, my friends, is their cross.

"He that abideth in Him, ought himself even to walk even as He walked."

Now think, have you in this past day or week done everything as Jesus would have done it?

"For hereunto were we called: because Christ also suffered for you, leaving you an example, that ye should follow His steps."

Have you really suffered for Christ? I'm afraid some of us have not, the most of us really know very little in reality of the actual suffering His first disciples and the Christian martyrs through the ages endured.

When we are asked to give many of us give only where it will cost the least. Is it suffering for a man who is worth ten million dollars to give a thousand of it to charity? Jesus says, "If any man cometh unto me and hateth not his own father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be My disciple." (Mark how Jesus hews to the line.) "And whosoever forsaketh not all that he hath, he cannot be My disciple."

Oh, if we only knew in reality more of such suffering. Woe unto the unrighteousness.

What a sacrifice to forsake all that one has, to hate his own family and self because he cannot follow Jesus closer. How many of us have sacrificed to such an extent? "For I came to set a man at variance against his father and the daughter against the mother and the daughter-in-law against the mother-in-law, and a man's foes shall be of his own household. Be ye therefore imitators of God as beloved children and walk in love even as Christ also loved you." True discipleship will mean exactly such discord within many of our families, because the home has been too contaminated with things that are of the devil. Can we stand the test?

"If any man would come after Me, let him deny himself and take up his cross daily and follow Me."

What is his cross? Suffering! Sacrifice! And self denial!

Many of us are not carrying such a cross, some of us perhaps none at all, and then we wonder why the church is not more active?

The devil today is on a rampage. He is mustering his forces together. The stream of evil has turned into a mighty river. Many of our Christians can be likened unto pebbles in this mighty stream. As the river becomes deeper and the waves larger their faith begins to waver and as pebbles they roll down the mighty river on to chaos and ruin.

Is it not true that the call has come in this age for a new exhibition of discipleship? Is it possible you can go your way careless or thoughtless of the awful conditions of men and women and children who are dying, body and soul for need of Christian help? Can you say this is none of your business? Would it not be true, that if every Christian in America did as Jesus would do society itself, the business world and the political system would be so changed that human suffering would be reduced to a minimum?

What is the test of Christian discipleship? What would Jesus do? Let us look about ourselves to see what Jesus would do in our surroundings. What would Jesus do about the great army of unemployed and desperates who tramp the streets and curse the church, or are indifferent to it, lost in the bitter struggle for the bread that tastes bitter when it is earned, on account of the desperate conflict to get it. Would Jesus care nothing for them? Would He go His way in ease and comfort and say it was none of His business? Would He excuse Himself of all responsibility to remove cause of such a condition?

What would Jesus do in the center of a civilization that hurries so fast after money that the very girls employed in great business houses are not paid enough to keep soul and body together without fearful temptations, so great that scores of them fall and are swept over the great, boiling abyss? Would Jesus feel nothing, do nothing; say nothing, in the face of these facts?

What would Jesus do? Is not that what the disciple ought to do? Is he not commanded to follow in His steps? It is the same path.

The call of this dying century and the new one soon to be is a call for a new discipleship, a new following of Jesus, more like the early simple apostolic Christianity, when the disciples left all and literally followed Jesus.

We need a revival of the Christianity of Christ. We have unconsciously, lazily, selfishly, formally grown into a discipleship that Jesus Himself would not acknowledge. He would say, to many of us, when we cry, "Lord! Lord!" I never knew you. Are we ready to take the cross? Is it possible for our churches to sing with exact truth—

"Jesus, I my cross have taken,
All to leave and follow Thee?"

If we can sing that truly then we may claim discipleship. But if our definition of being a Christian is simply to enjoy the privileges of worship, be generous at no expense to ourselves, have a good easy time surrounded by pleasant friends and by comfortable things; live respectably, and at the same time avoid the world's great stress of sin and trouble, because it is too much pain to bear it—if this is our definition of Christianity, surely we are a long way from following the steps of Him who trod the way with groans, and tears, and sobs of anguish for a lost humanity, who sweat as it were great drops of blood, who cried out on the upreared cross, "My God! My God! Why hast Thou forsaken Me?"

Are we ready to make and live a new discipleship? Are we ready to reconsider our definition of a Christian?

What is it to be a Christian?

It is to imitate Jesus!
It is to do as He would do!
It is to walk in His steps!

"The cause is Thine, Lord Jesus Christ—
Why should we therefore quail?
For since it's all in Thine own hand
It must not, cannot fail!"

INSTILLING THE "PEACE MIND"

Florence Hockett

How can we instill the "peace mind" in growing children? This is a question confronting anyone who is conscientiously teaching children. As a public school teacher, I often wonder how we can accomplish this task in such a way as to have lasting effect, being fully convinced that the time for peace education is while the child's mind is unprejudiced and susceptible to new ideas.

Practically all our history books glorify war to some extent (though not as much as previously). It seems necessary to teach past history and it is indeed a difficult proposition to teach without glorifying war. Many of our men of history are to be honored and respected and children should know this. Today the subject of the World War was to be brought before the class. When one desires to "give honor to whom honor is due" but also to show the tragic side of such a picture it is difficult to know how to approach the subject. Having been privileged to see the picture and read the book, "All Quiet on the Western Front," I decided to give a review of it.

Before talking long the children were listening intently to every word. I told them that the book was written by a German, showing the German's view. I pointed out how propaganda is spread to stir people's emotions and the resultant valor and self-sacrifice of soldiers who believed they were fighting a war to end all wars.

We finished our discussion, for it was a discussion. One little eleven-year-old girl said, "Why, I love everybody. I love people all over the world." The others quickly agreed. They even decided they might share in spreading peace.

This experience helps to prove how susceptible youthful minds are to teaching. They have no prejudice and impressions are lasting. Education is and can be a strong promoter of world peace.

—The American Friend.

CORRESPONDENCE

Grace Church, Pandora, Ohio—The Thanksgiving season is an important period in the life and work of the Grace Church, Pandora, Ohio. It is the annual home coming time of the absent members of the church who teach or are employed away from home. Those too who have left the community permanently make their annual visit to the home folks and the home church at this season.

To make this home coming still more enjoyable and worth while the Grace Church plans special programs for the days including Thanksgiving and the following Sunday. On the morning of Thanksgiving Day a largely attended Thanksgiving Day service is held at the Church. This is also the time for a special Thanksgiving missionary offering. This year we again received a generous missionary offering in spite of the prevalent financial shortage.

In the evening there was a sacred musical program at the church to which more than a dozen present and former musical leaders of the church contributed one or more numbers. This included both vocal and instrumental selections. It was a most enjoyable and worth while evening of entertainment and Christian fellowship.

On the following Sunday morning the Autumn Communion of the Lord's Supper was observed. It was also largerly attended and proved to be a period of blessed worship of God and deep moving fellowship with one another as we met around the Lord's table to commemorate his sacrifice and glorious return. This was indeed a season of refreshing to all of us for which we are deeply grateful to our Lord and Master.

Bethel Church, Fortuna, Mo., Nov. 26. —Again the Thanksgiving is here and once more we praise God for the countless blessings, both material and spiritual, which he has graciously given us the past year.

In February, Rev. Clyde Dirks of Wolf Point, Montana, held a series of meetings in our church. The congregation was favorably impressed, and extended a call to Brother Dirks to come and serve the church as pastor. This call was accepted and in April, Rev. and Mrs. Dirks, accompanied by Mrs. Dirk's parents, Mr. and Mrs. Bauman, came to Fortuna, Bro. Dirks assuming his pastoral duties here on Easter Sunday.

A mid-week prayer meeting has been organized and is attended by quite a number of the members. This meeting is followed by choir practise. The pastor has also begun a Bible School which is held two evenings of the week. Courses are given in Personal Evangelism, Bible Prophecy, School of Prayer, and others.

From the latter part of June until August we had the privilege of having in our midst Dr. Harvey and Ella Bauman and children of India. This is Dr. Ella's home community and friends and relatives greatly enjoyed the various messages they brought us during their stay here.

June the 25th an impressive marriage ceremony was performed when Rev. Dirks joined Miss Ruth Gerber and Mr. Irwin Wahlers in holy bonds of matrimony.

Four of the young ladies of our church are teaching in the rural schools of the county. Some of the young people are attending high school. Hiram Hilty is attending Bluffton College this year.

We are sorry to report that two of our members, Brothers J. P. Loganbill and Wm. Hofstetter, are in quite poor health at this time. Two of our members have undergone operations at the Boonville Hospital, and we are very thankful both of them recovered rapidly.

From October 19 to the 29th we had with us Brother J. J. Esau and wife of Bluffton, Ohio. The meetings which Rev. Esau conducted were exceptionally well attended, and all were impressed and spiritually enriched by the sincerity and power of the messages. From here they went to Summerfield, Illinois, to hold meetings.

On November 12th eight young people were added to our church by baptism. They were Junior Lehman, Peter Lehman, Ivan Loganbill, Elizabeth Raber, Delores Hofstetter, Clarice Marie Gerber, Junior Hilty and Mancel Aeschbacher.

A few weeks ago the Ladies Missionary Society presented the church with new aisle carpets which have been badly needed for some time. Since our old hymn books were worn out, and funds were low, enough money was donated by the church members to purchase 125 new books.

(Continued on page 14)

D. D. EITZEN
Pres.
MARY B. BORNEMAN, Sec.-Treas.
VIVIENNE MUSSELMAN
WALTER GERING
C. H. TIESSEN
HENRY HARDER
A. R. KEISER

The YPS Work
by the
Young People's Committee of the General Conference

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YOUTH
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Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 24

The Birth of Our King.—Matthew 2:1-15

The program for this evening falls on Christmas Eve. In most churches there will no doubt be special Christmas programs. If such be the case, Christian Endeavor should graciously join that service and cooperate in every way possible. In that case this Christian Endeavor topic will not be used. But in case there is no such special program in process of being given, then by all means plan to have Christian Endeavor service and make it just as helpful as possible. It will require a good deal more of special planning than the ordinary service.

Plan a Worship Service.

Of course every weekly C. E. program should have much of the nature of worship in it, but this will be especially true of this Christmas service. The major portion of this service should center around Scripture Reading, music, singing and poetry. There will be no room on the program for discussions and talks unless they be of a devotional nature. Make use of the fine Advent hymns. Sing them joyfully and prayerfully. Quiet organ music will add much to this service. Some will want to use candles and other Christmas decorations which will be in keeping with this great occasion, for let no one forget that you are commemorating the birth of the King, Christ Jesus.

A King Is Born.

"Now when Jesus was born in Bethlehem of Judea, there came wise men from the east to Jerusalem, saying, Where is he that was born King of the Jews? for we have seen his star in the east and are come to worship Him." Yes, Jesus was always a King, but He was willing to lay aside His kingliness and come and become a human in the form of flesh to become the highest revelation of God His Father. Have you read in history how Peter the Great left his throne, and in lowly disguise apprenticed himself at Zaandam and Amsterdam as a shipwright? He wrought daily among the common laborers wearing the common working garb. He lived in a hut, prepared his own food and made his own bed. Yet in doing so he never for a moment ceased being the autocrat of Russia. He laid his royal splendor aside for a time, working in the guise of a common laborer but he was always an emperor.

So Christ never ceased to be the Son of God. He veiled his power, and became a helpless infant, He veiled his knowledge and learned as other children do, He came down to live among men, entering their experiences of humiliation that He might lift them up to glory to share His exaltation.

Angels from the realms of glory,
Wing their flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth.

Shepherds in the field abiding,
Watching o'er your flocks by night,
God with man is now residing;
Yonder shines the infant light.

Sages, leave your contemplations
Brighter visions beam afar;
Seek the great Desire of nations;
Ye have seen His natal star.

Saints before the altar bending,
Watching long in hope and fear,
Suddenly the Lord descending,
In His temple shall appear.

Sinners, wrung with true repentance,
Doomed for guilt to endless pains,
Justice now revokes the sentence,
Mercy calls you, break your chains.

Come and worship, come and worship,
Worship Christ, the new-born King.
—James Montgomery.

O holy Child of Bethlehem,
Descend to us we pray;
Cast out our sin, and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel.
—Phillips Brooks.

Study the Scriptures

Dec. 18.—The birth foretold. Isaiah 9:6-7.
Dec. 19.—The birth announced. Luke 1:26-33.
Dec. 20.—The King arrives. Luke 2:1-14.
Dec. 21.—The Boy-King. Luke 2:40-52.
Dec. 22.—The King of Light. John 1:1-12.
Dec. 23.—The King crowned. Hebrews 2:1-9.
Dec. 24.—The Birth of our King. Matthew 2:1-15.

THE HANDS OF CHRIST

Minerva Hilty

Sometimes by looking at the hands of certain people we are able to tell a great deal about the individual himself. By examining the hands of Christ we are able to see more clearly the great work He did while living upon this earth.

1. Calloused hands — Our Master knew what it was to work. He performed manual labor in the carpenter shop in Nazareth. Even as a small child, we picture Christ as a help to Joseph in this work.

2. Lifting hands—Christ was continually lifting people from low to higher places. The many miracles Christ performed are a definite proof of this statement.

3. Bound hands—Our Lord suffered a large amount of persecution while upon this earth. His hands were bound while under arrest. The officers and the people falsely accused the innocent Christ, but He was quiet and patient in His sufferings.

4. Pierced hands.—His hands were pierced with cruel nails,—and for us. They were nailed to the cross so that we may have life.

MY SAVIOUR'S HANDS

By Belle Mona Menzies

A pair of little hands I see,
Two chubby infant hands so wee,
Clutching sweet Mary's face in glee.

Two boyish hands, sturdy and brown
Holding the plane in Nazareth town,
In Joseph's shop as the sun goes down.

Two hands of youth, older grown,
Folded in prayer by a rugged stone,
Out on the hill-top, all alone.

A young man's hands, toil marked and strong,
Seeking to aid in the restless throng,
The helpless victims of sin and wrong.

QUESTIONS CONCERNING THE QUARTERLY PEACE LESSON

Vivienne Musselman.

The use of quarterly peace lessons in the Sunday-School is probably one of the most constructive steps in peace education that the General Conference has taken. How widely and effectively they are used is another matter. The questions with which this paper deals concern a more effective use of the quarterly lessons.

The most difficult problem confronting most teachers and Sunday-Schools is lack of material and information. Teachers especially, feel that they do not have enough background for adequate presentation of such lessons. There are several remedies that may be suggested along this line.

The first concerns the lessons themselves. It has been suggested by several persons that if the Sundays on which peace lessons were to be taught could be planned a year in advance, more satisfactory arrangements could be made. Since the International Sunday-School lessons are announced in advance it would not be impossible to do this. We might also suggest that these lessons be so planned as to permit a discussion of the various phases of the problem of Christian resistance to war. The parable of of the talents, for example, may easily become the basis of a discussion of our particular peace heritage and our responsibility for using it.

After the times for lessons have been chosen, the committee preparing them can do another valuable service. Most teachers want more material than the quarterly provides them. If they can secure it, from a teachers' meeting, well and good. If not, they should at least be given a chance to secure it from the printed page. We would suggest that a list of pamphlets and books pertaining to the problems to be considered in the peace lessons be compiled. This list may be made available to the Conference through the Book Concern. Many pamphlets are available for a few cents and are of considerable help in stimulating thought. We would also suggest that various qualified individuals within the Conference be asked to write articles for our church papers in which problems bearing on the lesson are discussed. These articles should be published a week in advance of the lesson.

Just as special material is sometimes inserted in the Quarter's lessons for Temperance discussion, so it may be inserted for peace. We believe that that church would benefit greatly by a consideration of some of the Biblical passages on which our Mennonite faith in nonresistance is based. Since we print our own German quarterlies and the English peace lessons are printed separately this would not mean extra expense.

Naturally the responsibility for presenting the lesson in an interesting and compelling way lies with the teacher. That means that the teacher is duty bound to think his way through to clear convictions on the matter—and to formulate plans of action. He must know why he holds the faith he does. He must be intelligent concerning the many situations in life today that present a challenge to that faith. He must be aware of the responsibilities one holding such a faith has. **Ideally every Mennonite should do the same.** There is a pamphlet entitled THE PRINCIPLE OF NONRESISTANCE AS HELD BY THE MENNONITE CHURCH written by John Horsch and published by the Scottdale publishing company which should be in the hands of every Mennonite. This pamphlet is a compilation of statements on nonresistance made by Mennonites during four centuries of their existence. It is a valuable and challenging study.

There are numerous organizations whose aim it is to keep people informed concerning problems arising which threaten peace, and concerning the activities of those who work against war. Mennonites would be especially interested in the bulletins of the National Council for Prevention of War and the Committee on Militarism in Education. The World Alliance for International Friendship through the Churches and the Commission on International Good-Will of the Federal Council of Churches both publish newsletters that contain valuable information. It would be well for a Sunday-School to subscribe to several of these for the benefit of its teachers and members.

There are some books that should be in the library of every Mennonite Sunday-School. We suggest as a start: THE MENNONITES by Dr. C. H. Smith; THE COMING OF THE RUSSIAN MENNONITES by the same author; THE HUTTERITES by John Horsch; THE CHRISTIAN'S ALTERNATIVE TO WAR by Leyton Richards; EARLY CHRISTIAN ATTITUDES TOWARD WAR by C. J. Cadoux; and THE CONSCIENTIOUS OBJECTOR IN AMERICA by Norman Thomas.

Our Mennonite Young People's Retreats should include instruction concerning some phase of the peace question. When young Mennonites can say—as they are saying at present: "We never hear any peace talk in our church" or "Some people in our church say the Mennonites have no right to believe as they do" then it is time that we give them a chance to know what men and women in the past have thought and done and what men and women in the present are thinking and doing about this problem. Whether we wish to admit it or not, far too many of our people are ready for only the most elementary thinking on this problem. They have no adequate basis for any kind of belief on the matter and are simply drifting with public opinion. No Christian has a right to allow his standards of living to be decided merely by public opinion. He has even less right to do so if he is a Mennonite. On the question of non-resistance we should be **molding** public opinion, not drifting with it.

In the time in which we are living it is inconceivable that Mennonites should ever assemble in conference without considering their relation to force as used by governments today. The basic reason for Mennonite settlements in this country is the desire to be free from the curse of military service. If we are to stay in these United States, we must set about to rid them of a rapidly growing militarism. Every gathering of Mennonites should provide a chance to confer on work accomplished and problems facing us. Thus will every Conference become a training school for those who would be peacemakers.

Mennonite schools should not overlook their responsibilities for those who are their students. As long as Mennonite young people feel that they are being painfully denominational when they discuss peace or their peace principles, there is something wrong with their viewpoint. The departments of religion and sociology should be especially sensitive to the needs of students in this line.

The Institutes of International Relations sponsored by the American Friends Service Committee probably furnish the most complete training in peace available. Several of these are held annually—some in the east and one in Chicago. As they increase they will become more and more accessible to us. Every district conference should send one (at least) of its members to one of these Institutes annually. Such a person may then be used to supervise peace education work in that district.

The question has been asked whether it would be well to have a Superintendent of Peace Education in each Sunday-School. Naturally, to have some one person who is always watching for a way to present peace ideas effectively is to have more efficient peace education. The value of a special committee or superintendent to supervise special work has been proven in relation to our mission work. What would such a person do? For one thing he might see to it that the Sunday-School is aware of days with special significance. It would be interesting to check on the number of Mennonite Sunday-Schools that will observe the fifth anniversary of the signing of the Kellog Pact on August 27th. That Pact gives us in the United States legal right to maintain our refusal to participate in war—yet we are slow to take this opportunity to remind ourselves and those in our communities of this fact. A good superintendent of peace education would use such a day and use it mightily. He would use Armistice Day and Good-Will Sunday and Memorial Day and Fourth of July. Moreover he would see to it that the quarterly peace lesson Sunday became a day of peace emphasis throughout the Church. He would have a special talk in Sunday-School—or perhaps an essay or a declamation or oration by some young person; or posters or even a special service. What is more, he would keep himself informed on the events of the day. He would know what things were happening and what peace groups were doing about it. When such a project as the Reforestation service is launched he would be the first person to investigate it. The information which he so gains he would make public for the benefit of his school and church. (We trust that Mennonites are aware of the militaristic bent of the project just mentioned.) He would be aware of the status of military training in his state and of the requirements for exemption. Moreover, the young people in his Sunday-School would be made acquainted with such information, and parents as well as young people would be urged to think twice before using a school with compulsory training. Such are a few of the things a superintendent of peace education might do.

The tasks which the Church of Jesus Christ faces are many. Strive as we might as a group we could not adequately meet them. No one group could adequately face them **all.** To our Mennonite church of today, through four hundred years of hardship and suffering and martyrdom, has come a heritage that is ours and **only ours.** Such a heritage is our peace message. It lies in our power to give the Christian church this message. Before us stands "an open door which no man can shut." Will we enter? Or will we because of our indifference, lose our great chance to serve?

"Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant."

Behold, I have longed after thy precepts: quicken me in thy righteousness. Psalm 119:40.

THE S. S. LESSON

December 31.

The Life of Paul. Philip. 3:1-14.

Golden Text,—I have fought the good fight, I have finished my course, I have kept the faith. II Tim. 4:7.

Paul's relation to the Philippian church was always endearing. It was the first church planted in Europe and the members of that church made it their special concern to provide Paul with means during his imprisonment. It was from prison that he wrote to them, thanking them for their thoughtfulness.

We have here in short Paul's own estimate of himself. This and his short sketch of his life in II Cor. 11:22-28 are about all that Paul thinks about telling of his personal life besides the story of his conversion and his controversy with the Judaistic party in the church. Whatever else we know about him is told by others, particularly Like, who was his traveling companion and comrade in many of his experiences. We note with what humility Paul refers to himself. Though, without doubt, the greatest mind of his time as well as the mightiest preacher of the Gospel he prefers to glory in Christ and not in himself or his achievements.

The first impression we get of this great man is his courage. He was straight out for what he believed and when he was committed to anything he went at it with all his might. As one who was unfavorable to the Christians we find him active in trying to suppress them. When he once saw the light, and realized that they were right and he wrong, he immediately committed himself to the cause of Christ making him his Lord to obey.

Paul's life was one of faith. He believed on the Lord Jesus Christ and committed his all to him. There could not possibly be a doubt in his mind concerning the divinity, the atonement and the resurrection of Jesus. He not only believed in them but proved it by spending his entire life in proclaiming them and in this, he was so much in earnest that distant lands and wide oceans could not discourage him in his determination to proclaim the truth where it was not before known.

Ever conscious of the fact that he had been called to be the Apostle to the Gentiles, he devoted his energies under the drection of the Spirit toward making Jesus known as the Saviour to those who were not of the Jewish nation. Yet, he was not unmindful of the need of Christ for his own people and would readily have imperiled his own salvation for their sake. We note that wherever on his travels he found a Jewish synagogue he embraced the opportunity to appear there and teach that Jesus was the Christ. Indeed, he was, as he said, prepared to be "All things to all men."

The loyalty of Paul to his Christ is everywhere noticeable. He had given himself entirely into the hands of his Lord when on the road to Damascus he asked, "What wilt thou have me to do?" His idea of loyalty was expressed in the admonition to the Romans, "Present your bodies a living sacrifice, which is your reasonable service." The life that he had in mind, and that he tried to follow, was one that was "Not conformed to this world, but transformed by the renewing of your minds." In other words the Christian life with Paul was the converted and the regenerated life.

With his loyalty to Christ was his loyalty to the truth. At no time was he ready to surrender to that which did not conform to the truth as he knew it and as the Spirit revealed it. He was loyal to the truth because he knew the truth. He had a knoweldge of the law such as few men ever had. He also had by intimate prayer and spiritual enlightenment a knowledge of the Truth as it related to Jesus. To him Jesus was not the destruction of the law but the fulfilling of the law and this appears in all his teaching and preaching.

Paul as a Christian leader is without peer. Because of his efforts and wisdom the church was planted and prospered in many lands and cities. The wonder of it is that in the short space of his life as a Christian he was instrumental in so widely spreading the truth and developing leaders in the church.

As our Lord intimated, persecution was sure to come to those who were his disciples. Paul had a great share in that kind of suffering. Time and again he had to endure for his Lord and for righteousness sake, but, though he never avoided trouble when it came, he was able to survive many persecutions until the day when he was "Ready to be offered up." Paul in his ministry was calling upon men to select a way that led to persecutions but he himself was ever the subject of persecution.

We get an idea of the physical strain of his wonderful work from a few references in Paul's writings. He speaks of himself as "Paul the aged" when still a comparatively young man. His affliction of the eyes not only troubled him but from his reference to it in Galatians also gave him a repulsive appearance. The "thorn in the flesh" to which he refers has been made a matter of speculation among scholars but the most reasonable explanation it seems to us is that it was some kind of a physical ailment that had become chronic. Yet with such a physical burden laid upon him we find Paul ever active.

Paul's writings were incidental. He did not set out to write a book but by the Spirit's direction, he wrote letters which are an essential part of God's revelation to man by which he may have knowledge of the eternal plan of salvation.

CORRESPONDENCE

(Continued from Page 8)

The books are now in use at the services.

On the evenings of November 22, 23, and 24, Rev. A. J. Neuenschwander, of Berne, Indiana, had services at our church. He was here in the interest of the Young People's Work and the Publication Work. His messages are a challenge to all Christians, and if heeded will undoubtedly bring wonderful results.

This fall we have had an abundant rainfall, and are now enjoying fine weather for this time of the year. The summer was hot and dry, corn, pastures and gardens suffering from the drouth. Early grain yielded fairly well.

With best wishes to all readers of the Mennonite.

Correspondent.

Notice to Our Subscribers

Due to unavoidable circumstances the Mennonite Year Book for 1934 will not be ready for distribution until about Jan. 1, 1934.

CONTRIBUTIONS

EMERGENCY RELIEF BOARD CONTRIBUTIONS

Month of October—1933

For Russia:—P. M. Claassen, Newton, Kan., $10; Johannestal Church by H. J. Enns, $2; W. P. Rempel, Pasadena, Cal., $15; Bethel C. E. Inman, Kan., $10.87; Mrs. Gustav Andres, Newton, Kan., $3; H. F. Duerksen, Goessel, Kan., $6; San Marcos Church by J. J. Dyck, $12.38; Abe. P. Unruh, Lost Wood, N. D., $5; Miss Marie Bestvater, Newton, Kan., $10; P. H. Dirksen, Moundridge, Kan., $5; Huttertal Church by P. P. Tschetter, Freeman, S. D., $19.44; From Talmage, Neb., $5; C. C. Sperling, Inman, Kan., $9.25; Neu Huttertal S. S. by Paul K. Wipf, Freeman, S. D., $15.14; Berne S. S. Class No. 17 by Ben Sprunger, Berne, Ind., $15; Ebenezer Church by P. G. Kliewer, Mt. View, Okla., $7; Zoar Church by J. T. Wedel, Goltry, Okla., $4; Justina Wedel, Whitewater, Kan., $20; Emmanuel Mennonite Church, D. P. Kliewer, Los Angeles, Calif., $5; Bergthal Church Pawnee Rock, Kan., by H. C. Schultz, $11.57; Sichar Church, Cordell, Okla., by J. W. Schmidt, $10; Edward Esau, Whitewater, Kan., $15; C. H. Friesen, Buhler, Kan., $5; Rev. J. W. Lorenz, Hutchinson, Kan., $5; Mrs. R. A. Goerz, Newton, Kan., $10; G. P. Rempel, Los Angeles, Calif., $10; P. C. Goering, Moundridge, Kan., $5; Lehigh Mennonite Church by D. J. Auernheimer, Lehigh, Kan., $5.21.

For Canada:—Christian Mennonite Church by J. B. Stucky, Moundridge, Kan., $46.00.

For General Fund:—J. B. Stucky, Moundridge, Kan., $9; Bethel S. S., by John Neufeld, Inman, Kan., $24.51; C. F. Claassen, Newton, Kan., $25; West Zion Church by D. W. Galle, Moundridge, Kan., $12; Brudertal Church by F. N. Funk, Hillsboro, Kan., $23.95; Emmaus Church by John Regier, Whitewater, Kansas, $66.75; West Zion by D. W. Galle, Moundridge, Kan., $20; Hoffnungsau Church by A. B. Reimer, Inman, Kan., $24.48; D. W. Friesen, Altona, Manitoba, Canada, $1; Herold Church by J. A. Harms, Clinton, Oklahoma, $4.91; 1st Mennonite Church, Upland Cal., by Levi Hirschler, $7.27; First Mennonite Church, Aberdeen, Idaho, by H. H. Lehrman, $25.71.

For China:—Bethel Church, Mountain Lake, Minn., by J. M. Franz, $50; Tabor Church, Goessel, Kan., by Rev. P. H. Richert, $7.70; Bethel Church, Mountain Lake, Minn., by J. M. Franz, $37.25; C. H. Friesen, Buhler, Kan., $4; Mennonite Ladies Aid, Butterfield, Minn., by Lois Linscheid, $25; John Roth, Salem, Oregon, $5; John J. Pauls, Perryton, Tex., $2.50; H. D. Voth, Escondido, Calif., $10; (Party) Elbing, Kan., $40.

Received for Russia	$ 255.86
Received for China	181.45
Total receipts	727.89
Received for General Fund	244.58
Received for Canada	46.00
Paid out	462.84

Peter H. Unruh, Treas.

JOTTINGS

At its recent election the Berne, Ind., Sunday School reelected Edison Sprunger superintendent. He has already held this office since 1928. M. E. Stauffer was elected assistant superintendent.

The Bluffton College Glee Club will make a holiday tour to the churches of the east. They expect to be on the road from Dec. 22 until Jan. 3, visiting as many of the churches in the Eastern District Conference as possible.

The organized classes of the First Church, Philadelphia, will join with other organized classes of the community in visiting one of the city's down town missions. Cakes, canned goods, vegetables and other food stuffs will be taken to the mission to be distributed to the needy.

The Grace Church, Pandora, Ohio, is making preperations for rendering Handel's Messiah as a Christmas feature. The oratorio will be given on the evening of December 24, Miss Hilda Amstutz will direct and will sing the alto solos. Guest artists to participate will be Mr. and Mrs. Roy Hilty.

Henry L. Snyder, state senator from Lehigh Co., Pa., gave the address at the Saucon Mennonite Church last Sunday. Improvements have been made in the building, especially by the installing of a new steam heating system and this was the occasion of its dedication. There was also a special program of music rendered by neighboring choirs and the Lower Saucon Orchestra.

The C. E. Society of the Bally, Pa., church paid a visit to the Schwenksville, Pa., society on Dec. 3, and participated in the exercises of the evening. At this time the Bally Society brought the shield given by the Eastern District C. E. conference to organization bringing the largest attendance to its convention. The Bally and the Schwenksville societies having ties, the Bally Society having had the shield six months, handed it to the Schwenksville Society.

The Bethesda church, near Freeman, S. D., has invested in a loud speaker so that on occasions when the crowd cannot be accommodated in the church services may be heard by all. The Bethesda church has a history that began in pioneer days. The first preachers were Peter T. Unruh and Abraham Willems. The first deacon was Peter Fast. In 1885 the congregation elected the ministers, Henry Berg, Sr., Jacob Wiens, and Henry Berg. In 1890 Rev. Derk P. Tieszen was elected and in 1894 he was made Elder. The congregation joined the Northern District Conference in 1895 and in 1896 it united with the General Conference. The S. S. dates from about this time. In 1908 Elder Peter Unruh died after having served 33 years in the ministry. In 1909, David Tieszen became a minister of the congregation. The present church was erected in 1909 and 1910 and was dedicated, May 15, 1910. Rev. H. A. Bachmann and Rev. H. H. Regier of Mt. Lake, Minn., were the speakers. Rev. Abraham Willems died in 1912 after having served 33 years. In 1917 Rev. A. F. Tieszen was selected for evangelistic work. Rev. Dietrich Engbrecht died in 1924 and the same year Rev. Helmuth and Rev. Abraham Duerksen were selected for evangelistic work.

The two C. E. Societies, the Intermediate and the Senior of the Second Church, Philadelphia, have been making a reputation for themselves in Philadelphia C. E. circles. At the last Delaware Branch meeting the senior took the banner for the largest attendance and at every meeting of the Branch since the Society entered the branch, this Society has taken off some minor prize. At the Branch meeting of the Intermediates held last month this intermediate society carried off the second prize in the form of a plaque bearing the C. E. inscription.

At the close of a pre-Thanksgiving service held in the Schwenksville, Pa., church an unusual feature was made part of the evening's exercises. Brother Morris De Haven a member of the Schwenksville church, was presented with a loving cup in appreciation of 40 years work in C. E. His beginning was way back in the early 90's when he participated in the organization of a C. E. society in the Bertolet's Mennonite Meeting House, Frederick, Pa. After that he was active in the society organized in Koelor's Church, Obelisk. Through his untiring efforts the Perkiomen Valley Branch was formed. Very much of the credit for the organization of the Junior and Senior societies in the Eden Mennonite church, of Schwenksville belongs to him.

MARRIAGE

Froese-Frye—The Rev. A. Froese of Carnegie, Okla., and Mrs. Marie Frye of Cordell, Okla., were united in marriage, November 29, 1933, at Ebenezer Church, Gotebo. The ceremony took place at 2:30 Sunday afternoon, Rev. Kroeker of Bessie, officiating minister, performed the marriage ceremony; Brother Hege gave an interesting address in the English language. The assembly were favored by two songs from the Men's Choir. After the ceremony, all present were invited to an evening lunch at the home of the bride's parents —Mr. and Mrs. C. F. Duerksen (Gotebo).

ALL HAIL THE POWER OF JESUS' NAME

All hail the power of Jesus' Name!
Let angels prostrate fall;
Let angels prostrate fall,
Bring forth the royal diadem.

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Ye ransomed from the fall,
Hail Him who saves you by His grace.

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for the New Joint Periodical

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and

THE CHRISTIAN EVANGEL

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◆ ◆ ◆

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GIFT SUBSCRIPTION OFFER No. 3

In cases where friends want to contribute to the support of the Publication Work of our denomination and at the same time acquaint others with our Publications, we make the following offer:

5 subscriptions $10.00

1 your own subscription
4 other new subscriptions

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$6.00 of this $10.00 gift will be used for the subscriptions and $4.00 will be applied to the Publication Fund.

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ENDOWMENT SUBSCRIPTION

Whenever a person contributes $25.00 or more to the Publication Endowment Fund such a person will be placed on the mailing list as a subscriber for life and will receive each year, free of charge, a copy of the Mennonite Year Book.

MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVIII BERNE, INDIANA, DECEMBER 21, 1933 No. 50

EDITORIAL

The appreciation of the editor of the efficient and courteous service rendered to The Mennonite by the Berne Witness Company of Berne, Indiana must not be passed off as just so much business that has gone through the mill. To produce a paper, with the editor living 500 miles from the place it is printed, is in itself a matter calling for consideration and care on the part of the editor and the printers. We are happy to acknowledge the cordial relations that have continued during these many years between the printers and ourselves. We are also glad to comment upon the keen interest that the publishers and printers have always shown in endeavoring to make up a presentable and carefully produced paper. With our parting from one another, in an editorial capacity we wish The Berne Witness Company everything that comes from a heart filled with good feeling. Our next issue will come from the press of the Mennonite Brethren Publishing House of Hillsboro, Kansas.

The first issue of The Mennonite appeared as a monthly 45 years ago as a venture of the Eastern District Conference. After functioning for a number of years it was taken over by the General Conference and appeared as a weekly under the editorialship of the late Rev. Harvey Allebach. Rev. Allebach was succeeded by Revs. I. A. Sommer and C. van der Smissen. The present editor has been in charge of the paper since 1914. We have, in several ways, been intimately connected with The Mennonite since its beginning. When the first issue came from the press we, as a youngster, assisted our father, Rev. N. B. Grubb, in folding and mailing the paper. Later we were for a number of years connected with The Mennonite as assistant editor conducting the editorial page. The Mennonite has had a long and honorable career but conditions, such as we are now facing, made it practicable for a combination with the paper of our sister conference and so opened a wider field and created a larger interest as well as made possible the effort to overcome the financial handicaps with which both papers were confronted. There is no good reason why The Mennonite and Christian Evangel should do anything but present an improved periodical which will represent the interest of both conferences.

This will not only be the last issue of The Mennonite for the pear, but, will also be the last issue in which it is to appear in the present form. General Conference and the Central Conference have arranged to combine it with the Christian Evangel, the organ of the latter body. The paper will appear in an enlarged form of 24 pages as a bi-weekly. The reader will note that while The Mennonite has been a weekly it has been smaller than the coming Mennonite and Christian Evangel. It will also cover a larger field and so give the readers the opportunity of wider information. It has often been a matter of wonder to many people why Mennonites were so much divided and why there has not been sufficient vision on the part of the people of the several branches to find a way to work together and thus avoid duplication. Here, then, in this venture, there is evidence of a will to come together and work together. The hope is that, not only in Publications but in other major interests of the church, the way may be opened for further cooperation. The editorial work will be divided between the present editor and Rev. William B. Weaver the former editor of the Christian Evangel.

This will be a different Christmas. To many who will compare it with former celebrations of the day the difference will be very pronounced. When money was plenty and when the country was not in the distress it now finds itself there were gayeties and many other things that tended to let us forget the significance of the day and plunge into a variety of pleasures having little connection with the meaning of Christmas. Yet, the day we are to celebrate should not be a gloomy one to those who realize that it represents the greatest day of all times, that takes notice of the gift of the only begotten Son of God for our salvation. We remember that the first to whom the Christmas joys came were poor shepherds, men who lived in a poverty such as we are in no position, even in our hard times, to appreciate. The coming of the Christ to the world is a matter that must bring us to realize a joy that neither poverty of distress can mar. Gift giving has ever been something associated with the celebration of Christmas and to many it brought the realization that it is better to give than to receive, but there are services of love we all may render that represent things higher and better than just giving things that have a money value.

Your editor has been asked to express an opinion on the so-called "Oxford Movement" that is obtaining both favorable and unfavorable notice in many quarters. Frankly, we are not personally acquainted with any who directly connected with this movement, although we recognize the names of a number of well known people who are participating. What we happen to know has come to us from unfriendly critics who are giving the movement advertising by their criticisms -We believe it good policy to hear and see both sides before condemning or commending. The rule to know things by their fruits involves an intelligent understanding of what such fruits happen to be. In our long career, that has brought us into contact with many problems having to do with the Christian life, we have learned by experience that it is best to see for yourself rather than take the word of others even though they may have good and even sincere intentions. The function of a denominational paper is to devote its major efforts to matters within its own peculiar field and plan for the edification of its own constituency rather than to exploit ideas that come to it only by hearsay.

"MERRY CHRISTMAS!"

December 12, 1933.

The time of mystery and wonder has come again. Snow covers the ground and adorns every bush and tree outside. Inside, around the lustre of our parlor hangs the advent wreath, made of fir branches, with its four candles. From the kitchen comes the fragrance of warm, aromatic pastry. The dusk falls and envelopes the world in its veil. The family gathers under the advent wreath.

During the first week of the advent time just one candle on the same was lit. The shades of the wreath and the things close to it crept up the walls, almost to the ceiling, leaving the room in twilight, and in that twilight the room seemed to expand. Softly first, and then a little louder and children began to sing their advent and Christmas carols. Some invisible but very well noticed guests entered the room. Love, Memory and Hope are their names.

By the crackling of the little candle and the sound of the Christmas tunes we at once felt as though we were gathered around the manger of Bethlehem, that for the time being still awaited the great heavenly guest who should find his rugged resting place here. The manger seems to be the source of light, small and unpretentious. Memory brings back to us all the dear things of the past and makes them present for us once more. She brings the things from afar into our presence, and Hope carries all the comfort and all the joy of times to come into our hearts. We sing:

"Hearts begin to glow,
Grief and sorrows go,
Cares of life fade away:
Cheer up? — Christ comes to stay."

We think of our dear ones who will not be with us this time to celebrate Christmas, and tears roll down the cheeks, especially mother's. But Love, Memory and Hope wipe the tears gently away: "You shall celebrate Christmas together, if not at the same place, then in the same spirit anyway. And you don't know yet what a surprise Christmas has prepared for you. Just wait!" And mother smiles again through her tears.

My thoughts are wandering away to all the cosy little chambers, and to all the spacious, splendid halls through which life and work have led me. I see all the dear faces I used to know. I still know them. Many of them have gone to the great beyond, many are still here. How fine would it be if we could gather all under the dim light of the alvent candle and under the splendour of the Christmas tree!

And to me too came Love, Memory and Hope, putting their hands on my head, blessing me, and saying, "You too, may celebrate Christmas with all of them in the same spirit, though not at the same place. Everyone whose heart is childlike enough to open to Christmas light and joy is with you under the blessing from on high." I feel happy. Who can deprive us of the privilege to worship the same Lord in the same spirit?

This second week of advent two candles of the wreath are being lit every evening. Next week it will be three, then four, and finally the Christmas tree will burst forth with splendor. It will be Christmas.

Brighter and brighter shine the lights. We are drawing nearer and nearer to the fulfilment of our most ardent wishes. Finally it will come.

The prospects for the coming Christmas are but poor ones. But if we will not get or give many Christmas presents this year,—our choirs practicing diligently, and in every house there is singing—we will have lots of joyous music at Christmas time. And if we will have but a little sweets to tickle our palate with, our hearts will be overflowing with joy of the Love of God. To the manger comes the joy, which shall be to all people.

Who is with us under the advent wreath, about the manager?

As before, we are unable this year again to send Christmas greeting cards to everyone whom we remember and love dearly. Therefore we shall wish you in this way, dear friends and brothers and sisters in the Lord, a

Merry Christmas and a very happy New Year.

Our best wishes especially to the dear "MENNONITE" and his workers and readers. The Lord be with you!

Yours in the Lord,
Eliese and Jacob H. Janzen.
Waterloo, Ont., Can.

CHRISTMAS GREETINGS FROM INDIA

Basna, via Raipur.
C. P., India.
Christmas, 1933.

Dear Friends:

Christmas is the time of giving and receiving. "This day is a day of good tidings and we hold our peace: if we tarry until the morning light some mischief will come upon us," II Kings 7:9. We have received so many blessings from the Lord and our friends in America that we, like the lepers, feel we must do our duty and share our joys with you. You have commissioned us to share with the people in India and in doing so we have been blessed. May you know this joy of sharing.

We would like to take you to school and show you this work. Were it not for the mission these Christian children of low caste would have practically no opportunity to get an education and of rising above the status of their parents. There would be no Philips, Gunanidhis, or Patirams who are local evangelists. Of our Community there would be no Bhanus or Udekumars who are male nurses in the hospital. There would be no Christophers to do the dispensing of drugs at the hospital. Not only does this seventh grade pass young man dispense drugs, but he gives injections, anaesthetics, does minor operations, and assists at major operations. Such men are the fruit of our mission schools, work which is made possible by your gifts and prayers.

Likewise we would like to show you the hospital. The year ending August 31, 1933 we had treated 4000 dispensary and 435 hospital months of the year. One hundredetaoinrdluuu patients, an average of 16 hospital patients in the wards all the time and first eight months of the year. 130 major and 316 minor operations were performed. Of the former 47 were cataract operations. We feel that the expenditure of our budget was justifiable for these

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D...Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance...$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

cataract cases alone. The joy of sending them away seeing is a joy no one can take from us nor from you. Our hope is that we may be able to continue the work and that a way may be found to employ an Indian doctor to assist, in order that the work may be done in a more worthy manner. We wish that these few words about our work might help you to realize that you are a part of it. Could you visit with these patients I am sure you would hear much to encourage and strengthen you.

We have both been well the past year. God has blessed and helped us. His promises are true. We have had anxiety, disappointments, and discouragements, but the prime necessities of life we have not lacked. The difficulties on the way have led us to examine ourselves and our work more thoroughly and to rely on Him more fully.

This is written many days before Christmas. Were we to write from America at Christmas time we might more fully enter into the spirit of Christmas and convey to you the message of our hearts. Here in the jungle we miss the expectant hustle and bustle of Christmas shopping. We long to again spend Christmas where we might catch this Christmas contagion of heart reaching out to heart in sympathetic joy and gladsome sharing.

"That your joy might be full," John 15:11.

With season's greetings.

Herbert and Hilda Dester.

"BEAUTY FOR ASHES"

When Prince Henry, visiting America, approached New York reporters pointed to the skyline, "Yes that is a great sight," he said. "But I want to see your people." I too, as I mixed with milling multitudes in Chicago and World's Fair, was interested mostly in people—the best of them—and the worst. At a glance one sees thousands, and in a few days a million of them, good, bad, and indifferent, all well-dressed, every car a good car, and not a single drunk. Will repeal beat that? But this was surface view. We know that all other phases of human living were there also, sin and human weakness, with attendant results of crime, intemperance, degredation, suffering, despair. How ugly becomes human nature in Satan's hands; how lovely when yielded to Christ. But these masses evidenced a restless dissatisfaction. Pleasure-loving thousands would meet an inherent thirst with things temporal, only to "thirst again." Pitty struggling throngs all bearig marks of life's hard battle—"bruised, broken-hearted, poor, blind, captive, infirm, as sheep needing a shepherd. The sin-burdened, deceived and led by the arch-enemy, all "seeking rest and finding none." What should be the Christian attitude toward them? What but Christ's "He had compassion on the multitude." Clear, soft-toned bells chimed a comforting hymn, a call to "Come apart and rest awhile." I myself sought a peaceful churchyard, place of quiet and beauty, of flowers and nature: a church with door ajar, and a small iron cross from France, with image of Christ hanging there. In the soil was a miniature Palestine, with cities, rivers and mountains, and three tiny white crosses on a hill: and Lake Galilee with wee floating boats. And one lonely tomb—that of Eugene Field, his likeness in glass above it, reminding of "Little Boy Blue," and of children. But many in the crowds had also a rest, who had fled for refuge to the Great Burder-Bearer who lifter their sins and gave them "Beaut for Ashes, and Oil of Gladness for Mourning." Spirit-filled men and women, keep back the city from chaos, while miracles of grace attest His power to save the worst, proving a "Man may be down but never out." **Instance Henry Milans,** of Pearl River, N. Y., as one of many whose life testimony to this fact. Once managing editor of a great New York daily, in bad company he got started downward, nor slackened till he reached the depths. Wasting his best years in sin and debauchery, with evil men, habitually drunk, seemed hopelessly. lost, irretrivable. To use his own words, "I was so wicked, the vilest sinners despised me." Penniless, homeless, friendless, sleeping on the ground, he was a pitiable figure. One morning on rising he asked of a stranger the time of day. With a look of loathing he replied, "No, you dirty, lousy, drunken bum, I will not give you even that. Get away from me." Harsh words, but he knew they were true. A moment later, another touched him saying, "My friend, I heard what that man said to you, and though true, it was all uncalled for. Try again to brace up and be a man—you may succeed." This heartened him, inspired a faint hope; and now, sin-burdened and despised, miserable and alone, he sought the penitent form. While kneeling there, a strange feeling came over him, a feeling other than earth. Said he, "I recall distinctly my first words on rising, words almost inaudible, "Something strange has happened to me, I know not what it is. I believe God has saved my soul from hell." This proved true; he had experienced the miracle of salvation. Miracle is right. "'Twas great to speak a word from naught, 'twas greater to redeem." Milans walked from there a new creature. The old sin-life with its hideous abnormalities, its haunting horrors, was no more. God had given him "Beauty for Ashes." Now for a quarter century Henry Milans has devoted his time to rescuing drunkards and sinners of the most depraved type. His book, "Up From the Depths," stimulates many a like derelict, who, encouraged by Milans' redemption, are emboldened to seek Milans' Redeemer, for whom **"The Wounds of Christ Are Open."** This line penned by Evangeline Booth in the wee hours of morn, after a night in slums, 'mid broken lives, broken hearts and characters, souls wallowing in sin and shame. One sweet-faced mother of 15, her tears falling hot on the human mite, dead in her arms. Men and women trapped like animals at bay. With such apepals tugging at her heart, this song, now sung round the world, was written, revealing in His open wounds, the extent to which Divine Love must descend to reach the sinners' depths, breaking through unutterable woe and wretchedness to souls in confines of despair, in chains so long forgeing, releasing those whom Satan had bound, awakening desire in the worst, to seek this uttermost Savior, of uttermost sinners. Giving to them "Beauty for Ashes, the Oil of Gladness for mourning, and Garments of Praise for heaviness." O Lamb of God, was ever Pain, was ever Love, like Thine?

"The wounds of Christ are open,
Sinner, they were made for thee.
The wounds of Christ are open,
There for thy refuge flee."

T. Richardson Gray,
Edgewood, Iowa.

THE JEW'S LATEST CRY

Philippe Spievacque, superintendent of the Brooklyn Christian Mission to the Jews, and editor of the "Jewish Evangelical," writes of Jewish condition and of the great demand for the Word of God. The Old Book is not only not obsolete and shelved, but is in far greater demand than ever before.

"Of all the pathetic events in the 33 years history of the Brooklyn Christian Mission to the Jews there was none more deserving for immediate Christian compassion, prayer and help than the following. A Polish cultured Jew, with whom we have been in correspondence for quite a while is about to leave "Poland for Palestine. He writes that about 10,000 more are getting ready for return to their home land. Among other things he writes he would like to take along with him on the journey the book or selected portions of that Book called "The New Testament," because we wrote him that in that Book he would find the best Companion a Jew can ever have, the best interpreter the Old Testament Scriptures has ever had and the only Guide to lead him to the old paths of security, peace and a salvation in the land of Israel. He offers to help distribute as many copies as may be sent to Warsaw for free distribution among those, who, like himself, are getting ready for their departure for Palestine.

"When we received this message and found our Gospel shelves empty and treasury absolutely dry, our hearts were filled with the Christlike compassion for His own brethren after the flesh. After a day of fasting and prayer, we took up among ourselves a collection. Those who had any savings gave it all gladly, those who had come, are now working overtime to earn a little extra money for that purpose. Others pawned their trinkets and wearing apparel, others offered meager vacation funds and a few others acts of self denial, befitting such in Israel who have found the same security, peace and salvation in Christ Jesus.

"There is no room in a short letter like this to enumerate the cost of the individual sacrifices made by those Hebrew Christians among us for that purpose, and yet, it all amounts to like a drop in the bucket, so we prayerfully decided that it is our bounden duty to let our friends and lovers of Israel know by this letter what is being done, and to offer you the opportunity to lend a helping hand at this opportune time when God is stretching forth His hands to His obedient ones, that you may make it possible for us to provide the New Testament in whole or in part (for which we have plates ready) and enough of same, that every one of those who is about to leave Poland for Palestine, may get a copy and also a tract with it that would explain many things, which every Jew and Jewess wants to know in connection with the reading of the New Testament the first time in his or her life.

"This is the first time in the history of the New Dispensation when exiled Israel is returning to its God-given home land par mass, and the first time that the New Testament is in such demand, especially among those who are to return to the land of promise. Verily, no one who calls himself or herself by the name of Christ can afford to shrink from answering this great call with Christian prayerful responsibility. Every Christian who reads his or her Bible knows, or ought to know, the significance of these events in the light of prophecy."

THE PRIME REQUISITES OF A MINISTER

J. J. Friesen

Possibly, what we have to say on the "Prime Requisites of a Minister," sounds old fashioned, in a time when trained leadership is highly advocated for the ministry and claimed that a school is greatly needed in which all our ministers are properly trained, then the time will not be far distant when all Menonites can be brought under one head or leadership.

We once read an article on the "Atonement," which failed even to mention that Christ shed His blood on the Cross for the remission of sin, but dwelled, considerably on that one need not necessarily use the old familiar terms, even in our prayers.

We, however, shall, in pointing to a few of the main qualifications of a minister, refer to the Bible, and especially, as found in the New Testament as our prime basis.

Since our space is so limited we shall give only a few of the many passages of Scripture, that directly state some of the most essential ones.

Titus 1, 7-9 we read: "For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre. But a lover of hospitality, a lover of good men, sober, just, holy, temperate. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine to exhort and to convince the gain sayers."

All materialistic things can be measured by a certain fixed standard made by man. Even the Sunday school may now be judged by a set standard, consisting of 100 points. So is education, which is a quality and not a substance. But when we come to the minister's prime essentials, they must be measured by God's Word, and not by a standard made by man.

Since the standard, we are to use is divine, so the minister's call must come from God, and confirmed by the church. A regenerated person, filling a divine position, preceded by scholastic and spiritual preparation, before the acceptance of God's call. Possessing the fundamental knowledge of the Bible and discharging his duties faithfully. Confess that the Bible is God's Word, a divinely inspired book. That Jesus Christ is the Son of the living God, as confessed by Peter of old, and the only true salvation for a lost world.

Stand four square on the Gospel of Jesus Christ, the Virgin Birth, the Atonement of the Cross, His resurrection and His ascension to His Father in heaven, from whence He will come again.

If it were not for these divine truths no Gospel could be preached and no church could have been founded.

Higher education need not necessarily be essential in an academic sense. D. L. Moody, the mighty man of God, greatly lacked this qualification. He feared God and kept His commandments. He consecrated and fully surrendered himself to the cause of efficient Christian service. He gave fully his loyalty to Christ. His messages rang out the true Gospel of Jesus Christ. He knew the true value of the soul, and rendered efficient and effective service. Recognizing the Holy Spirit, as the secret source of enlightenment for the understanding and proclaiming of God's Word, he had power to persuade men and women to accept Christ as their personal Savior. "Not by might or by power, but by the Spirit, saith the Lord God." He possessed the Spirit, who inspired the men of old to write the Bible. This spirit that touched their pen touched his heart and lips. A simple but spirited man. A sanctified and faithfully consecrated scholar in whom the Holy Spirit led his work.

Preaching without the power of the Holy Ghost and the above named main qualifications, however, one day marshal words and phrases, scatter flowers of poetry, roll the thunder of oratory, and defuse the light of science from the pulpit. All will be in vain to regenerate sinful hearts of men.

So preach the sane and sound Gospel, the new birth, i. e., a changed heart, changed life in which the animal tendencies have been changed to angel traits, but not try to build eternal destinies out of purely human stuff.

Develop spiritual appreciation but stand firm against all doctrines which do not accept the facts of Christ's spotless, sinless life. His substitutionary death, His resurrection from the dead and the living Christ Himself, for herein lies much failure in Christian service, as well as in preaching.

LAKE SHIPSHEWANA—IN RETROSPECT

These words are being written at the seashore. Relentlessly the Pacific is pounding the beach, unflinchingly the sand meets every roaring onslaught. Into the distance is stretching the blue of the ocean until it meets the agure of the sky. Lazily a gull floats by, jauntily cocking his head to glance warily yet inquistitively at the human beings below. From above the sun is mercilessly pouring down his radiant warmth. Over all is the calm majesty of God the Creator.

Thoughts wander eastward to another body of water, a beautiful gem hidden away in the heart of Northern Indiana. Once its shores felt the impact of Indian feet, it waters caught the gleam of their camp fires. To-day Lake Shipshewana forms a natural environment where Mennonite youth, removed from temporal activities, seeks closer fellowship with God.

Again they appear, those young folks, one hundred nineteen of them; cheerful, happy, gay—some frivolous—enthusiastic, earnest; engaged in life's greatest quest, the quest for God. "Follow (ing) the Gleam" they are. How competent they are, these young men and young women. The future of the denomination may be faced with confidence for here is tomorrow's church.

Now the Leaders appear, somewhat older in years but capable and consecrated; with the poise that comes from experience and fellowship with the Lord. Smiling Bro. Whitmer; genial musical director Hostetler; serious Rev. Shelly; beaming Grover T. Soldner; burdened camp director, Salzman; joyous Editor Weaver; pleasant professor Berky; splendid Christian gentlemen all. With the exception of Rev. Hostetler all were once mere names—now comrades in service, new friends. What a pleasure to meet them, to learn to know them, to anticipate future renewals of these acquaintanceships.

Once more Retreat events are relived; the "wiennie roast;" the "watermelon feed;" faculty "stunt" night (the question box); the "prima donna" of the Retreater's stunt night; the daily classes; the gripping Biblical Drama; the evening vespers at the lake shore; fun, fellowship, good times; study, prayer inspiration; the consciousness of the Lord's satisfying presence.

Dreamily the eyes return to the restless Pacific. It's roar drowns out the past and restores the consciousness of the present. Gone is the Retreat of 1933. But its influence will continue even into eternity. **L. J. Horsch.**

CORRESPONDENCE

Wadsworth, Ohio. December 14, 1933. In the year 1933 we have experienced almost unbearable griefs and heart breakings. So we are particularly thankful for this Yule Tide Season which brings us new hope and new courage.

We are glad the Joy Bells are ringing in the heart, "That in Bethlehem was born a Saviour which is Christ the Lord."

Since we have been interested in the Mennonite church, the years have intervened with their lights and shadows. But the truth remains as vibrant as when the Shepherds heard the notes over the Judean hills.

In October Rev. and Mrs. Paul A. Wenger gave intensely interesting messages in the church and in the Missionary Society. They told of their work in India and of their love for India.

At this Christmas time we especially remember our own Missionary, Vernon Sprunger and family. Alst Rev. and Mrs. Wilmer Shelly and their sons Robert and Bruce. Rev Shelly not only preaches and ministers to the needs of his church family but also teaches in the Leadership Training School.

On December 6, 7, 8, and 10, Rev. Neuenschwander of Berne, Indiana, preached wonderful sermons as the texts indicate.

Wednesday evening — "Ye are the Light of the World."

Thursday evening — "Philip a Great Layman."

Friday evening — "Stirring the Flame."

This service was concluded by a Young Peoples Rally.

Sunday morning — "The Church, a Power in the World."

The choirs of the various churches throughout the land are now rehearsing the songs of the Messiah. May the choirs sing them so sincerely on Christmas Eve that many will receive Him into their hearts and lives.

That many may see the "Everlasting Light." That many may know "The hopes and fears of all the years, are met in Thee tonight."

Mrs. W. B. Schaub, Corr.

Bluffton, Ohio. December 14, 1933. Dear readers of the Mennonite—The Lord truly has been good to us this past year for which we should all be very grateful, but above all the material gifts which He has showered upon us we can say "Thanks be unto God for His unspeakable Gift." What would life mean to us without Christ—the Saviour of the world?

I have not reported of our work for quite some time. We have been having regular services every Sunday. C. E. meetings and services in the evening and the Gospel Team meeting once a month.

November 19, Rev. Suckau from Berne gave the messages, both morning and evening. Our Pastor Rev. Kliewer gave the message in Berne the same Sunday.

Many attended the Bible lectures by Rev. Ziemer from the Toledo Gospel Tabernacle on Nov. 23, 24. These meetings were held in our church.

On Thanksgiving morning we had baptismal services, sixteen young people were baptized. In the evening the Woman's Missionary Society and the Girl's Missionary Band gave an interesting program.

The mixed choir is practicing for a Christmas Cantata, "Holy Night" which will be rendered on Christmas Eve, December 24. The choir is under the direction of Miss Mabel Amstutz.

The children are also practicing for a Christmas program which will be given December 23. More than sixty children are taking part.

On December 10 the dedication services were held at the Mennonite Gospel Chapel in Lima. Rev. Kreider gave the message in the afternoon. His theme was, "Here am I." Rev. Kliewer gave the message in the evening.

Rev. and Mrs. John Esau are in charge of the work at this Mennonite Chapel and are doing very good work. The members are taking active part. December 6 the first prayer meeting was held with twelve present. On December 7, a missionary society was started and eleven were present. The missionary society is already busy in helping the poor in the community. I am sure the Lord will greatly bless the work of this Mennonite Gospel Chapel as He has already proved to do so in the past. A Christmas program is also being planned and we are hoping that many children will take part.

A Merry Christmas and a Happy New Year to all

With the Saviour as your Pilot,
May your ship serenely glide
On the waters of His blessings
That from year to year abide.

Wilma Burkholder, Corr.

D. D. EITZEN
Pres.
MARY B. BORNEMAN, Sec.-Treas.
VIVIENNE MUSSELMAN
WALTER GERING
C. H. TIESSEN
HENRY HARDER
A. R. KEISER

The Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 31

Important Happenings of 1933.—Romans 8:28.

"Ring out the old, ring in the new."

It is a unique situation to have the last evening of the old year fall on a Sunday. Many Societies will want to plan to discuss this Christian Endeavor topic and continue with a Watch Night service looking into the new year and spending much time in prayer, asking God's guidance in the oncoming New Year.

The Romans had a god whom they named Janus, who had two faces, hence our month January, and especially so does this Roman god, Janus, give us a suggestion for this service tonight. You as a society will be looking both ways: in the first place you will look backward at the lessons which can be learned from 1933, and then with the hopefulness which is innate in the true child of God you will look forward into the blessings and trials which may await us in 1934.

"All things work together for good to those who love God"—what a wonderful promise, do you believe it? Sometimes when we are in the valley of distress, we feel like saying: "Yes, some things work for our good, but I don't see how this misfortune can ever bring me any good." And yet, when the dark hour passes, and we see things in a larger, fuller perspective we see that after all it may have been best that way. The thing we humans so often forget is that God in His goodness sees things in the long perspective, and in the second place that He sees things from above. Our view is so human and so limited, while God sees things in superhuman ways.

Life ought to be like a series of mountain ranges, one cliff rising just a bit higher than the previous one. Each time we rise out of the valley of gloom and sorrow we should rise to just a bit higher plane of Christian character. That will be true if we bear our disappointments as a Christian ought. Ordinarly one would think that when a man receives ten dollars a day for his labors, he ought to be truly thankful to the Almighty God and endeavor to live a noble unselfish life, pouring out his life in true Christian service, but it is only the exception to the rule and not the rule. When the average individual prospers, he busies himself with the things of the world and of the flesh, he becomes secularistic, things material become his God, and the true God is forgotten. It seems that a certain amount of sorrow and misfortune is necessary to keep one dependent upon God, hence our period of depression may be worth all it costs.

Happenings of 1933.

There have been some gains in this year that is about to come to a close, but there have also been some losses. The pessimist will say that the losses are outbalancing the gains, but many of us feel that God will somehow slowly, even if perhaps painfully work His purpose out.

In the spiritual realm, theology on every hand has become more evangelical in nature, men are becoming more concerned in that greatest of all needs, namely that we must get right with God. There is a mellowing process at work, turning men in true dependence to truth, righteousness and a fuller, more meaningful personal experience. The year 1933 has brought real advances in strengthening the interest in missions. The treasurers of the various mission boards may not yet feel the change but there has come a new interest in missions on many hands. Christianity is becoming a more vital and a more real part of life than has been true for many decades. Even those outside of the Christian Church will confess that life consisteth not in the abundance of things which one possesseth but in what a man is, the real values of life are not material but rather intangible. Love, peace, goodness, unselfishness, purity and righteousness, these make for the abundant life.

In the world of national and international affairs we have seen Germany bring their Republic to an end placing Adolf Hitler in charge of the Third Reich. This has come as a result of the injustice done her by other nations. The German nation has asked to withdraw from the League of Nations. There is latent here the seed-germ of another World War.

Although during this year the conflict between China and Japan have come to an end, nevertheless Japan has severed her relations with the League of Nations and is thought to be flirting with Communism. All of the major powers are speaking about peace and disarmament but in reality, each one of them is spending more for armament at present than they have ever done before.

In our nation we have seen the change of presidents. President Roosevelt has been swept into power in an unprecedented manner and has been given practically dictatorial powers. He has used it in bringing about the Banking Holiday, in setting up a vast machinery to bring back employment and a new prosperity. Thus far it has seemingly met with some success but there is still much to be done.

In a vastly more unfavorable light we have seen the legalization of beer, the ratification of the Amendment which has repealed the Eighteenth Amendment has been passed by the 36th State thus making it to become National Law, thus in some states legalizing all kinds of hard liquor. We have also seen a new outbreak of lynching and mob rule which is by no means a step in the day of decency and law-enforcement.

Study the Scriptures

Dec. 25.—A life-work offered. Acts 16:1-5.
Dec. 26.—Sudden Conversion. Acts 9:1-9.
Dec. 27.—An important meeting. Luke 24:13-32.
Dec. 28.—A new vision of Christ. Matt. 17:1-9.
Dec. 29.—A meeting with Jesus. Mark 10:46-52.
Dec. 30.—A tragedy. Matt. 27:19-25.
Dec. 31.—Important happenings in 1933. Romans 8:28.

LAST MENNONITE Y. P. ISSUE

This issue of the Mennonite may mark history. This will be the last issue of the Mennonite in its present and past form. Beginning with the month of January our publication will be a joint paper with the good brethren of the Central Conference of Illinois Mennonites. We have already had many points of contacts with them in Retreats, Conferences, at Bluffton College, etc., and there is no doubt but that our future relationship will be pleasant and mutually helpful. May God richly bless this new venture in Christian unity and service is our sincere prayer.

A BLESSED DAY

By Mae Latshaw

Sunday, November 5, was a day of great importance to the members and friends of the Hereford Mennonite Church, Bally, Pa.

The annual Fall Communion services were observed in the morning at 10:00 o'clock when a class of 10 young people took their first communion. The pastor, Dr. Elmer E. S. Johnson, spoke briefly on the significance of The Lord's Supper and closed by giving an invitation to all, who loved the Lord Jesus, to partake of the elements at the Communion Table. At this service the members who joined the Hereford Church in 1894 expressed their desire to again take their communion as a class of the eleven members who joined the church in 1894, ten are living today and six were present at the Sunday morning services.

In the afternoon at 2:15 the new addition to the Sunday School room, which was recently completed, was dedicated. This building was made possible through the generosity of former members of our church who are no longer with us in body but whose spirit still exists.

Since this building was erected for the

benefit of our primary children they had a prominent part in the service, repeating Psalm 100 as the Scripture Lesson and singing "An Errand for Jesus," and "A String of Pearls." Rev. Freeman Schwartz, secretary of the Eastern District Conference of Mennonites had charge of the Invocation. Dr. Elmer E. S. Johnson, the pastor, had charge of the afternoon services and the Dedicatory Prayer.

Rolland G. Johnson, superintendent of the Sunday school, had charge of the Dedicatory Act in which he dedicated and consecrated this new edifice to the betterment of ourselves and our community.

Rev. Lester K. Kriebel, pastor of the Palm Schwenkfelder Church, Palm, Pa., delivered the address of the afternoon, basing his thoughts on I King 4:29, "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore." He spoke of this new building as a Memorial for the nurture of our souls and our children and what is more important than the training of our children who are the future of our church. He asked us to pray for the God given gift of a largeness of the heart as the sand of the seashore and a new spirit and then change our attitude to the problems of this day and we will revive our community and our church. If we bemoan the fact that we are lacking in spiritual gifts we are unprepared for the gifts that God has prepared for us. When the seed falls it shall take root and we shall have the spiritual gifts. Rev. Kriebel closed with hoping that we might enjoy the God-given gift and now is too humble to receive this gift but it requires preparation on our part.

Mrs. Stanley L. Bechtel played a piano selection "Abegg Variation" by Schumann.

Rev. Arthur Rosenberger, president of the Eastern District conference of Mennonites, spoke of the addition as a gain to our church and our Conference. The greatest of all obligations is that of training the children of our church and community and the standard of any church is the attitude of the church to the young people.

This Sunday also marked the anniversary of our pastor. Twelve years ago he came to occupy the pulpit of the Bally church.

The members of the Hereford church are indeed well pleased with the addition which increases the floor space of our Sunday School to a considerable degree. The basement has been changed into a Mother's Room where mothers can take their small children and have some of the comforts of home. The Ladies Aid Society has new quarters for their meetings and a substantial kitchen was built.

Through the generosity of these friends we are finally realizing the building we have been hoping for, yea, praying, for a number of years. And it is our desire that all will be done to the honor and glory of our Lord Jesus Christ.

MEDICAL CALL TO BIRRA

In America a medical call involving a trip of 25 miles by car would not require 4 hours. In India traveling is not always so speedy. I was called to Birra and got there in the morning without any trouble. The rains were on. During this time the roads are always very uncertain, often impassable. My plans were to get home before dark. Plans do miscarry sometimes in India.

All went well until I got within ten miles of Champa. Something went wrong with the car. Rain was pouring down heavily. Darkness was imminent. There was no motor mechanic within 100 miles. The flashlight had been forgotten. Anyhow one could not have opened the hood of the car there because it would have immediately been followed by the drowning of the engine. There was nothing to do but wait for morning it seemed. I would wait 10 to 20 minutes then I could go a hundred feet or so and the engine would stop. Thus I wriggled along until I got within 5 miles of Champa. Then I sent my Indian companion and helper home for the oxen and rope. By the time he returned I had processed another mile.

The oxen were hitched to the car and pulled me two miles—through the bad mud. At 4 A. M. I drove into the compound. By daylight the trouble was soon located and corrected.

In America with a garage or service station at every corner or motorists passing right along delays like this are unheard of.

Harvey R. Bauman, M. D.

Korba, C. P., India.
October 20, 1933.

Rev. A. R. Keiser,
Dalton, Ohio.

Dear Rev. Keiser:—

Because I am interested in the young people of our denomination I am also interested in the Young People's Page. The September 14 number reached us this week and I felt prompted to send in my bit. I personally believe that some lesson material outside of the C. E. lesson would be valuable. Many of the young people teach Sunday School classes, or have charge of Junior C. E. groups. They need help. I am quite sure that many of the young people in the west have access to very few religious periodicals and the more help this department could give them for all around work. the more eagerly would it be looked for even though the print had to be smaller. Hence I am sending in a few "Object Lessons" that I have found helpful. The first two were original with me (others may have used the same idea) but the last I had heard about. If you should see fit to use them I would ask you to print only my initials. I do not care if you should want to make some remark about their source as an introduction but I don't like to see my name signed in full after such things. I would suggest that only one such lesson be printed at a time.

My hobby is clipping, filing, and scrap books. I don't find much time for it but what a grand time I do manage to have every now and then. I furnishes me with the inspiration that one would most likely get in America by going to meetings and lectures. If only I could get further with it. I believe a few short articles on clipping and scrap book work would be of help to some one who are just beginning such work.

Am also including a recent experience which you may use if you like. Perhaps if the inspiration comes I shall have something more to send some day. We wish you divine wisdom and guidance in the work before you.

Yours in His service,
Christena H. Duerksen.

Address: Mrs. J. R. Duerksen
Korba, C. P.
Via Champa, B and N Ry.,
India.

OBJECT LESSON

Bring with you several yards of uncut cloth. Holding it up before the children say, "see this nice coat." (Or pretty dress). Some one will say, "it is only cloth." Then ask them to tell what is needed before this piece of cloth can become a garment.

When someone brings out the thought that a tailor or dress maker is needed you have the necessary point to continue your lesson.

Our life is like the uncut cloth. The material is there and there are many possibilities for service. If we yield to the Master artisan He will cut and fit us for that particular work He has planned for us.

C. H. D.

THE LONG VIEW

By Arthur M. Baker.

An old man was gently remonstrating with his grandson for giving up attendance at Sunday school. "But, Grandad," said the young man, "you have gone to Sunday school all your life, and what did it get you?"

"That would be a very interesting story," answered the old man, "but it would take a long time to tell all of it. In the first place, you are not quite right in saying that I have gone to Sunday school all my life. I never even heard of a Sunday school until I was older than you are now. In fact, I spent my younger manhood in traveling the ways upon which you are entering now. I was something of a leader of a gang of young toughs, who had already committed acts which might well have caused each of us to spend many years in prison. Then a young man came to our frontier community to establish a Sunday school. Quite in keeping with what we had done before, we set to work to run this fellow out. Perhaps we made a mistake in letting him start to speak before we launched our attack. I had not listened to him five minutes until my attention was riveted upon what he was saying. The attack was started according to schedule, but it failed, because I took the part of the young missionary."

"Well, Grandad!" exclaimed the young man, "this is certainly a chapter in your life about which I had never heard. I always thought that you were a model boy and young man, as I have always thought you an exemplary citizen. Did those hoodlum companions of yours join you in helping the missionary?"

"No, none of the gang was then, or later, won to Christ. So far as I know, they are all dead now. Some of them ended their days in prison. Not one of them was successful or found happiness in the ways he chose for his life. As you know, I have been comparatively successful. I assure you that I have been happy from that day to this."

"Say, Grandad," said the boy, "I want to hear more of this story some time, but I was just about to ask you, when you broke in with your lecture, if you wouldn't like to go with me to Sunday school this morning? I have the flivver parked outside waiting for you."

THE S. S. LESSON

January 7

Birth and Infancy of Jesus.—Matt. 2:1-12.

Golden Text,—Thou shalt call his name Jesus; for it is he that shall save his people from their sins. Matt. 2:21.

The fact that Jesus was born in Bethlehem shows how that God was making his promises come sure, though to human judgment this seemed a very peculiar circumstance. Prophecy had declared that be should of the House of David, that he should be called from Nazareth and that the place of his nativity should be Bethlehem.

The Roman Emperor, whose sway extended over the whole civilized world did not realize that he was a mere puppet in the hands of the Almighty. He was interested only in the census which was to be a basis of future taxation. Yet in the working out of this decree, a man and wife, descended from David, had to journey to Bethlehem there to register with the family to which they belong and then Jesus was born in Bethlehem. There are no human barriers in the way of God intends to work.

Herod the king was one of the ablest but one of the worst rulers the Jews ever had. The unbelief, the tyranny, the cruelty, the selfishness and the materialism of the age made it the fullness of time so far as wickedness was concerned. But the fullness of time was also realized in the political state of the world. One language (the Greek) was understood everywhere, one Government made it safe to travel to the corners of the Empire, gravel roads made travel easy and insured rapidity of movement in every direction. So had God prepared the world for the reception of the Gospel of his beloved son.

There was throughout the world, ancient writers tell us, the expectation of a king who was to appear and bring an era of better things to the world. No doubt the learned had some idea of the predictions of the Hebrew prophets. The Jewish Scriptures were the most carefully cherished and preserved of all the ancient writings.

The wise men of the east were a class of men who studied nature, especially the stars. The best light they had was the stars. They followed the light they had. God has given much through the light of nature. In nature we may learn to know him as the Creator who is omnipotent and omnipresent. He shows his benevolence in a multitude of ways, such as abundantly caring for his creatures. Noting the way all nature is designed and everything in it serves a wise purpose, we discover that he must be possessed of supreme intelligence. With light, such as this, all men have something to follow. If they sincerely do follow this light they will be led to a higher knowledge. An appreciation of God's light in nature should lead thoughtful ones to His revealed Word. Man must apply and use his intelligence in finding God's manfestations of himself in his works; doing this, God comes with his revelation as holy men of old wrote when inspired by the Holy Ghost. The progress of the race is toward a closer intimacy with its maker through which it comes to know the Christ and Redeemer.

Besides the Shepherds and the Wise Men who sought Jesus was another—the sinister King Herod. His wicked life, the dislike with which he knew people regarded him and his jealous disposition led him to fear a rival. With a conscience continually troubling him he must have sensed the danger of losing his Kingdom and his life. His pretence at wanting to honor the Christ child only shows his wicked cunning, which is further shown in the murder of the innocents. But, to oppose the plans of God with cunning and the sword always has and always will end in defeat. Kings and other powerful beings, no matter how ruthless they happen to be, are but insignificant things which God brushes aside as nothing.

There were in Jerusalem, Scribes, learned in the law and familiar with the prophecies. They were experts in matters relating to the scriptures and could readily turn to those scriptures that predicted the birth of Jesus and the place where it should occur. The surprise of it all is that these did not become followers and heralds of Jesus. Position and knowledge are no assurance of loyalty to Jesus. They were without faith while the Shepherds and the Wise Men—two widely different classes were possessed of a faith simpler and loftier than the great religious leaders of the day. It has often happened that the spiritual leaders of the times were more interested in other things than Christ.

We note concerning the wise men that they were earnest seekers and that which they sought was Jesus. In seeking Jesus they followed the light they had. They came great distances, leaving things dear to them to seek Jesus. This method must be used by all seekers, they must give the world to come to Him.

Having sought Jesus the Wise men found Him. We are assured if we seek, we too, shall find Him. Finding Jesus brought joy to the Wise Men, there can be no joy like that of finding Jesus. Their joy was expressed in worship. Worship itself is a joy supreme to those who enter into it rightly. Gifts were given to the new found Jesus who later said; "It is more blessed to give than to receive." A sense of his worthiness, of appreciation of what He means to us and a feeling that all we have is His already should prompt our giving, not only our most precious treasures, but, our very selves without reservation.

CORRESPONDENCE

Zion Mennonite Church. Elbing, Kansas. December 13, 1933. Dear Editor and Readers of the Mennonite:—It has been some time since any report from the Zion church has appeared in "The Mennonite" so I will try to enumerate a few of the outstanding events of the year. Our church feels grateful to God in a special way this year as it marked the fiftieth anniversary of the founding of the same. Although the event was not commemorated in any official way, it so happened that on the tenth day of June, which was also the dedication day of our original church building fifty years ago, four young people, each of them a great-grandchild of one of the charter members, confessed their faith in Christ Jesus through baptism.

At present we have the following regular services; Sunday school and church service on Sunday morning, a choir rehearsal once per week, and a Christian Endeavor that meets once per month. The Ladies Sewing Society also meets at least once per month. All but two of the Sunday school classes are in the English language and the church service is held in the English on the first Sunday of the month.

During the fore part of the year we were favored by one week of evangelistic meetings led by Rev. P. P. Wedel. In the afternoon's Bible hour the subpect for discussion was the second letter to the Thessalonians and the evening messages centered around, The Attitude of Jesus toward the seeker, sin, the sinner, the disciple, the church and the needy.

We were indeed fortunate to have many returned missionaries with us during the course of the year. Of those engaged by our conference we were privileged to hear Rev. and Mrs. Paul Wenger, Mrs. Mary Burkhard, Miss Marie J. Regier and Miss Lavina Burkhalter. We were also fovored by an address by Rev. P. P. Baltzer of the Bartel Mission in China. Miss Anna Harder of the Kuhlmann mission, enroute to her home in Germany, also spent a few months in our midst. It is encouraging to hear from so many scources that the gospel of Jesus Christ is still the power of God unto salvation to every one that believeth.

We also were favored by a musical program rendered by the Men's chorus from the Christian Mennonite church at Moundridge.

Our Thanksgiving program this year was of a special nature as we were permitted to see stereopticon pictures showing the history of Thanksgiving Day. Several appropriate readings and musical numbers were also rendered.

At present every one is joyfully anticipating the approaching Christmas season with all its blessings and it all behooves to think of those

(Continued on page 15)

JOTTINGS

A series of Evangelistic Services were conducted by Rev Phillip A. Wedel of Moundridge in the Alexanderwohl, Kan., church last week.

Last Sunday the choir of the Hoffnungsau, Kan., church rendered a Radio Program from Station KFBI Abilene. G. D. Heidenbrecht is the leader of the choir. The concert lasted from 3 to 4 in the afternoon.

The First Church choir of Newton, Kansas, rendered its Christmas offering last Sunday evening in the shape of Gaul's Holy City. Prof. Anderson of Bethel College was the director.

Last Sunday the Bluffton, Ohio, annual musical celebration by rendering Handel's celebrated oratorio, "The Messiah" was given in the local High School gymnasium-auditorium under the direction of Prof. Russell Lantz. 150 voices assisted the featured soloists.

Bethel College, Newton, Kan., held its annual meeting on December 1. Rev. C. C. Wedel presided. Report from the Dean was heard. The school is operating on its income and, in spite of hard times some of the debts of former years have been paid.

A recent victory of the troops of Paraguay over those of Bolivia resulted in the defeat of the Bolivians and the capture of 8000 Bolivian troops. The scene of this was in the Chaco where there are about 5000 Mennonites located It looks as though peace between the two nations would soon be established

After an absence of several weeks in the East, Rev. P. R. Schroeder was able to attend to some business in Freeman College for a little while after which he left for Oklahoma where he will conduct another series of meetings During his absence from Freeman College, Rev. Walter Goering is taking care of his classes.

The Annual Christmas entertainment will be held in the Hereford, Pa., Mennonite church, Dr. Elmer Johnson, pastor, Sunday morning, December 24th. The primary department will render a program. Monday evening, December 25th the Pageant; "The Star Lighted Path" will be given by the main department. On New Year's Eve a candle light communion service will be conducted in the church. This program is being sponsored by the Perkiomen Valley C. E. Union and is to start at 10 o'clock.

The Immanuel Mennonite Church of Upland, Calif., shows its interest in the publications of our church by having sample copies of The Mennonite and The Bundesbote in the vestibule of the church. On December 3, service for the consecration of children was arranged. The Comrades Quartet of the church conducted a program at the Sailor's Rest Mission, when Ezra Schroeder brought the bessage. Rev. W. W. Miller of Pulaski, Iowa was a recent visitor to the Immanuel church. Another visitor was Rev. Brooks, a neighboring missionary to his race, the colored people. Rev. Frank and Augusta Manning, missionaries to Africa, members of the Immanuel church, are the proud parents of a daughter born to them in October. Rev. D. D. Eitzen is pastor of this congregation.

One of the newest and biggest hotels in Philadelphia has sent out notices that it will not take out a liquor license and will continue as a temperance hotel This move was considered to be of sufficient importance to get a special notice in one of the city's leading newspapers. Generally the metropolitan press ignores anything that might be construed as favoring temperance.

The Gospel Herald publishes the announcement that the brethren, Orie C. Miller and Elam Stauffer sailed from New York, December 7, on the steamer "Brement" on their mission to Africa. They will look for a promising field in which to work after which Orie Miller will return home. On December 2, a special farewell service was conducted in the Weaverland, Lancaster Co., Pa., church. This is the latest venture into new fields by the (Old) Mennonite church.

Last Sunday evening Dr. Harvey Bauman gave the missionary message in the First Church, Philadelphia. Bluffton College Glee Club will visit the Philadelphia churches, January 2 and 3. The choir will render the Christmas Cantata, "The Christmas King" on the evening of December 24. Rev. Carl Landes, the pastor has changed his address from 2342 N 9th St., to 534 West Diamond St. Persons wishing to communicate with him should keep this change in mind.

The Messenger, the paper issued by our missionaries among the Indians of Oklahoma, gives us an account of a faithful Indian brother who would attend church in spite of hindrances. The account says: Recently when Shortnose, who is more than three score and ten years old, found that he had no way of riding or driving to church did not take that for an excuse to stay away but started out on foot. The shortest road from his home to the church is nearly twelve miles and he walked all the way and was the first one to be in church and occupy his place.

CORRESPONDENCE

(Continued from page 14)

in other lands who are less fortunate. May we all be willing to help make the purpose of Christmas a reality for them as much as is in our power.

With best wishes to all readers.

Mrs. John P. Janzen, Corr.

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